While the guidelines are given to help us with the analysis of our communications, however it is not possible for us to learn the principle of communication from the guidelines. The guidelines cannot be used as a starting point of learning the principle of communication. The usage of the guidelines assumes the understanding of the principle of communication. To start learning the principle of communication; you can get started with the *Understanding of Principle of Communication* book. If your goal is to start learning the principle with the help of an instructor, there is no need to have a book; you can simply wait for availability.

The
Speak Logic Project

We Promote Better Communication

Analysis Guidelines

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Analysis Guidelines

Our communication ability enables us to communicate and understand each other. In other words, we do have a communication ability that enables us to communicate to each other; that same communication ability enables us to understand each other. While we say it like this, it is always good to think it this way. That same communication ability that enables us to communicate to each other, it also enables us to understand each other communication. During an oral communication for instance, we repeat a sentence to each other, we do have a sense that enable us to understand the sentences. In this particular case, if the sentence is not clear or it is not understood, we ask questions to each other to help us to understand the sentence. The overall process is being viewed as an analysis. The way to look at it, during an analysis, we analyze a communication related to the contain of that communication. Since questions and answers are part of analysis, during analysis, we do ask and answer question.

To enable us to understand each other communication and to enables us to understand the principle of communication more efficiently, we provide those analysis guidelines to help us with our communication and our analysis. Those guidelines are from the book, *Understanding the Principle of Communication.* Those guidelines take the understanding of the principle into consideration. We can refer to them by number for reference purpose when it is appropriate. For instance, to refer to analysis guideline number 6, we can say *see analysis guideline number 6* for more information. We can also refer to them as communication guidelines as well. For instance we can say, *refer to communication guideline number 6* for more information.

While the analysis guidelines are given to us to help us with our analysis, but our understanding of the principle takes the analysis guidelines into consideration. In other words, since the analysis guidelines are derived form the principle, by understanding the principle, there is no need for us to learn the guidelines. Usually, we learn the principle, not the guidelines. We simply use the guidelines when needed and if needed as reference in our analysis and in our communication.

Related to our understanding, the analysis guidelines are given to us in an incremental manner. Related to our understanding of the principle, the lower order analysis guidelines weight less, while the higher order analysis guidelines weight more. In other words, as we start learning the principle and have a very good understanding of it, we should not have any problem understanding and applying those guidelines in our analysis and our communication.
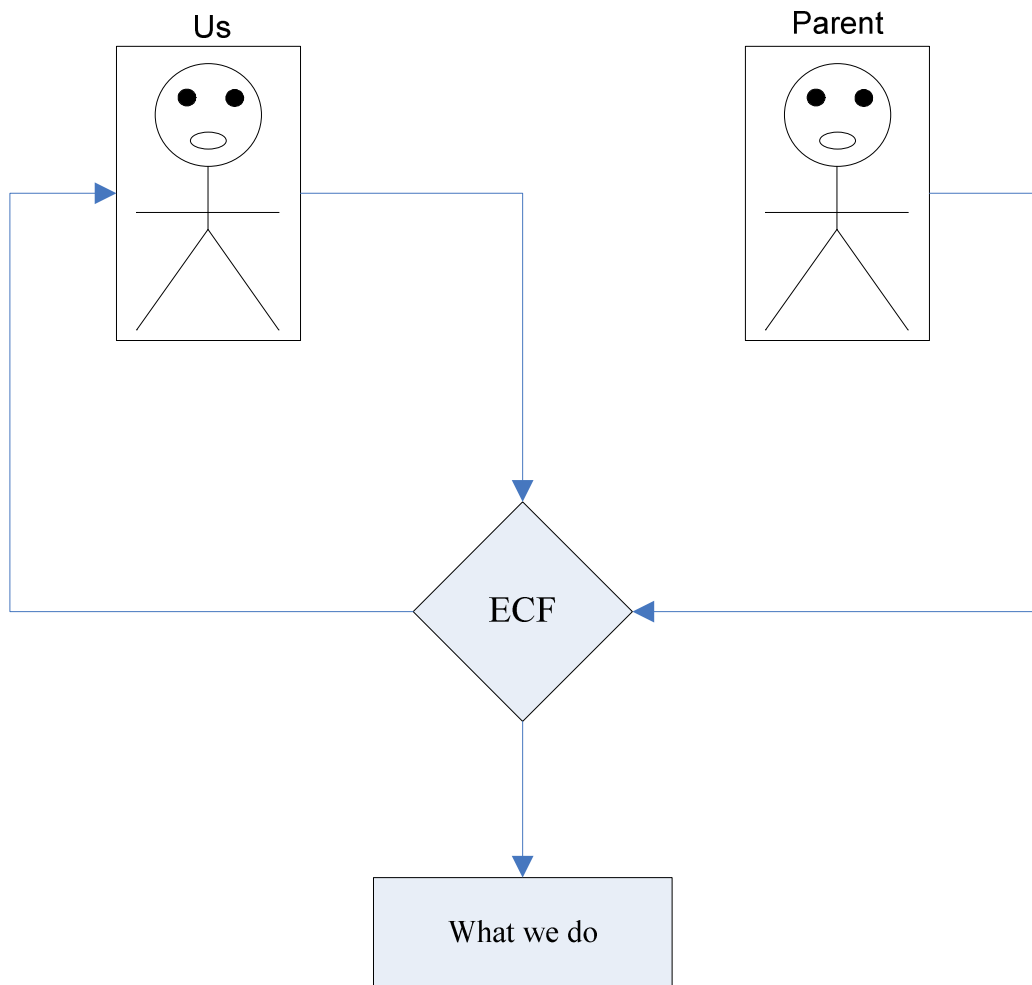
Another way to look at it, in terms of our understanding, the list below takes the principle into consideration incrementally. While we start learning the principle, there are items in the list that we may not understand. While we start learning the principle, there are items in the list that may not be mapped to some of our analysis that is normal. As we make progress learning the principle, we will feel more comfortable with the list.
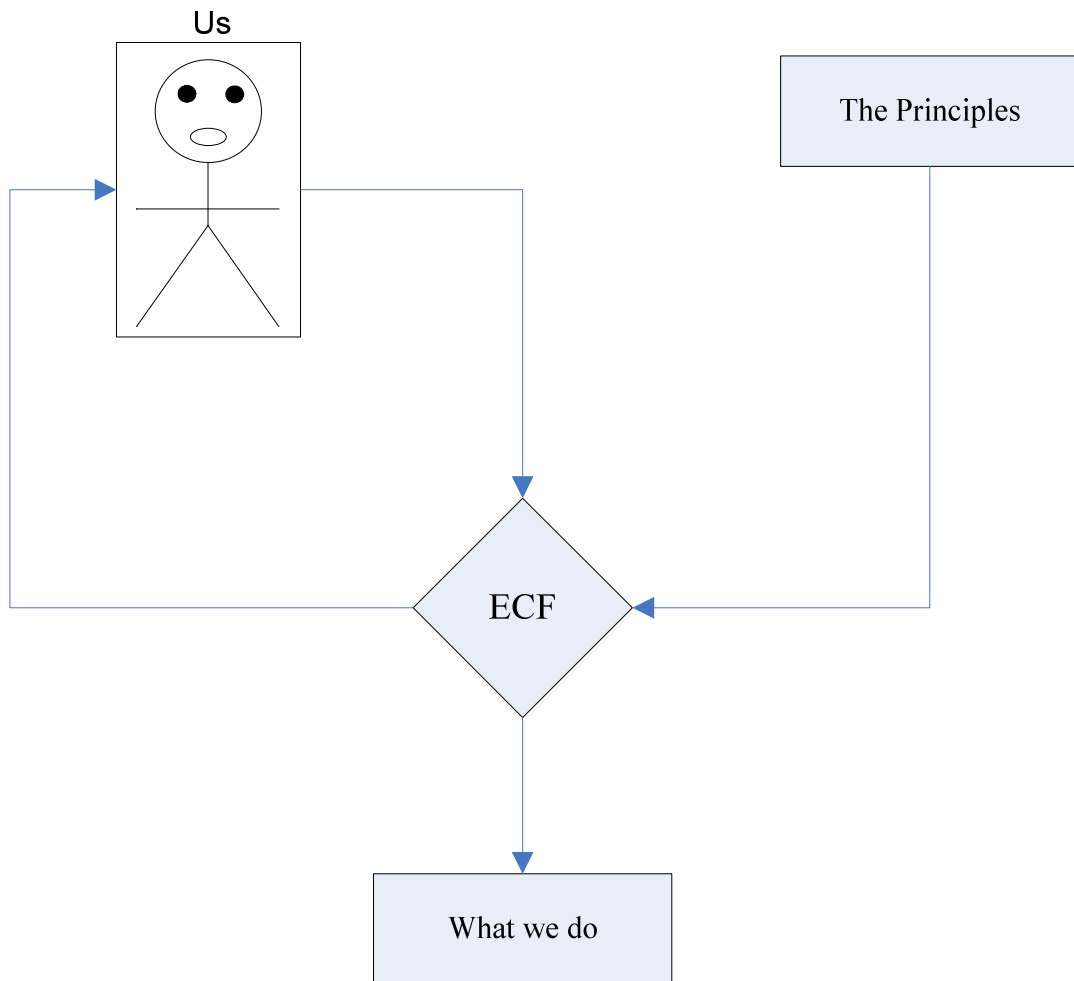
We follow the guidelines by applying the principle. We cannot learn the principle from the guidelines, the guidelines are not given to us to learn the principle from, but to refer to in our analysis after we have learned and understood the principle. In other words, after learning and understanding the principle, it is possible for us to refer to the analysis guidelines. After the principle is learned and understood, it is possible to refer to the analysis guidelines if needed and necessary.

1. The daily error log provides the analysis of communication or information from the media daily. Here we use the word media to refer to journal, newspaper, television, radio, website, webpage etc. What we do here, we analyze and identify error in communication that occurs daily. The analysis aspect only takes the communication into consideration and the error that is identified in it. We already knew that our communication is a separate entity from ourselves. In this case, we don't analyze the person who commits the error; we analyze the communication that includes the error. In other words, we analyze the error itself, not the person. As a separate entity from our communication, the analysis or error identification does not look at the person who commit the error physically, but the error itself. Since all of us who use this site can provide input to the analysis or perform our own analysis, it is very important to understand that. Any analysis that disregard what we have just said and tend to take the physical person into consideration will be removed immediately with or without warning. It is very important to understand that. The analysis aspect of our communication involves the person communication, but not the person himself/herself.

2. As we already known that, in the daily error log, we look at error in the media from our communication. We know that our communication is a separate entity from ourselves. As a separate entity, we analyze the identified communication or information and determine if there is error. Now, within our analysis, there are things we already known in terms of the principle that enables us to perform the analysis or identify the error. We already know that, the principle is a separate entity from our communication. We also know that, if we are not aware of the principle, we act like it does not exist. In other words, when we are not aware of the principle, we think that it does not exist. Since the principle is a separate entity and we are not aware of it, in order to be aware of the principle, we must learn it. Now, let's recall what we have jus said and connect it to what we do related to error in communication. What we do depends on communication; when we commit error in communication, we also commit error in what we do. Given that the principle that enables us to identify and correct error in our communication, must be learned if we are not aware of it; in order to correct error in our communication, we must learn the principle. Now, what this has to do with our analysis of error in communication. The way to look at it, during the analysis process, we may look at error in communication related to the application. In this case, the learning and the application of the principle that enable the error to be corrected can be taken into consideration rather than the physical person related to what that person does. For instance, our priority is always to give that person the opportunity to learn and apply the principle. We already know that, problems that are caused by error in communication can only be solved by proper communication.

3. In order for the analysis to be performed, the principles that enable the analysis must be known. Given that when we don't know the existence of those principles they don't come to our mind, in this case to enable us to perform the analysis, we must learn the principles. In other words, in order for us to analyze our

communication to make correction to what we do, we must learn the principles to enable us to do so. Without learning the principles, we would not be able to perform analysis in our communication in order to make correction to what we do. It is very important to understand that.

4. Since what we do depends on our communication and when we commit error in our communication we also commit error in what we do, it makes sense for us to get our communication corrected in order to prevent error in what we do. The Daily Error Log can be viewed as a feedback process, where we provide feedback to enable the correction of our communication, so our application can execute without error.

5. In order for the analysis to be performed, the principles that enable the analysis must be known. Given that when we don't know the existence of those principles they don't come to our mind, in this case to enable us to perform the analysis, we must learn the principles. In other words, in order for us to analyze our communication to make correction to what we do, we must learn the principles to enable us to do so. Without learning the principles, we would not be able to perform analysis in our communication in order to make correction to what we do. It is very important to understand that.

6. We analyze the communication to make sure we understand it, we analyze the communication to make sure it is understood. The person who communicates determines his/her own correctness. The way to look at it, we analyze the communication to make sure we understand it, but the person who communicates to us determines his/her communication correctness. The person who sends the communication signal determines that communication correctness. The person who analyzes it, analyze it to make sure it is understood.

7. When we do our analysis, it is always good to keep this diagram handy. By the way, it is recommended to print it out and hang it to a board or somewhere next to us. All our analyses are based on this diagram. It is very important to understand this diagram. Both of them are the same below

Us

Parent

ECF

What we do

```
              Us
        ┌─────────────┐                        ┌─────────────────┐
        │    ☺        │                        │  The Principles │
        │   person    │                        └────────┬────────┘
        └──────┬──────┘                                 │
     ┌────►────┘      └────────┐                        │
     │                         ▼                        │
     │                      ◇ ECF ◇ ◄────────────────────┘
     │                         │
     └─────────────────────────┘
                               ▼
                      ┌─────────────────┐
                      │   What we do    │
                      └─────────────────┘
```
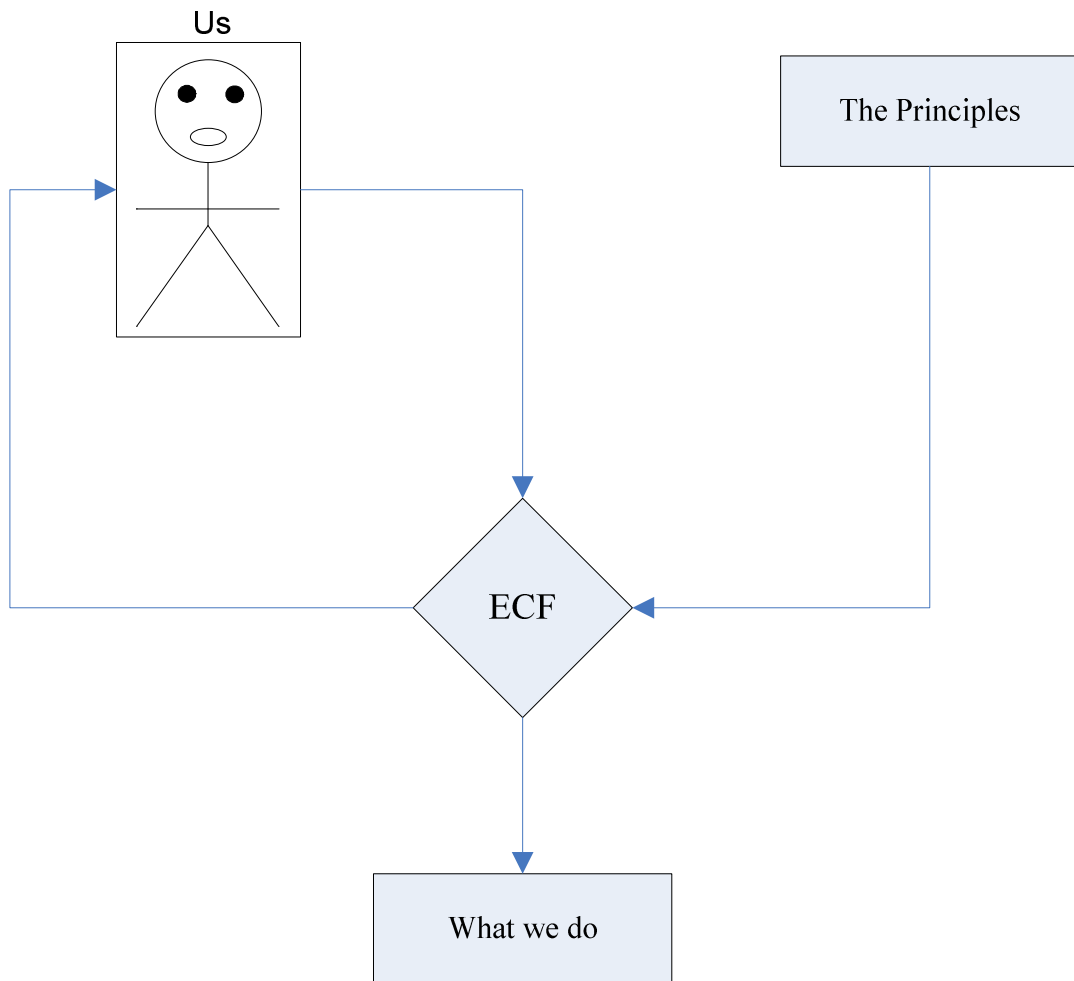
8. By looking at the error correction process related to the diagram, we can see that
    it is not possible to have comparative in the analysis related to the correction. The
    process does not require or work with comparative. It is not possible to have
    comparative in the analysis process. As it has been shown by our parent, if our
    parent had taken comparative into consideration, the correction process would not
    have been existed at all. Since the comparative approach is not an option for us,
    whenever we do our analysis, we should always attach it to the fundamental
    approach. Our analysis should always look at our parent approach.

9. As we already known, our parent principle enables us to analyze the
    communication to determine error and provide feedback to enable the correction.
    The principle does not allow us to analyze the person who commits the error
    physically. From what we have just said, it is very important for us not to look at
    the person who commits the error physically. During our analysis, it is very
    important for us not to have any negative feeling for that person. During the
    analysis process, it is very important for us not say anything negative about that
    person. It is never good in life to have negative feeling about others. It is never
    good in life to say something negative about other people. Keep in mind that our

job is to analyze the communication to determine error and provide feedback for correction. By looking at the error correction function related to the feedback process, we can see that if we were going to take negative into consideration or say something negative about the person who commits the error, the correction would never happened and the principle would never be learned. All that we do here is providing the opportunity to the person who commits the error to learn and apply the principles in order to make the correction and adjustment to the application. As shown by the process, negative feeling about that person or say something negative about that person would not solve the problem. By saying something negative about that person, that would not allow that person to learn the principle and make adjustment to what he/she does. It is very important here to understand that. It is very important here not to have negative feeling for others or say anything negative about others. Doing so would not help us; it would not help that person either. Say something negative to other people is not acceptable here. Any negative post or post that contains negative to others will be removed quickly with or without warning.

10. By looking at the diagram again as shown below, we can see that the same person who commits the error is the same one that makes the correction to enable the adjustment in the application. That is a very good observation and we should always take that into consideration in our analysis.

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```
                              Us
                        ┌──────────────┐                      ┌──────────────┐
                        │   ◉    ◉     │                      │ The Principles │
                        │      ◯       │                      └───────┬──────┘
          ┌────────────▶│     ╱│╲      │                              │
          │             │    ╱ │ ╲     │                              │
          │             │      │       │                              │
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          └──────────────▶◇   ECF    ◇◀───────────────────────────────┘
                           ◇◇      ◇◇
                             ◇◇◇◇◇
                               │
                               ▼
                        ┌──────────────┐
                        │  What we do   │
                        └──────────────┘
```

11. As we have mentioned above, the principle that enables us to analyze our
    communication and correct error from it, is a separate entity from ourselves. As a
    separate entity from ourselves, we must learn it, if we are not aware of it. Since a
    subject or any set of principle cannot be learned instantly, the process of learning
    some set of principles is not straight forward. If we are not aware of the subject
    or some set of principles and we want to learn it, initially, we don't expect our
    knowledge to be at a satisfactory level. However, as we proceed our learning
    process related to time, we expect to gain more knowledge of the subject. Related
    to our parent principles, while we start learning the process that enables us to
    analyze our communication, we don't expect to ~~master~~—learn—it instantly and
    initially. For instance, as we making progress learning the principles, we can
    make progress in our analysis. For example, we can analyze any type or
    communication or any communication and identify any type of error. Within
    what we have just said, we can see that presently our analysis is limited. Because
   of that, some communication can be disregarded from our analysis.

To prevent any misunderstanding, let's repeat what we have just said above. Within a given communication, there exists the communication and the principle itself. For instance, if someone is communicating, we expect that person to apply the principles in the communication. Since there is no limit in communication, there is no limit in the principles as well. For people who are not aware of the principles, the usage of the principles in their communications may not be applied. Comparing with a communication that includes our parent principles, that is completely different. In other words, comparing the communication without the principles and the communication with the principles, it is very easy to see the internal analysis attached to the pre-communication process. In short, we can say that a communication that includes our parent principles is more careful than a communication that excludes it. Within what we have just said, related to the process of learning the principles, initially we can say that there may be time when some communications can be disregarded in our analysis.

In order for an analysis to be valid, the principle that gives rise to that analysis must be identified. The way to look at it, within a given communication, there exists the communication and the principle itself. Within that communication, the embedded principle can be used to determine whether or not that communication is valid. Now, during our analysis, all that we do is identifying the principle within the communication to validate it. From what we have just said, we can clearly see that if the communication is valid, the principle can be identified, if the communication is not valid, the identification of the principle within that communication may not be possible. Take your time to think what we have just said to see if it makes sense to you. It is very important to understand that when analyzing communication or information.

Another way to look at it, as a separate entity, if we take that analysis and consider it a as communication—which is exactly what it is—we can quickly identify those principles in that communication.

12. While people do bad things and many of us think negatively about what they do. Please, don't think negatively about them; it is always better to provide feedback. The fact that the feedback process requires a compensator, thinking about what people do negatively without providing any feedback does not do us any good at all. While we may talk about it and do some other things, but the fundamental question remains the same. Does that person know how to do it right? This is the reason we should always use the feedback process. It allows us to correct errors and provide a solution for a problem by replacing the error that causes the problem with a compensator.

13. As we have learned, we perform our analysis related to the application entity and the communication entity, not the physical person. As we have seen it, the communication and the application are separate entities from the physical person, and any correction will involves the application related to communication, but not the physical person, therefore analyzing the communication and the application

are what important to us. Any analysis regarded the physical person is baseless.
An analysis—a communication—regarded the physical person is not an analysis
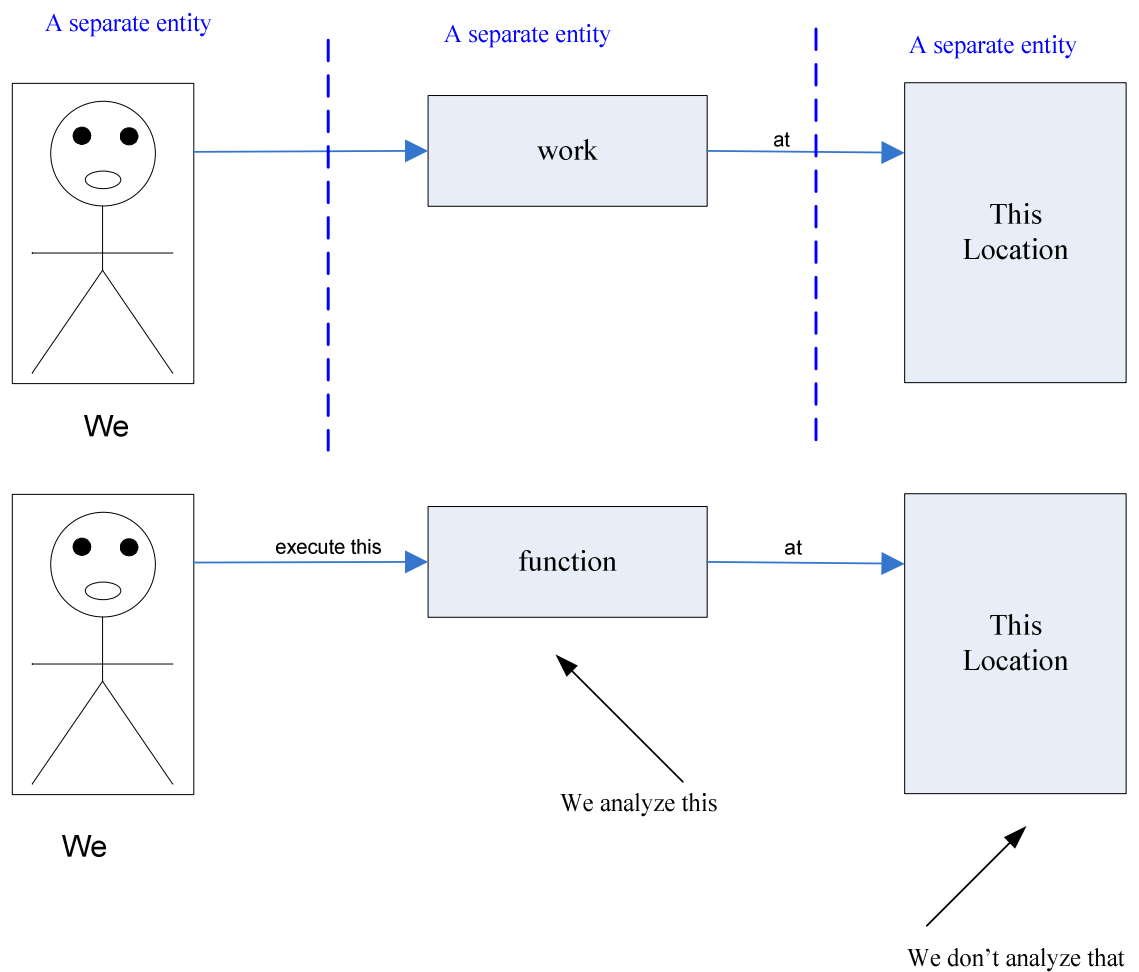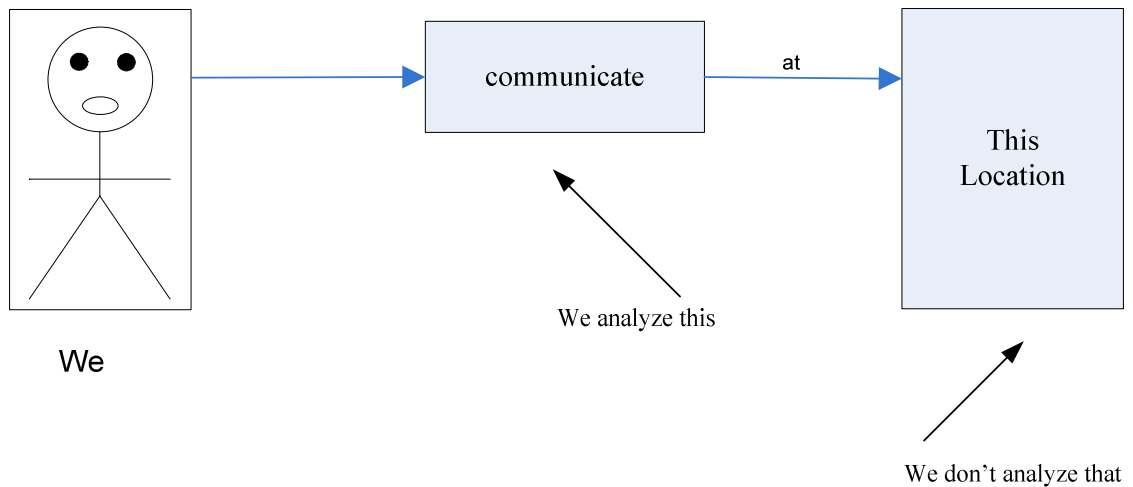at all. Let's look at the diagram below, to see exactly what we are talking about.
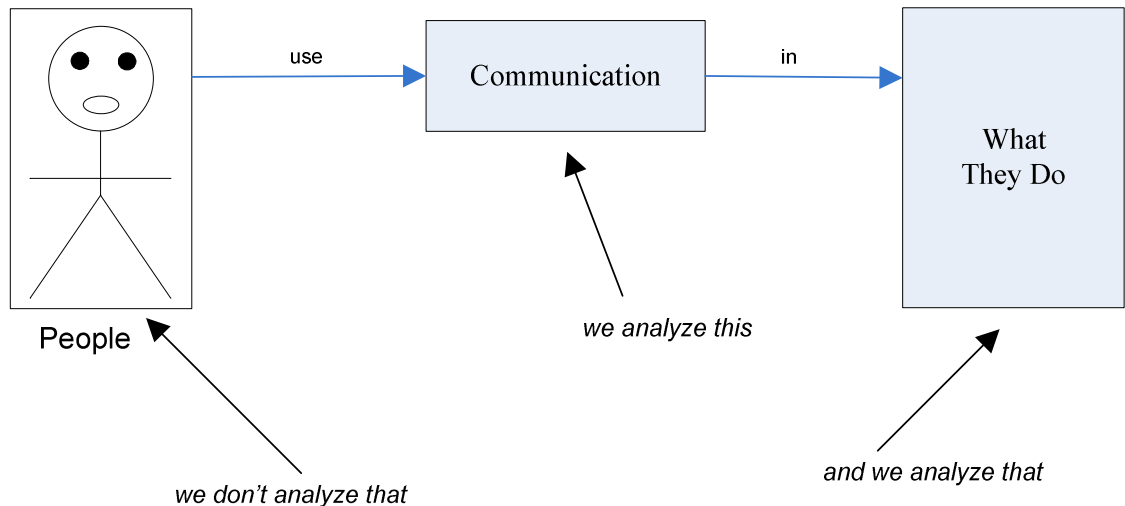
14. As shown above, we analyze the communication, which includes the
communication itself and the application, but we don't analyze the person. The
principle does not provide us with the ability to analyze the physical person or the
person physically, but it does provide us ability to analyze that person
communication related to the application or what that person does.

15. To help us understand and to provide feedback, we analyze reported information.
In our analysis, we look at applications and communications; we analyze
applications and communications. Within our analysis, we detect error and we
provide feedback. It is normal for an application to execute by people and take
place at specific location. While the principle that enables us to analyze the
application and the communication does not provide us the ability to analyze
physically the people who execute that application, it does not allow us as well to
analyze physically the place that application is executed. It is better for us to look
at it this way. During our analysis, we take the application and the
communication into consideration and exclude the people and the location where
the application is executed.

To better understand what we have said, let's perform some analysis in terms of
entity separation. We know that the location where the application is executed is
a separate entity from that application. The people who execute the application
are separate entities from both the application and the location where the
application is executed. Therefore, physically the location the application is
executed is static and cannot be changed or adjusted. The location where the
application is executed cannot cause any problem as well. The location itself
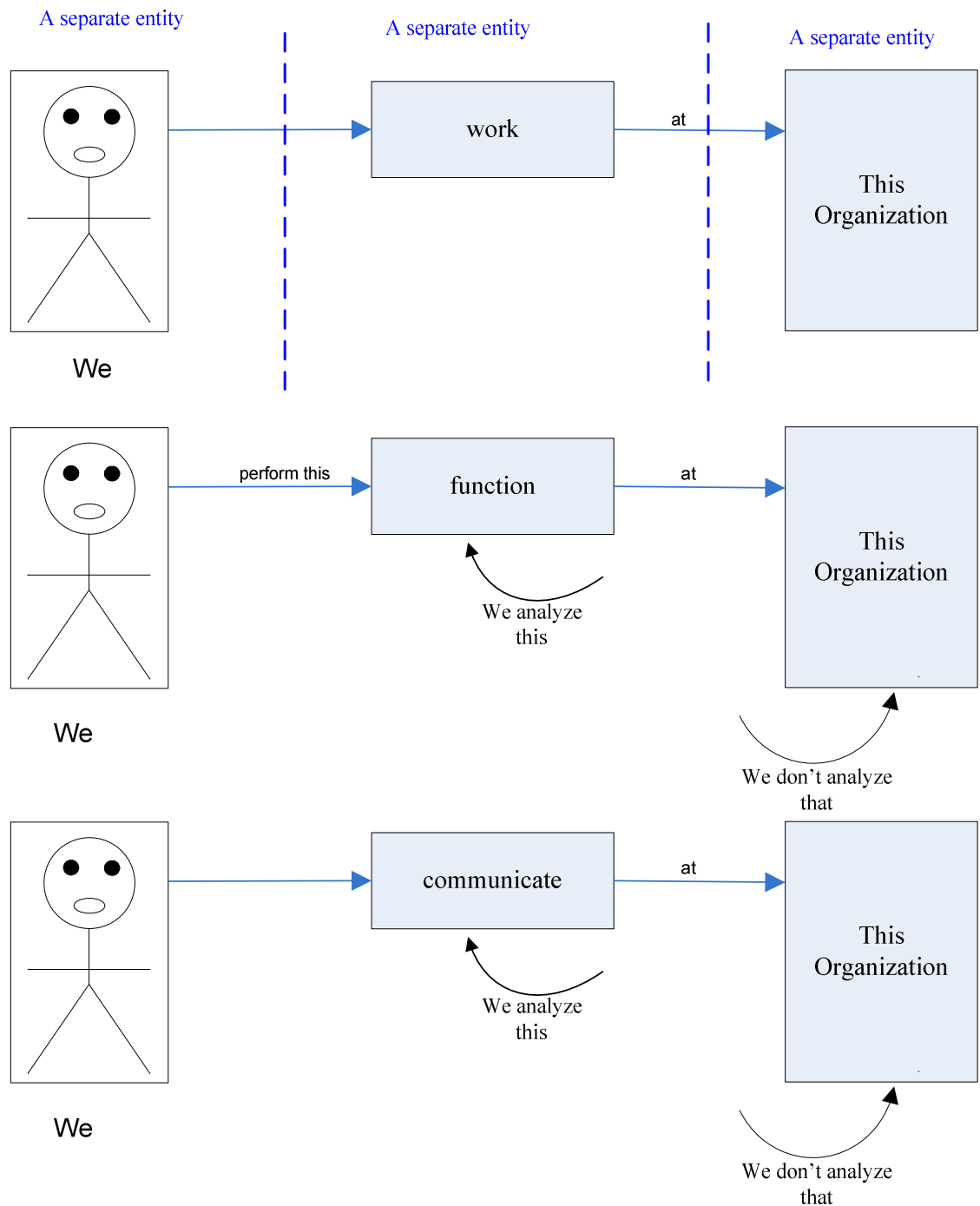where the function is executed cannot develop problems. Within the application

itself, it is not possible for the location to develop problems. By understanding that, it makes sense for us not to have negative feeling for a place where and application is executed. In other words, while we cannot have negative feeling for the people who execute the application, we should not have negative feeling as well for the place where the application is executed. Within our analysis, we don't show negative feeling for the people who execute the application, so does the place where the application is executed. It is very important not to show negative feeling for the place the application executed and the people who execute that application.

See the diagram below for better understanding

A separate entity

A separate entity

A separate entity

work

at

This
Location

We

We

execute this

function

at

This
Location

We analyze this

We

We don't analyze that

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We

We analyze this

at

This Location

We don't analyze that

16. A function that is performed by an organization is a separate entity from that organization. An organization is a transparent entity and it is not visible. In our analysis, we analyze the function, not the organization. In other words, when we look at an organization; we see the function of that organization and the people who execute those functions. By understanding that, we can see that in an organization, the visible elements are the people who work in that organization, and the functions of the people. Since the functions of the people are determined by their communications, again, when we look at the organization, we see the people who work in that organization, the functions of those people, and their communications. Those entities are what visible to us; the organization itself is not visible to us. It is a transparent entity and it is not visible to us. In our analysis, we can simply disregard it. Within the three visible elements, the principle that enables us to perform the analysis does not give us the ability to analyze people. In this case, we can simply analyze the functions of those people and their communications. That makes sense, since the functions and the communications are what can be adjusted, it makes sense for us to analyze those two entities. To better understanding what we have said up to here, let's show some diagrams.

A separate entity   A separate entity   A separate entity

We

work

at

This Organization

perform this

function

We analyze this

at

This Organization

We don't analyze that

We

communicate

We analyze this

at
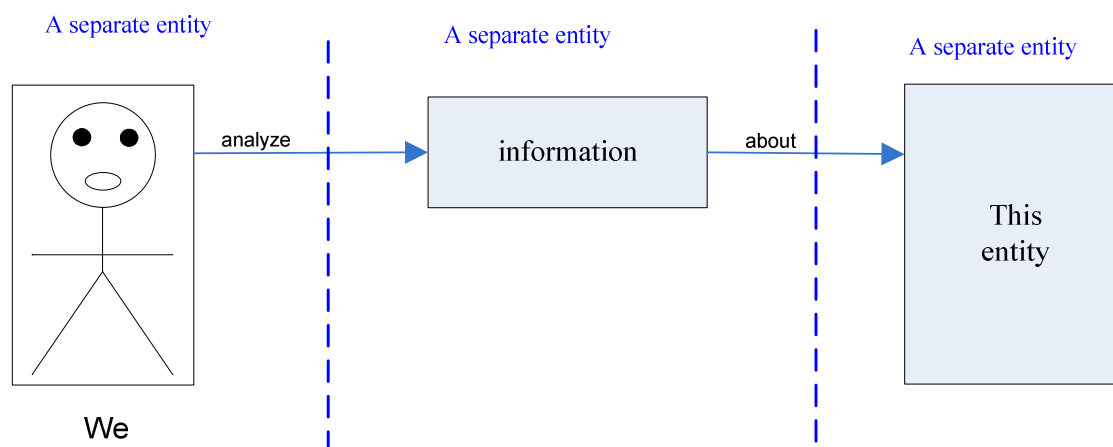
This Organization

We don't analyze that

We

What we see here, an organization that makes a product or provides a service is a separate entity and it is transparent. By looking at the organization, we see the people and what they do, but not the organization itself. Again, as we have seen from the diagram, we analyze the communication of the people and what they do, but not the transparent entity, which is the organization. It is always good to take it like that in order not to have negative feeling for a transparent entity. Keep in

mind that the organization itself cannot be adjusted. The organization itself cannot receive and accepted feedback. The people who work in that organization can receive feedback to make adjustment to their communications and what they do. In this case, it is always good to provide feedback to the people so they can make adjustment rather than having negative feeling for the transparent entity which is not adjustable.

17. The information about an entity depends on that entity not on us. The information of an entity depends on that entity rather than us. As a separate entity, it is always good for us to have a good understanding of information itself. Given that information about an entity depends on that entity, given that reported information about an event depends on that event, it is always good to understand that in our analysis. While we analyze information here, but we don't make them or adjust them. As a separate entity, it is always good to think that information itself cannot be made or adjusted. Since information about an entity or event depends on that entity or event rather than us, adjusting information about an entity or event would require us to adjust that entity or event. Without that possibility, it is not possible to adjust that information itself. Since information about an entity or event depends on that entity or that event, making information about that entity or that event would requires us to make—fabricate—that entity or event. Without that possibility, it is not possible for us to make or adjusting information.

As we have said it from the above paragraph, since information is absolute, it is always good for us not to think about adjusting them or making them. To better understand everything we have said up to here; let's show couple of diagrams for better explanation. We use those diagrams to help us understand better information as a separate entity.

A separate entity   A separate entity   A separate entity

analyze   information   about   This entity

We

Separate from both the
information and the entity

A separate entity

A separate entity

provide   information   about   This
entity

We

present   This information   to

We analyze
this

I   you
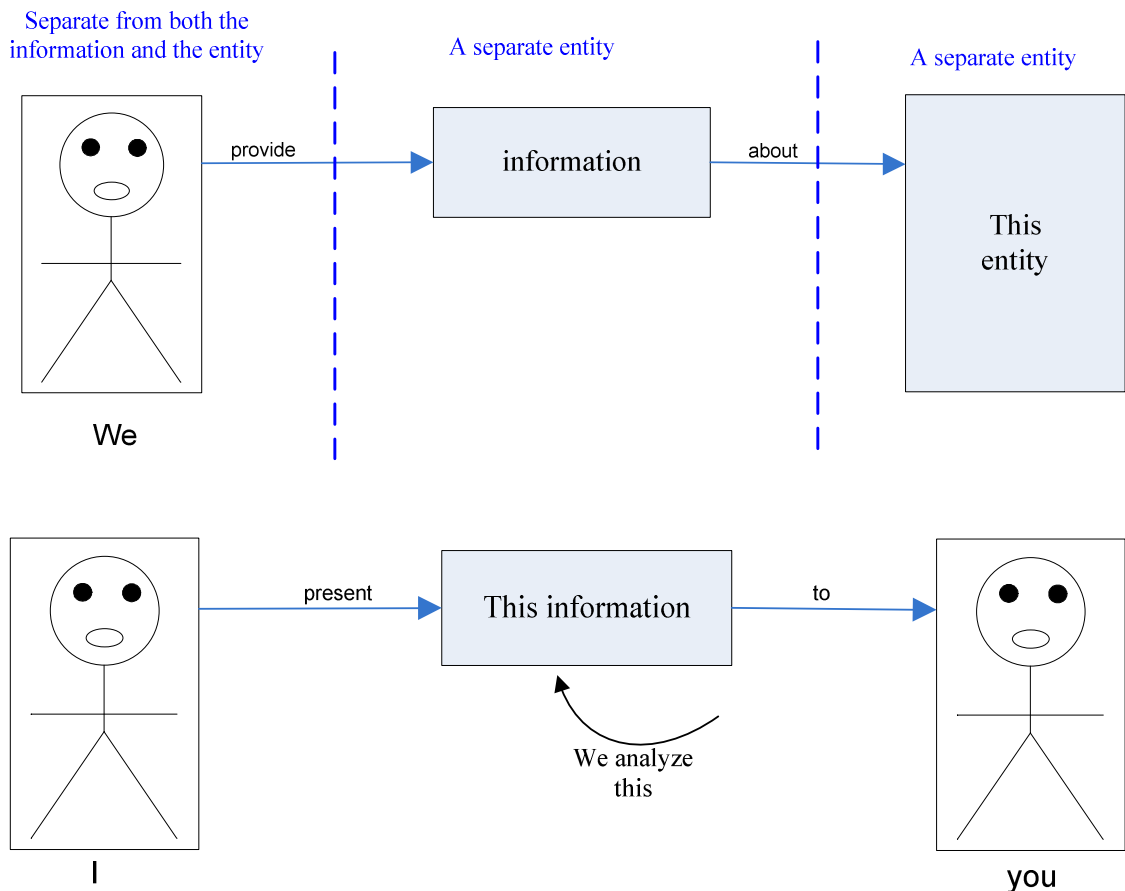
Since information depends on their on entities, it is not possible to make them or adjust them. As we can see from the diagram above, we don't make the information, we simply analyze it and it depends on the entity it is about.

Since information about an entity or event has its own aspect, it is always good for the information to be presented in a form where the aspect of that information is preserved. In this case, the information is presented in a form related to itself or its aspect, rather than a form that is related to the person who presents that information. By understand that, during the presentation, it can be very easy to see if that information depends on the person who presents it or the entity it is about. It is always good to present information in a form that does not depend on us. It is always good not to make information depends on us. Once we make information of an entity depends on us rather than that entity, that information has little significant. By understanding the overall explanation, we can see that information is what it is, not what we want it to be.

18. The analyses we are performing are based on our understanding of the principle. While we are learning the principle, we analyze communications and applications based on our understanding. Since we cannot learn the principle fully instantly, initially we don't expect our analyses to be ~~100% compliant with~~ satisfied by—

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the principle. In other words, since it will take time for us to learn and understand the principle to a satisfactory level, some of the analysis we are performing may not be 100% comply satisfied with the principle. However as we keep making progresses learning the principle, we expect to perform much, much better in our analyses.

19. It is very important to understanding that the principle is a separate entity from us. Within our analysis, it is always good to separate our feeling from our analysis. In other words, our feeling should not be a part of our analysis. The analysis entity does not take our feeling into consideration. In order for an analysis to be valid, it should exclude our feeling.

    Within our analysis, it is always good for us to take our feeling out of it. An analysis with our feeling is not considered to be analysis at all. Since the principle is what enables the analysis, by including our feeling in the analysis, we automatically exclude the principle. Therefore with our feeling attached, the analysis is no longer present.

    To better understand what we have said from the paragraph above, let's review it again. The information about an entity depends on that entity, not on us. Now by attaching our including our feeling to an analysis, we simply make it depends on us rather than itself. Since it must depend on itself rather than us, whenever we make it depends on us rather than itself, we make it looks like us rather than itself. From what we have just said, we can see that whenever we make an analysis depends on us, it does not exist at all.

20. Disregard the word we use to identify an entity, the aspect of that entity does not change. The aspect of an entity is determined by the entity itself, not by us or the word we used to identify that entity. While some of us may provide pictures to show more information about an entity, nevertheless, the picture that we show about an entity does not change and should not change the aspect of that entity. It is very important to understand the following.
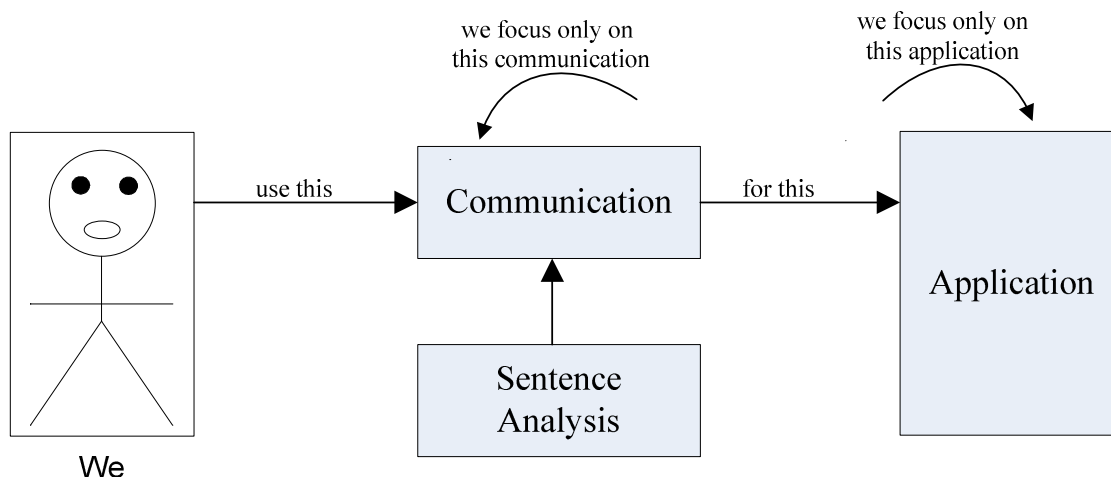   - An actual entity
    - The word that we use to identify that entity
    - And the picture of that entity
    Again, it is always good to know that, while picture can be used to provide more information about an entity, nevertheless, the picture does not change the aspect of that entity.

21. When learning a principle, the application of that principle depends on our learning. Since we learn principles step by step, in term of application capability, we also apply them step by step as well. In this case, our understanding of the principle leads us to the type of application we can handle. We cannot go higher if our level of understanding is not adequate. In this case, related to the application of the principle, our level of understanding leads us to specific application of that principle or the principle we are learning.

Related to the principle of communication, while learning the principle, we consider our communications and our analyses as applications of the principle of communication. Since currently our understanding of the principle is still novice, it is not possible for us to analyze all types of communication. Since we are just starting learning the principle, we are not capable yet of analyzing all types of communication. By understand what we have jus said, we can see that, at some time, there are many communications that will be disregarded by our analyses. In other words, we have not learned the principle enough to analyze those communications. Therefore, we simply disregard them. As we make progress in our communication, we will be able to analyze them later. As we make progress in learning the principle, we will be able to analyze them later.

22. It is very important for us to understand the purpose of communication. Communication enables us to communicate relatively to entities that we identify. Communication enables us to communicate for instance about a subject. Our communication looks like the entity or the subject it is about. In this case, if we identify *Entity A*, our communication looks like *Entity A*. If we identify *Entity B*, our communication looks like *Entity B*. However if we identify *Entity A*, we cannot make our communication looks like *Entity C*. It is not possible and it is not what communication is; it is not what communication is about. The existence of communication enables us to communicate relatively to entities we identify. If it was possible for us to communicate not according to what we are talking about or the subject of our communication, communication itself would not exist at all; the existence of communication would be meaningless. It is very important to understand communication itself and the relationship of ourselves and communication. When we communicate, our communications depend on the entities we are communicating about, not on us. Information about that entity also depends on that entity as well.

23. To better help us with the analysis, it is always good for us to focus on the communication only. We mean focus on the communication we are analyzing. In this case, it will not be good for us to go outside that communication. That makes sense, since the subject of that communication—we mean the communication we are analyzing—exists within that communication, since the entity that communication is about exists within that communication, it makes sense for us to preserve that subject or that entity the communication is about. In other words, it is always good for us to focus our analysis solely to the communication we are analyzing. Since analysis always focus on the entity that is being analyzed, it is much better to say: to better understand our communication, during the analysis, it is always good for us to focus ourselves on the communication we are analyzing. In this case we can say, it is better for us to focus ourselves on the subject of that communication as well. To better understand what we have just said, let's take a look of a diagram to show a communication under analysis. By looking at the diagram, we can see clearly that our focus should be only within the communication of the indicated application.

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we focus only on this communication

we focus only on this application

use this → Communication → for this → Application

Sentence Analysis

We

24. Disregard the word we use to identify an entity, the aspect of that entity does not change. The aspect of an entity is determined by that entity itself, not the word we use to identify it. The information about an entity is determined by that entity as well. During our analysis, we analyze a communication or information that is considered to be an entity, and we provide feedback as needed. Since the communication or information that we analyze is a separate entity and it does not depend on us personally, it is always good for us to keep ourselves out of the analysis. Since the information that we analyze is a separate entity from ourselves, it is always good for us to keep ourselves out physically of the analysis. We should not have any other agenda or objective beside that. Any other personal agenda should not be included in our analysis. Any analysis with a personal agenda is not considered to be an analysis at all. By understanding that, we should try to keep our personal objective out of our analyses.

25. By now we have been learning the process of analyzing communication and information. The overall process enables us to learn the principle of communication and perform analysis accordingly. What is important here as we said it; learning the principle and perform the analysis according to the principle. By understanding that, we can see the principle that we learn enables us to perform the analysis of information and communication. In our analysis, we identify errors and problems and provide feedback as needed. The analysis that we perform on communication/information enables us to approach those entities in a fundamental manner. In other words, for instance during an analysis of an underlined communication or information, we approach our analysis in a fundamental manner. What do we mean by that? If we encounter a problem or error, we look at the basis of that problem or error. What is important here; by looking at the basis of a problem for instance, it makes it possible for us to identify that problem easily. Since problems can be misidentified, by looking at a problem in term of basis, we can identify easily the entity that gives rise to that problem. In this case, we can concentrate on that entity which is viewed as the main problem, rather than concentrating in areas that are not identified or

considered as problems. During our analysis, it is very important for us to take this note into consideration.

26. By understanding the feedback process, we can see that our parent provides feedback to us to enable us to correct our errors. If we look at the overall process and analyze it, we can see maturity and responsibility are the issues. The feedback is provided to us, to enable us to make our own correction. By understand that, we can see we have to rely on ourselves and the given feedback to make the correction to enable the adjustment, rather than relying on our parent. What is important here? The feedback is given to us to enable us to make our own correction. If it was possible for us to rely on our parent to make the correction for us, the feedback would not have been given at all. By understanding the explanation, within our analysis we have to take that into consideration as well. Our analysis should take into consideration the application of the feedback by the person the feedback is given to, rather than the person who provides the feedback. In addition to that, it is always good to provide feedback in a form, where the application is determined by the person who the feedback is directed to.

27. Most of the time we work in an application that includes multiple people, where the function of that application is a contribution of everybody in that project; we can say the communication function includes communication of everybody in that project. In order for that function to execute properly, everybody needs to contribute. During our analysis, we may encounter communications that include functions that are presented in a form, where that function is a contribution of everybody in that application. Since everybody contributes or must contribute in the communication function, during our analysis we can take everybody into consideration as well, in this particular of case. By understanding what we have just said, we don't have to focus only on the person who executes the function, but everybody who contributes to that function.

28. The aspect of an entity depends on that entity, so does the information about that entity. The aspect of an entity depends on that entity; the information about that entity depends on that entity as well. The aspect of an entity depends on that entity, not on us; the information about an entity depends on that entity, not on us. While our communication ability enables us to communicate about entities, but it does not allow us to change aspects of entities and information about entities. During communication, we communicate or talk about entities. Since the aspects of those entities depend on them, during communication or while we talk about those entities, we don't change their aspects. Those entities still preserve their own aspects and their information while we are communicating or talking about them. It is not possible for us to change the aspect of the entity we are taking about or communicating about while we communicate. Once we try to change the aspect of the entity we are communicating about during our communication, we simply show that we don't know what communication is. Once we try to change the information of the entity we are talking about, we simply show that we don't

know what communication is. For instance, while we are talking about the computer, the aspect of the computer remains the same; while we are talking about the table, the aspect of the table remains the same; while we are talking about the dog, the aspect of the dog remains the same. As we can see, it is not possible for us to change the aspect of the entity we are taking about during communication. For instance, the aspect of the car is preserved by our communication, as well as the aspect of the dove is preserved by our communication. The aspect of the table is preserved by our communication, so do the aspects of the deer and the fixing of a car.

While we are using this forum, it is very important for us to understand that our communication cannot change the aspect of the entity we are communicating about. In other words, while our communication does not allow us to change the aspects of the entities we are talking about; it is always good for us to keep it that way. During communication, we should never try to change the aspects and information of the entities we are talking about. This is the way it its, and naturally we cannot change it; so we have to preserve it. We communicate relatively about entities that we identify, we cannot change the aspects of the entities that we identify. We make progress in communication when we take it the way it is.

29. The aspect of an entity depends on that entity, so does the information about that entity. As an entity itself, the aspect of information does not change and cannot be changed by our communication. By understanding that, we can see the aspect of an entity does not change by its location, so does the information about that entity. The aspect of an entity does not change, because of its location, so does the information about that entity. In other words, the location of an entity does not allow us to change the aspect of that entity, so does the information about that entity. The aspect of an entity and the information about that entity remain the same, disregard the location of that entity. During our analysis, we may encounter information, events, or entities that happen or locate in other areas, since our communication does not allow us to change the aspects of the entities we are communicating about, we should always preserve the aspects of the underlined entity we are analyzing. The way to look at it, disregard where an entity locates, the aspect of that entity does not change; so does the information about that entity. Disregard where an event occurs, the information about that event does not change, so does the event itself. It is very important for us to understand that and preserve it in our analysis.

30. As an entity itself, the aspect of information does not change and cannot be changed by our communication. The information about an event that occurs depends on that event itself and cannot be changed by us. To better understand the relationship between an occurred event and information about that event, it is always good to show it in the form below.
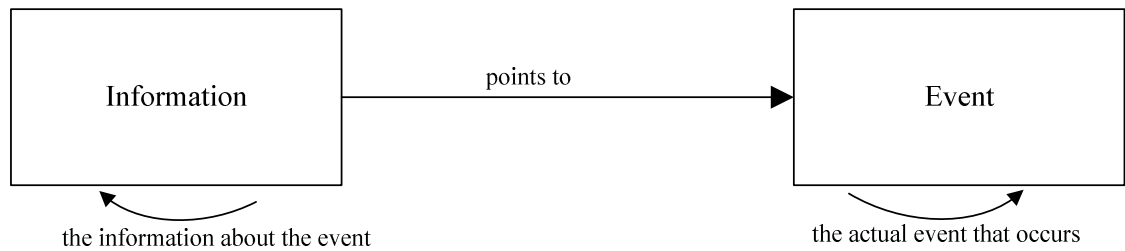
As we can see from the diagram above, the relationship between an event that occurs and the information about that event is the same as the relationship between an entity and information about that entity. We can call that relationship entity and information relationship, which is the same as information and event— or occurred event—relationship. Now since information about that event points to that event and that event cannot be changed and adjusted, so does that information. Since the information about that event depends on that event and that event cannot be changed or adjusted, so does that information. It is very important for us to understand that. Disregard the event that occurs or the way it occurs, the information that points to that event is absolute and cannot be changed, adjusted, or augmented. It is very important to understand that. Since not all events are the same or occurs in the same manner, during our analysis, we may find events that occur in different manners than others. Since the principle of communication or the principle that enables us to perform our analysis does not change and cannot be changed, during our analysis we should always preserve our understanding of the principle and not try to change ourselves related to any event. It is very important for us to understand that and provide respect to the principle disregard the event or information we are analyzing. Once we try to adjust ourselves or our understanding for a particular event or information, we already demonstrate that we don't know what a principle is. Again, while we analyze information here, we cannot adjust them. It is very important for us not to adjust our analysis for a particular event or the way it is occurred. Disregard what happens, the principle does not change; it still remains the same. Disregard what happens, our understanding of the principle should not change or decrease as well. By keeping our understanding of the principle straight in our analysis, we can make progress in communication or learning the principle of communication.

31. As a separate entity, it is always good to think that our communication is a separate entity from ourselves. By doing so, we can both think better and communicate better. To better understand our communication and treat it as a separate entity, let's take a look of the diagram below.

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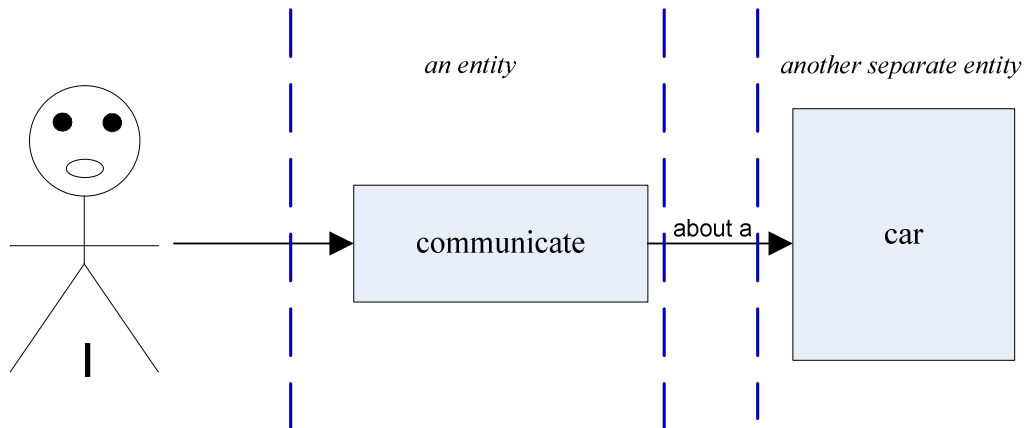
As shown by the diagram above, the communication itself is a separate entity from the physical person, so does the car is a separate entity from the physical person and the communication. It is very easy for us to visualize that and it is very easy for us to understand that as well. While we are communicating about the car, but the car itself is a separate entity, so does our communication is a separate entity as well. Since those entities are separate, it is always good for us to think that they are separate. We should never think that those entities attach to us. Why it is very important for us to think that way and treat entities that way? Why it is important for us to think that the entities that we are communicating about are separate from us? As shown by the diagram above, the entities are separate from us; we must think that they are separate. Off course, it is very important for us to think that way, so we can make our communication portable and points to the entities they are about. For instance, the communication about a car points to that car; the communication about a car agrees with that car. Once we start attach ourselves to a communication and think that the entity that communication is about is not a separate entity, there is a possibility for that communication not to agree with the entity it is about. By treating the entity we are communicating about as a separate entity, it is possible for us to make our communication agrees with that entity and make it portable. Once we treat our communication and the entity our communication is about as separate from us, it is possible for us to communicate better.

By understanding the above explanation, it is always good for us to communicate here by treating the entity our communication is about as a separate entity. While this forum provides us the opportunity to interact together through communication, it is very important for us to make our communication portable. By treating the entities our communication is about as separate from ourselves, it is possible for us to make our communication portable. By detaching ourselves from the entity our communication is about, it is possible for us to make our communication agrees with that entity.

32. Since the comparison of two entities depends on themselves rather than us, we cannot use comparative to validate entities. We use the principle entity to validate other entities; we must understand the principle entity in order to validate other entities. To help us communicate better and understand each other in this forum, during our communication it is always good for us to focus on the principle rather than comparative. We should always think about the principle rather than thinking about comparative.

33. By understanding the feedback process and the Error Correction Function (ECF), we should see and observe that the communication that triggers the correction of our error is always error free. In other words, the Error Correction Function does not take error into consideration to enable the correction of our errors in the communication function. It is always good for us to keep that in mind during our analysis.

34. **About Exercises:** While you may refer to an exercise here, however the discussion of an exercise related to your workout is not welcome or possible. Since the exercises are used to help us understand the principles and it is not possible for one to understand the principles for each other, please keep your workouts private and any exercise related to them. In other words, keep your workout of any exercise private to you. By doing so, we are simply helping each other understand the principles.

35. By understanding analysis guideline number 15, we know that we analyze the communication and the application or the communication related to the application, but not the physical person. By understanding as well analysis guidelines number 7, 8, and 9 related to our parent we can see that we should always concern about the communication related to the application in term of the correction of the error. From the feedback diagram pointed out from those exercises, we can see our parent concern about the correction of the error. In this case, we can see that our parent always in our advantage to get the error corrected. By understanding the overall explanation here and the feedback process, we can see that during our analysis we should always concern about the application of the feedback to get the error corrected, rather than the physical person. In this case, when we analyze a communication or an application, it is not good for us to turn on each other or turn negative on each other. In order to get the error corrected, it is always good for us to focus our analysis on the application of the feedback rather than turn it on each other. Again turning against each other does not help us solve any problem or provide us with opportunity to learn the principle and make the correction. By understanding that, any communication that is negative about others or turn against each other will be removed quickly with or without warning.

36. We already know that it is always in our advantage to get our communication corrected. If we look at the error correction function and we analyze it, we can

see that our parent is always in our advantage to get our communication corrected. From our analysis in terms of error in application and communication, we can see that some errors may carry more weight than some others. That makes sense, since the result of the communication is related to the application and the communication itself, and the communication is a separate entity, within our analysis, we can always take the communication and the application into consideration, but not the physical person. In other words, physically we disregard the person who commits the error, but we care more about the error and the application itself. Again, we don't look at the one who commits the error, but we look at the error related to the application. The weight we put to an error in terms of analysis does not have anything to do with the one who commits that error, but the damage that error can cause or causes.

37. Given that the principles that enable us to perform the analysis and correct error in our communication do not take comparative into consideration, it is always good for us to perform our analysis relatively to those principles. Within what we have just said, please try to attach the fundamental approach of those principles into your analysis rather than looking at thing in a comparative approach. In other words, use those principles into your analysis rather than using comparative.

38. It is always good to refer to an individual person in a group rather than the whole group or the group itself. In a group, everybody represents himself/herself. It is always good to refer to a person in a group rather than the whole group. In our analysis, we may encounter communication that may be related to a group or group of people, as we already known when we communicate; it is always good to refer to individual person rather than a group. For this reason, during our analysis, we must take that into consideration.

39. We start this forum to help us with the learning of the principles, and to help us improve our communications and the analysis. By performing analysis in our communications, we can identify and correct errors in our communications before they get through our applications. In other words, by analyze our communications; we can correct errors on them before they create problems in what we do or our applications. By participating in the forum, we can apply the principles. We start this forum to help us apply our parent principles in our communications. By doing so, we can improve our communications and correct errors in our applications. That means improve our communications to help our applications.

40. The purpose of analyzing a communication is to help us understand that communication and provide feedback if necessary. This is the way to look at it; assume that we are communicating with someone, where the purpose of that communication is to request something or an entity. We know that communication is not completed until its objective is satisfied. In this case, if that communication is not understood by one party or one of us, then we can analyze to request more information in order to help us understand it. In this case, within

our analysis, feedback can be given to help understand that communication. Here we mean feedback from the destination of the communication to the origin of the communication; and help understanding means from the destination to the origin.

What is important here; since analysis and feedback do not exist without principle, in order to analyze a communication and provide feedback related to that communication, the understanding of the principle related to the level of that communication must be understood. To better understand what we have just said, let's rephrase it. In order to provide feedback about a communication, our level of understanding of the principle of communication must be adequate related to that communication. In the event that our level of understanding of the principle of communication is lesser than that communication, then the understanding of that communication goes beyond our scope, and we cannot provide feedback about it.

The way to look at it, since we are just starting learning the principle, our knowledge is not adequate enough to analyze all types of communication and provide feedback, even though those communications may look like something we may understand. For this reason, there are many communications that will be disregarded in our analysis. Let's say it again; as we start learning the principle of communication, our level of understanding is not adequate enough to analyze all types of communications and provide feedbacks as needed. For this reason, there are many communications that will be disregarded by our analysis. As we make progress learning the principle of communication, we can then analyze those communications.

41. By looking at the feedback process from our parent related to the application, we can see that the overall correction process depends on the people who are in the application. By taking another look of the process, we can see that the feedback is provided to the person who commits the error, where that person can make adjustment to enable the correction. By understanding that, we can see solving the problem enables the person who commits the error to make adjustment to the application related to the feedback. By understanding this explanation here, it is always good to take that into consideration. In other words, within the application itself, it is always good to take the people who are in the application/project into consideration, especially the one who receives the feedback or commits the error to make the correction. By understanding that, we can see only the people who work in that application/project can make adjustment to it. It is very important to understand that. It is very important for us to take that into consideration during our analysis.

42. While our communication ability enables us to communicate about entities, nevertheless those entities determine our communications rather than us. While our communication enables us to communicate about entities that we identify, nevertheless those entities determine our communications, rather than us. It is always good during communication for us to think that our communications are

determined by the entities we are communicating about, rather than us. Once we think that our communication about an entity is determined by us rather than the entity itself, it is possible for us to make that communication depends on us, which may result to error in communication.

43. It is very important for us to understand the usage of the principle of communication in our communication. It is very important for us to understand individually the usage of the principle of communication in our communication and the usage of the Error Correction Function to enable us to correct our errors in our communications. By understanding the principle of communication, we should realize that there is only one principle of communication. To better understand what we have just said, let's represent the diagram below for additional explanation.
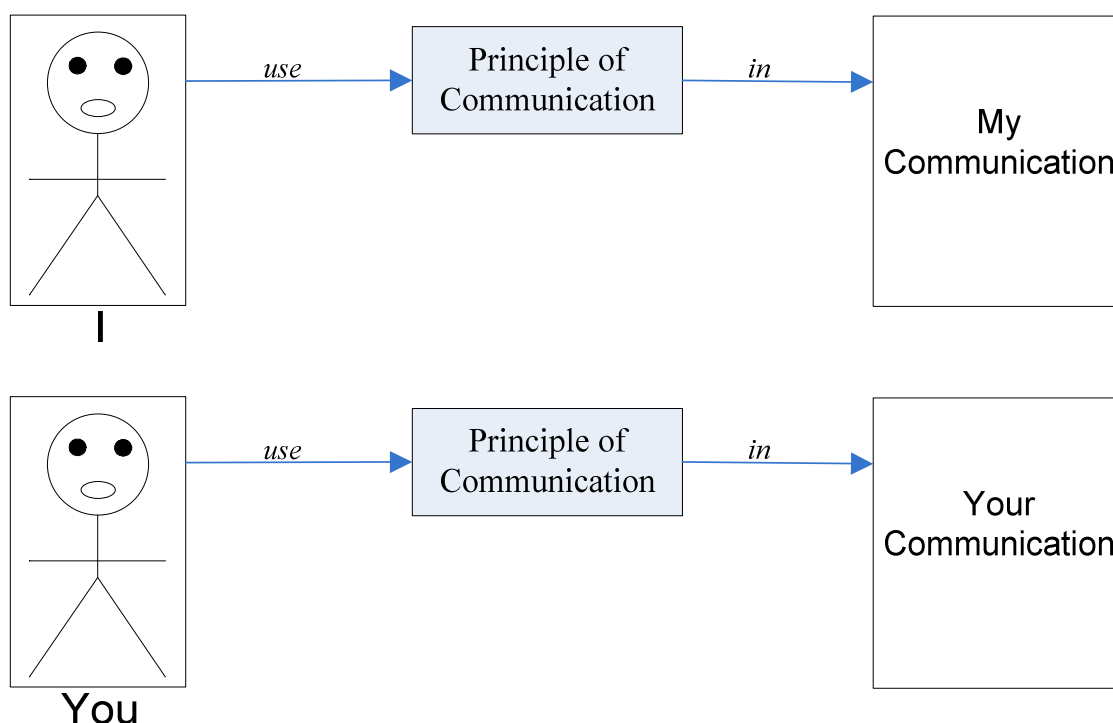
By taking a quick look of the diagrams above, we can see that the principle itself is a separate entity from our communications and it is also independent to itself. Now in term of communication, since the usage of the principle is present in our communications, by understanding the principle of communication, we can see that the principle or the usage of the principle of communication is present in both my and your communications. In other words, if two people are communicating; if both of them understand the principle of communication, then the principle is present in both of their communications. That is well matched to the diagram above.

By understanding the overall explanation above, we can see that in term of communication analysis, it is required for a person who analyzes a

communication to understand the principle that enables the analysis of that communication. In other words, in order for me to analyze your communication, I must understand the principle of communication. Without understanding the principle of communication, it is not possible for me to analyze your communication. Without understanding the principle of communication, it is not possible for someone to analyze a given communication, since the principle enables the analysis. Given that the principle of communication cannot be understood by someone for someone else, it is always good for us to think that personally. We have to take personally our communications into consideration in term of analysis and correction. In other words, the understanding of the principle of communication enables us to start analyzing our communication personally. For instance, during communication I analyze my own communication. During communication, I personally analyze my communication. During communication, each of us who participates in that communication, personally start analyzing our part in that communication.

By understanding the overall explanation up to here, we should quickly realize that a better understanding of communication or the principle of communication start on each of us individually. In other words, in order for us to start making progress in communication, each of us must start applying personally the principle of communication. In order for us to start making progress in learning the principle of communication, each of us must start learning the principle personally. In order for us to make progress in analyzing our communication, each of us must start analyzing our own communication personally. It is very important for us to take that into consideration during our communication.

44. By understanding the analysis guideline above, we should quickly realize that, the learning of the principle of communication starts on each of us individually. By understanding the analysis guideline above, we should realize that better communication starts on each of us individually. We should always think about that during our communication.

45. By understand the two analysis guidelines above; we can see that our immediate problem is to get our communication corrected. By understanding the two analysis guidelines above, we can see that our immediate problem now is to get our personal communication corrected. In order to get our personal communication corrected, each of us needs to get our personal communication correct. In order for us to get our personal communication correct, I need to get my communication correct and you need to get your communication correct. We should always think about that during our communication.

46. Given that the principle of communication is independent, the process of our communication is also independent. The independency of the principle of communication enables the independency of our communication. By understanding that, we can quickly observe that, only people that include in a communication are aware of that communication. In other words, the

communication that happens between me and you is only aware by me and you. Others who are not included in that communication are not aware of that communication. It is always important for us to understand that during our communication and the learning process of the principle of communication. We should also understand that during our analysis.

47. Information is always available; information is available when it is needed. In term of communication, since our communication interface enables us to exchange information, we only exchange information that is needed. In other words, since our communication interface enables us to communicate together to exchange information, in this case we simply exchange information that is needed by each other. Related to the analysis guideline above, since the communication that happens between two of us is only aware by both of us; in term of information, the exchange of information between two of us that is needed only by two of us is only aware by two of us in term of communication. It is always good for us to understand that during our communication and during our analysis.

48. Since our application is driven by our communication; since what we do depends on our communication; since the function of our communication depends on our communication, if the function is not achievable, so does the communication. In other words, if the function of our communication is not achievable, our communication about that function should not be possible. It is good for us to be aware of that during our communication.

49. Since information about an entity depends on that entity itself and does not depend on us, that information does not take location into consideration and should not take location into consideration. For instance, let's assume that information about *Entity One* is identified as *Entity Two*, *Entity Two* itself does not depend on us and does not take location of *Entity One* into consideration. Disregard the location of *Entity One*, *Entity Two* remains the same. It is very important for us to understand that during our analysis.

50. Related to the analysis guideline above, given that the information about an entity does not take location into consideration, in order for us to understand that, we have to be aware of the principle. In other words, in order for us to understand that the information about an entity does not depend on us, but the entity itself, we have to learn and understand the principle of communication. In order for us to understand information about an entity is independent from us and we cannot change it, we have to learn and understand the principle of communication. Without that, it is not possible for us to understand information. In this case, we may act like we can change the aspect of information or take location into consideration. When we think like that, we show that we have no understanding of what information is. In this case, our communication related to exchange of information is no longer useful, since we try to change the aspect of an entity that cannot be changed by our communication. During our analysis and in our

communication, it is very important for us to be aware of that and understand it.

51. Related to the analysis guideline above, since our misunderstanding of the principle enables us to attach location to information or try to change the aspect of information, which is independent from us, we have to be very careful not to attach location or take location into consideration during our communication and our analysis. Since we cannot learn the principle instantly to analyze all types of communication or information, in this case, it is possible for us to postpone our analysis to a later time. As we continue learning the principle and make progress in our understanding, we will not have problem to analyze any type of communication or information. By understanding what we have just said, we can quickly see that we have to be very careful when analyzing information related to entities that are not at our current location. In other words, we have to be very careful when analyze information about events that do not happen at our location. In order to overcome that and to help us learn the principle effectively, it may be possible for us to concentrate to information or events that occur at our current location. By doing so, we can do better in our analysis and our communication. Again, as we make progress learning the principle, we should have no problem analyzing any type of information or event, disregard where they occur; but now, we are not there yet. As we make progress learning the principle, we expect to do better. The way to look at it, to help us better in our communication and in our analysis, it is preferable and it is better for us to emphasize ourselves in information and events that occur at our current location instead.

52. Related to the analysis guideline above and analysis guideline 45, we already know that our immediate problem is to get our communication corrected. Since our application is driven by our communication, it is not possible for us to solve any problem without proper communication. By learning the principle step by step and focus ourselves step by step, it is possible for us to make progress in our learning and our understanding of the principle. It is very important to know that while we are learning the principle.

53. The information of an entity depends on that entity, not on us. The information about an entity depends on that entity, so does the comparison of that entity. Since information about an entity depends on that entity and that information is a separate entity from the actual entity, assume that *Entity One* is comparable to *Entity Two*, then that comparison is determined by the entities themselves. In this case, it is always better to say that, if *Entity One* is comparable to *Entity Two*, then that comparison depends on the information of both entities rather than us. It is always good for us to understand that during our analysis.

54. Related to the above analysis guideline, since information about an entity determines whether or not that entity is comparable and that information is a separate entity from the actual entity, in this case if that information is not available, it is not possible for us to compare the underlined entity. To better understand the explanation, let's take it like this. If *Entity One* is comparable to

Entity Two and information about those entities—or the comparison information—is available to us, then it is possible for us to compare those entities. In the event that information about those two entities is not available to us, then it is not possible for us to compare the entities, since that comparison does not depend on us. Another way to look at it, if *Entity One* is comparable to *Entity Two,* then the information of the entities determines the comparison, not us. It is very important to know that during our analysis.

55. The information about an entity depends on that entity, not on us. The information about an entity provides us the information about the usage of that entity. The information of an entity tells us if that entity is comparable, interactable and all other important information bout that entity. In this case for instance, if the entity is usable, we use that information to use that entity. As well as, if the entity is interactable, we use that information to interact with that entity. It is always good to know that the information of an entity is a separate entity from the actual entity. Related to the actual entity, we can see that the usage of that entity depends on that information, not on us. As well as our interaction with that entity depends on that information, rather than us. It is always good for us to know the relationship between information of an entity and the actual entity and understand that information depends on that entity not on us and it is a separate entity.

56. By understanding the above analysis guideline, we should also know that we learn about an entity from information of that entity. For instance, if *Entity One* has information of *Entity Two*, in this case *Entity Two* is considered to be the information of *Entity One*; where *Entity Two* itself is separate from *Entity One*. In this instance, we don't learn about *Entity One* from *Entity One* directly, but from *Entity Two* which is the information for *Entity One* and it is a separate entity from *Entity One*. Keep in mind that the information of an entity is related to the aspect of that entity. It is very important for us to understand during our communication and our analysis that the relationship between an entity and the information of that entity; which is related to the aspect of that entity.

57. By understanding the analysis guideline above, we can see that an entity that is considered to be information of another entity provides us information about that entity. Another entity that is not considered to be information of an entity does not provide information about that entity. For instance, if *Entity Two* is considered to be information for *Entity One*, then *Entity Two* provides information about *Entity One* and we learn about *Entity One* from *Entity Two*. However, assume that *Entity Three* is another entity, where *Entity Three* is not considered to be information for *Entity One*; then we cannot learn about *Entity One* from *Entity Three*. That makes sense, since *Entity Three* cannot provide information for *Entity One*. It is very important for us to know that during our analysis.

58. By being a principle dependent entity, we depend on the principle entity to do what we do. For instance, we use the principle of communication to

communicate. By understand our aspects, the aspects of the principle entity and the relationship of our aspects and the aspects of the principle entity; we can see that the principle entity does not take exception into consideration. It is very important for us to know that during our analysis and our communication.

59. During our analysis and our communication, it is possible for us to ask and answer questions, disregard if those questions asked internally or externally. Since the answer of a question exists related to the existence of that question, it is good to know that the answer of a question exists, disregard whether or not that question is answered by someone.

60. Since video is a part of communication; since video can be a part of communication, during our communication and our analysis, it may be possible for us to analyze video. In this case, it is very important for us to understand a video or the contain of a video. In term of a video related to a physical person, it is very important for us to understand that person itself or that person related to that video. In term of a physical person, we already know that the communication of a person is a separate entity from that person. In this case, during a video analysis, the communication can be treated as a separate entity. As well as the physical person is a separate entity from the communication of that person, so does the function executed by that person. In this case, related to a person in a video, the entities can be identified as the communication of the person, the physical person, and the function of that person. In this case, if a person walks, walk is considered as a function of that person, so does what that person does also consider as a function which is an entity. It is very important for us to understand that during our video analysis and our video communication.

Another way to look at it, in a video or during the analysis of a video, the communication of an entity is considered to be a separate entity, so does the actual entity or picture/image of that entity, as well as the function of that entity. All of them are considered to be separate entities and must be treated separately.

61. By understanding the analysis guideline above, we can quickly realize that during a video analysis, the audio in that video can be analyze as a separate entity, so does the picture/image in that video, and the functions executed by the entities identified in that video. It is very important for us to understand that.

62. As we make progress understanding the principle of communication, it may be possible for us to take our understanding of communication to a much higher level. As we make progress understanding the principle of communication, it may be possible for us at some point of time in our lifetime to understand all types of communication that exist and when to use them. For instance, by understanding the principle of communication it may be possible for us to understand when specific type of communication is necessary or can be used. For example, in oral and written communication, there are words that can be used in oral communication, but cannot be used in written communication. As well as,

there are words that can be used in written communication, but cannot be used in oral communication.

In terms of types of communication, it makes sense for us to point out some like oral, written, video, graphic, image, picture, computer screen or the usage of computer, paper, book, email, electronic, telephone etc. What is important here; each type of communication that we listed here may have its own purpose or time of usage. For instance, they are communications that can happen through email, as well as there are communications that are limited to email; in other words, while we can use email to communicate, but it cannot be used for all types of communication. The same as, while it may be possible for us to communicate through telephone, but there are communications that are limited by telephone. In other words, there are communications that cannot happen through telephone; the same happen for video, book, newspaper, magazine etc. This analysis guideline requires a very good understanding of the principle of communication. In order for us to understand what type of communication to use for specific purpose and when to use it, we need a very good understanding of the principle of communication and it is possible for some of us not to understand that in our lifetime during our learning of the principle of communication.

63. By understanding the analysis guideline above, it is important for us to know that we simply develop problems when we use wrong type of communication at a time when it is not needed. For instance, since email itself cannot be used for all types of communication, when we try to use email for all types of communication, we simply develop problems, since we show that we do not understand communication or the principle of communication. It is very important for us to understand that during our analysis and during our communication.

64. By understanding the last two analysis guidelines above, we should also understand that each type of communication that exists has to be presented in a form that is related to that type of communication. For instance, for email communication; that communication has to be presented in a form that is related or appear to be an email; as well as, for a letter typed type of communication, a book, a video etc. What is important here; our understanding of communication enables us to understand a type of communication and present our communication or information related to that type. It is very important for us to understand that during our analysis and our communication.

65. By understanding the last three analysis guidelines above, we already know that a misunderstanding of communication enables us to misunderstand the type of communication to use at a time it is needed. For instance, it may be possible for us to use a type of communication when another type could have been used. When we do that, we simply develop problems. Now since we start with oral communication, it would have been nice to have a very good understanding of the principle of communication before moving to other types of communication. By not doing so, it is always possible for us to think that we can use any type of

communication at any time for any thing. That is not good. When we think like that, we simply develop problems.

66. In a group, each person represents himself/herself. In a group, each person represents himself/herself personally. Nobody can represent another person. It is not possible for someone to represent someone else. It is not practical for someone to represent someone else. It is not practical and possible for a person to represent another person, disregard if it is in a group or not. Since a person cannot represent another person; since people cannot represent other people, in this case, we should take that into consideration during our analysis and our communication. For instance, when talking about a group, we should look at individual person in that group rather than the whole group. When talking about a group as well, we should take that group or people in that group into consideration rather than other people that group claims to represent. The way to look at it, with misunderstanding of the principle of communication and also our function, it is possible for people in a group to think that they represent other people or people outside the group. With misunderstanding of communication and our functions, it is possible as well for people outside a group who are not part of that group to think that they are represented by a group. Since that is not practical or possible, during our analysis, we should take that into consideration. We should reflect the impracticality of that idea during our analysis and our communication.

67. It is very important for us to take the principles that enable us to analyze our communications into consideration. It is very important for us to respect those principles, not to take them for granted or violate them. When and if we do that, we will no longer able to analyze our communications and make corrections that are necessary. If we look at the feedback process, we can clearly see what we have just said; by disregard the principles that enable the analysis and the correction, we can clearly see there is no feedback at all. In other words, when we disregard the principles that enable us to perform the analysis, the feedback process is no longer present. When we do that, we also disregard that process. It is very important for us to understand that and not to take those principles for granted. When we take those principles for granted, we simply disregard our logic or commonsense.

68. **Race, Gender, and Religion:** Since the overall analysis guideline has been taking care of those items, there is no need to include them individually in the outline. However if some of you have a problem with that, you need to start from page one or the very basic. By understanding all the outline, we can see that it is always good not to have negative feeling for people, not to have negative feeling about race, gender, religion, group, etc. To better help you with your understanding, you can use the word point to entity diagram to determine where each of those items point to. Again, it is always good not to have negative feeling for people, including race, gender, and religion. It is always good for us to think

about that during our analysis and our communication.

69. **Book Review:** Given that a person cannot be represented by another person; given that a group of people cannot be represented by another person or another group of people, in term of learning and understand a given principle, it is not possible as well for a person to understand a given principle for someone else. In term of a given principle, it is not possible for a group of people to learn and understand a given principle for another group of people or another person.

We already know that a given principle is not a paper entity and cannot be understood on paper. While we use paper to provide information about a given principle, nevertheless, the principle itself is not a paper entity and cannot be viewed as a paper entity. Once we misunderstand that, we simply show that we have no understanding what a principle is.

Since a given principle cannot be viewed as a paper entity, it is not possible to weight a given principle on paper. Since a given principle is already what it is and cannot be changed, the weight that is associated with a given principle, is a constant that is given by the principle itself. Now, in term of reviewing the book and put a weight on it or reviewing it and putting a weight on it for someone else, the book does not exist on paper and cannot be reviewed to put a weight on it. The book itself is already been weighted. It does have a constant weight and that weight cannot be allocate by someone for someone else. Given that the book does not exist on paper, the more you understand what it is or what inside it; the more is going to weight on you. The way to look at it, the weight is constant, but how much in that weight can you allocate. You can not allocate specific amount of weight for someone, it is not possible. The allocating weight of the book is related to your understanding. While your understanding is related to the application of what is inside the book. The more you apply it, the better you understand it, the more it weights on you. It is not possible for you to weight it for someone else. It is not practical or possible for you to understand it for someone as well. The book does not exist on paper and it is not a paper entity.

One thing to consider or you need to know, in order to analyze a given communication, the principles are needed. Without the principles, the communication cannot be analyzed. A given principle is embedded inside a given communication, that same principle is needed in order to understand and analyze that communication. Without understanding that principle, the communication itself cannot be analyzed and it cannot be understood as well. It is always better to say it like this, without understanding a given principle that is attached or embedded inside a given communication, that communication itself cannot be understood.

As we have said the book has a constant weight, the question is how much weight can you allocated from that constant weight? Again the way to look at it, the more you understanding it, the more it weights on you. The more you

understanding it, the more weight you allocate from it. The more you understanding it, the more weight you allocate from the constant weight. It is always better to think it this way. The more you understand what is in the book, the more it weights on you and that weight cannot be allocated by anybody else except you. The more you understand it, the more it weights on you and that weight cannot be allocated by someone for someone else, but personally and individually by the person who understands it. This analysis guideline can be viewed as the reviewed of an entity or the analysis of an entity.

70. Given that in written form of communication it is possible for a communication to be presented in a book format, nevertheless the principle embedded in that communication can be identified. Since a given principle cannot be identified without being understood, it is not possible to identify a principle in a given communication, if that principle itself is not understood. Since a principle will not come to us automatically if we are not aware of it, in order for us to be aware of a given principle, we must learn it and understand it.

During our analysis of a communication, we use the principle to identify error in that communication. If we do not understand the principle of communication, it is not possible for us to analyze a given communication. Related to the analysis guideline above, while we use the term *Book Review*, it is always better for us to think it as the analysis of a given communication. Now by understanding exercise number 84 and exercise number 833, we can quickly realize that it is not possible or practical to analyze the entity identify in the above analysis guideline. Since it is not a problem for us to ask questions, in this case we can ask this question. How can we analyze the entity listed above? How can I analyze the entity listed above? How can you analyze the entity listed above? Is it practical to analyze that entity? Is it possible to analyze that entity?

71. Since a person cannot be represented by another person; given that a person cannot represent a group of people; given that a group of people cannot represent another person or another group of people, it is not good for us to look at a person or a group and think that he/she represents another person or a group. When we think like that we simply show that we don't know who we are and what a person is. Once we think like that we simply show that we cannot define ourselves and we do not understand ourselves either. During our communication and our analysis, we should always think that a person is self represented and cannot be represented by another person or group.

72. Given that a person cannot represent another person; given that a group of people cannot represent another group of people or another person, it is always good for us not to think that we are grouped or we are in a group. Since a person can only be self represented, it is always good for us individually to think that we represent ourselves and not be a part of any group who represent us or represent by someone. Since a principle cannot be learned, understood, and applied by someone for someone else, once we think that we are in group or represented by

other people or group, it is possible for us to disregard the principle and rely on others and group. Once we think like that, we simply show that we do not understand ourselves. Once we think like that, we simply show that we have no responsibility or individual responsibility. During our analysis and our communication, we should always think about that and take it into consideration. In other words, during our analysis and our communication, we should always think that people are self represented; they have individual responsibility and they cannot be represented by someone else or group.

73. Since a person cannot be represented by another person or group; since a group of people cannot be represented by another person or a group of people, in term of information, it is always good for us not to view information in a form where it looks like a person is represented by another person or group.

74. Since a person cannot learn, understand, and apply the principle for another person; since all of us do communicate and all of us must learn, understand, and apply the principle of communication, we must take the principle of communication seriously. In other words, since all of us do communicate and we cannot communicate for each other, all of us must learn, understand, and apply the principle of communication. Because of that, we have to take the principle of communication seriously and handle it with care. We have to handle it properly, since everybody must learn it, understand it, and apply it. By understanding that, we can see it is very important for us to take it into consideration during our analysis and our communication. In other words, during our analysis we have to handle the principle of communication properly, since everybody must learn it and understand it. During our analysis, we have to handle the principle of communication property, since one cannot learn it and understand it for each other.

75. Since our communication enables us to adjust functions that are triggered by our communication, during our analysis, we should take that into consideration. In other words, during our analysis, we should emphasize ourselves to functions that are triggered by our communication and can be adjusted by our communication, but not functions that are not triggered by our communication and cannot be adjusted by our communication.

76. By understanding the analysis guideline above, it looks like we analyze functions that are not naturally executed by our communication, but disregard functions that are naturally executed. In other words, since our communication triggers those functions—functions that are not naturally executed—we analyze those functions related to our communication or we analyze our communication related to hose functions. In this case, we disregard functions that are not triggered by our communication in our analysis. It is always better to say it like this. We analyze functions that are triggered by our communication, but disregard functions that are naturally executed. It makes sense for us to understand that during our

analysis and our communication.

77. By understanding the above analysis guideline, since our communication triggered those functions—functions that are not naturally executed—it looks like our communication enables us to adjust only functions we have control of. In other words, the functions that are triggered by our communication are the functions we have control of and are functions that can be adjusted by our communication. The functions that are not triggered by our communication are functions we do not have control of and cannot be adjusted by our communication. We should always know that during our analysis. This analysis requires a very good understanding of the principle of communication.

78. Since what we do is a function of our communication and error in our communication enables us to commit error in what we do, during our analysis and our communication, we emphasize ourselves in the function of what we do related to the communication and disregard the name or title of the person who commits the error or executes the function. In other words, since the function of what we do is a function of our communication and when we commit error in our communication, the function that we execute, executed with error. During our analysis, we should regard the execution of that function related to that communication and disregard the name or title of the person who commits the error or executed the function. For instance, a person commits error in his/her communication and executes a function with error, during our analysis; we analyze that communication related to that error and disregard the name or title of that person.

79. By understanding analysis guideline number 13, we know that the communication of the person who commits the error related to the function of that communication is the problem, rather than the physical person. In this case, the absence of the person who commits the error halts the correction of the error. To enable the correction of that error and to solve that problem, we should take that into consideration during our analysis and our communication. In other words, without the presence of the person who commits the error, the correction process is halted. During our analysis and our communication, we should always think about that.

80. Since the correction process cannot happen without the presence of the person who commits the error, during our analysis we should emphasize ourselves to the application of the principle by the person who commits the error to enable the correction of that error. Since the correction is not possible without the person who commits the error, during our analysis we should take the presence of that person into consideration in relationship with the application of the principle to enable the correction of that error.

81. Since a principle cannot be learned instantly, since it takes time to learn a principle, during our analysis we may encounter many communications where

some people believe in the instant correction approach, although it does not exist. Since a principle cannot be learned instantly, during our analysis we should understand that and emphasize ourselves with the learning of the principle by disregarding the time it takes and the instant solution approach, since it does not exist.

82. Since within the principle itself negative does not exist, we should look at ourselves in term of positive we can produce rather than negative. If we can produce positive, we should not think negatively. During our analysis, since we should emphasize ourselves positively and disregard any negative, it is always good for each of us to ask this question personally. If I can produce positive, why should I care about negative? If we can produce positive, why care about negative? If I can produce positive, why think negatively? If we can produce positive, why think negatively?

83. By understanding the above analysis guideline, we should quickly observe that the learning, the understanding, and the application of the principle enable us to execute functions without error. In this case, during our analysis and our communication, we should focus ourselves with the learning, the understanding, and the application of the principle, rather than view things negatively.

84. Everything that we do is realized by the application of some set of principle. With the misunderstanding of the principle entity, it is possible for us to think that what we do is not the result of the application of any principle. During our analysis and our communication, we should always think what we do is realized by the application of the principle and emphasize ourselves on the principle. During our analysis and our communication, we can look at functions executions related to the existence of a principle. In this case, we can ask whether or not a principle exists or it is understood.

85. By understanding analysis guideline number 78, during our analysis and our communication, we should always emphasize ourselves in functions. In other words, during our analysis we should always think that a person who executes a function does have a function and that function is not the function of another person who is not in that application. It is very important to understand that. The way to look at it, in an existing application, the people who are in that application do have functions and those functions are not functions of people or someone else outside that application or not part of that application.

86. By understanding the analysis guideline above, since the understanding of the principle enables us to communicate better and enables us to understand our functions, with the absence of the principle, it is possible for us not to understand our functions. With the absence of the principle, it is possible for us not to be aware of our functions and responsibilities. During our analysis and our communication, it is always important for us to be aware of that.

87. Since everything that we do is realized by the application of some set of principle; since functions that we execute are the result of the application of some given set of principle, with the absence of the principle, we expect to commit error in our functions executions. In other words, since a function that we executed resulted from the application of a principle, by misunderstanding that principle, we expect to commit error in what we do. It is very important for us to be aware of that during our analysis.

88. Since our application execution depends on the principle; when we misunderstand the principle that enables us to commit errors in what we do. Since the corrections of those errors enable us to learn the principle, that also enable the solution of the underlined problem. In other words, since we commit errors when we misunderstand the principle, we solve problem when we understand it. During our analysis, we may encounter many communications where a solution is being viewed by the replacement or an entity rather than learning the principle that we lack of that caused the problem. During our analysis, we should always emphasize on learning the principle to solve the underlined problem, rather than the replacement by another entity that claims to solve the underlined problem, although that is not possible.

89. Since the misunderstanding and the misapplication of the principle is what enables us to commit errors and develop problems, if a person executes a function, during our analysis we look at that function related to the application of the principle, rather than the function related to that person physically. In other words, we commit errors and develop problems because we do not understand a given principle. During our analysis, we look at a problem related to the misapplication and the misunderstanding of the principle that cause the problem, rather than the physical person.

90. Our relationship exists only with the identification of the principle. During our analysis, we may encounter many communications where a relationship—a relationship that claims to be a relationship—is mentioned or identified with the absence of the principle. Since without the principle itself the relationship entity cannot be identified, in this case we should always emphasize ourselves with the presence of the principle related to that relationship.

91. Since we apply principles to execute our functions, the absence of the principle enables us to produce entities that do not exist. During our analysis, we should always look at those entities related to the principle that produce them. Since the absence of the principle enables us to produce many entities that do not exist, when we analyze those entities, we should always emphasize ourselves on the principle.

92. By understanding the analysis guideline above, since the absence of the principle enables us to produce those functions, by analyzing those functions related to the principle, it makes sense for us to adjust them related to the principle. This is the

way to look at it; the absence of the principle enables us to execute a function. Since we do not think about the principle, we just execute the function without basis. By analyzing the function, it is possible for us to emphasize ourselves on the learning and the understanding of the principle to enable the adjustment of that function. It is very important to understand that during our analysis.

93. Since the principle is considered to be our parent, it is very important for us to understand the relationship of parent and children. Since the principle is considered to be our parent, is very important for us to understand the relationship between us and our parent related to the principle. During our analysis, we may encounter many communications where parent is mentioned with the absence of the principle. Since the word parent is not defined outside the principle, we should always emphasize ourselves on the principle when we analyze those communications. In other words, since a parent is not defined without the principle, during our analysis, if we identify a communication where a parent claims to be identified without the principle, we should always analyze that communication where we should emphasize ourselves on the principle that enables the definition and the identification of that parent.

94. Since a parent or parent cannot be identified without the principle, with the absence of the principle, it is possible for a parent to be auto-identified. In other words, given that a parent cannot be identified without the principle, with the absence of the principle, it is possible for any entity to be identified as parent. During our analysis, we should always emphasize ourselves on that actual parent or parent related to the principle that enables its identification.

95. By understanding the analysis guideline above, we know that a parent or parent cannot be auto-identified. In order for a parent to be identified, the principle that enables the existence of that parent must be identified. During our analysis, we may encounter many communications where a parent or parent tends to be auto-identified. For instance, the execution of a function by a person does not make that person a parent. Since the execution of a function by a person does not automatically make that person a parent, during our analysis, if we encounter a communication where a parent tends to be auto-identified, when analyzing that communication, we should always emphasize ourselves on the actual parent related to the principle.

96. Since the parent itself is an entity, that entity cannot be identified without the principle entity. By understanding that and the last three analysis guidelines, during our communication, we should always emphasize ourselves on the parent entity related to the principle entity. For instance, if we analyze a communication where the parent entity is mentioned with the absence of the principle entity, when analyze that communication; we should always look at the actual parent related to the principle entity.

97. A higher level of responsibility always requires to have a good understanding of the principle. A higher level of responsibility always requires to have a good understanding of the principle. A higher level of responsibility always requires to have a better understanding of the principle. During our analysis, we may encounter many communications, where functions are resulted to errors that are caused by a higher level of responsibility with little or no understanding of the principle. In this case, we can analyze those communications related to the understanding of the principle of a higher level of responsibility. In other words, since a higher level of responsibility must have a better understanding of the principle, with the absence of the principle, it is possible for a higher level of responsibility to possess little or no understanding of the principle. When that happens, it is possible for many functions to execute with errors. During our analysis, we may identify in many communications where a higher level of responsibility possesses little or no understanding of the principle. In this case, when analyzing those communications, we should always think that a higher level of responsibility always have a better understanding of the principle.

98. In order for a problem to be solved, it must be identified. The process of identifying a problem requires the understanding of the principle. Without understanding the principle, it is not possible to identify and analyze a problem properly. During our analysis, we may find in many communications where problems have been wrongly identified. When analyzing those communications, we should always emphasize ourselves to the correct identification of the problem or the actual problem. In other words, most of the time we need the principle in order to analyze a problem and identify it properly. With the absence of the principle, it is possible for us to wrongly identify a problem. The reason for that, because we do little or no analysis on that problem. During our analysis, we should always emphasize ourselves on the analysis of problems with the principle.

99. In an application, the result of the application function includes everybody in that application. Within the application itself, if someone commits an error that affects the application function execution. During our analysis, we should look at that error related to everybody in that application in term of feedback. Everybody is responsible to make sure the application executes without error. The way to look at it, if a person executes a function with error, in our analysis, we should analyze that function related to the communication by taking people in that application consideration. In this case, we should take a look of their responsibilities in term of feedback related to that function execution.

100. Since we use the principle to validate entities, the process of analysis enables us to analyze an entity by using the principle entity. In this case, we determine if an entity is valid or not. Within the analysis process, the principle that enables the analysis can be identified. During our analysis, it may be possible for us to encounter many communications that claim to be analysis. Since analysis does not exist without the principle that enables it; since an analysis does not exist without the principle, when analyzing those communications, we have to

emphasize ourselves on the identification of the principle. For instance, if an analysis is identified, the principle that enables that analysis must be identified or included. When analyzing those communications, we must always think about that.

101.   We depend on the principle to execute our application rather than depending on someone else application. With the absence of the principle, it is possible for us to think it differently. During our analysis, if we encounter a communication where it looks like people depend on other's application to execute their functions rather depending on the principle, in this case we can analyze that communication related to our dependency of the principle to execute our functions. Another way to look at it, with the absence of the principle, we look at what others do rather than relying on the principle to execute our functions. When analyzing communication that point that out, we have to emphasize on the presence and our dependency of the principle to execute our functions.

102.   By understanding analysis guideline number 97, it looks like a higher level of responsibility is closer to the principle. With the absence of the principle, it is possible for a higher level of responsibility to misunderstand its position within the principle. With the absence of the principle, it is possible for a higher level of responsibility not to understand its position within the principle. In other words, with the absence of the principle, it is possible for a higher level of responsibility not to think that it is closer to the principle. When that happens, functions are executed with errors and problems are developed. During our analysis, it is possible for us to analyze many applications where a higher level of responsibility does not understand its position or does not understand it is closer to the principle. In this case, when we analyze those communications or applications, it makes sense for us to regard that a higher level of responsibility always has a better understanding of the principle and it is always closer to the principle.

103.   By understanding the analysis guideline above, since a higher level of responsibility must be closer to the principle and has a better understanding of the principle, with the absence of the principle, it is possible for a higher level of responsibility not to understand its responsibility in an application. In other words, with the absence of the principle, it is possible for a higher level of responsibility to misunderstand its responsibility in an application. When that happens, the application always executes with error. Since a higher level of responsibility must be closer to the principle, in an application, a higher level of responsibility is responsible in the execution of that application. With the absence of the principle, it is possible for a higher level of responsibility to disregard its responsibility in the application execution. When that happens, the application executes with error. During our analysis, it is possible for us to identify in many applications or communications, where a higher level of responsibility disregard its responsibility in the application execution. During our analysis of those communications, we should always look at the responsibility of a higher level of

responsibility in the application execution.

104.　　　With the absence of the principle, it is possible for our application to be driven by what we think, rather by the principle. When we analyze an application that shows that, it is always good for us to emphasize on the existence of the principle. In other words, with the absence of the principle, it is possible for us to identify many applications that are not driven by the principle, rather by our ideas. When analyzing those communications, we have to emphasize on the existence of the principle.

105.　　　Our application is driven by our communication; our application is driven by the principle of communication. Our function execution is driven by our communication; our function execution is driven by the principle of communication. Our application is driven by the application of the principle of communication; our function execution is driven by the application of the principle of communication. With the absence of the principle, it is possible for our application to be driven by our own ideas or someone else ideas. During our analysis, we may encounter many applications that are driven by our own ideas or someone else ideas, rather driven by the principle. During our analysis of those applications or communications, we should always look at the dependency of those applications by the principle of communication or simply by the application of the principle. In other words, when we analyze those applications, we should always think that those applications must be driven by the application of the principle of communication.

106.　　　By having an entity identification problem, it is possible for us to communicate relatively about misidentifying entities. During our analysis, it may be possible for us to encounter many communications that points to entities that are not identified. When we analyze those communications, we have to emphasize on the actual entities or entities that are identified or the actual entities the communications point to. In other words, by having a communication problem, it is possible for us to communicate relatively about entities that we do not identify. During our analysis, if we encounter a communication that points to an unidentified entity, we should always analyze that communication related to the actual entity it should point to.

107.　　　The communication about an entity agrees with that entity. In order to understand that, the principle of communication must be understood. With the absence of the principle of communication, we think that the communication about an entity agrees with us, rather than the entity it is about. During our analysis, it is possible for us to encounter many communications that look like they agree with people, rather than the entities they are about. When analyzing those communications, we have to emphasize ourselves on the entities the communications agree with, rather than people agree with them. In other words, the communication about an entity agrees with that entity; once we misunderstand the principle of communication, we think that we agree with that communication

instead. During our analysis, if we encounter a communication that tends to agree with people rather than the entity it is about, in this case we analyze that communication related to the entity it is about.

108. We use the principle entity to validate other entities. Since there is a relationship between us and the principle itself, we think an entity exists if it is validated by the principle entity. With the absence of the principle, it is possible for us to believe in entities that do not exist. In this case, we simply think the entity exists, although it does not. In our analysis, it may be possible for us to encounter many communications, where people believe in entities that do not exist. When analyzing those communications, we need to emphasize ourselves on the principle related to entities that exist. In other words, when analyzing those communications, we should always think about existence of entities that are validated by the principle.

109. A problem statement provides us a pathway to find a solution for an existing problem. A problem statement itself is related to the principle that must be learned and applied to solve a specific problem. Without that principle, it is possible for a problem statement not to exist at all. During our analysis, we may encounter many communications that claim to provide a solution for an existing problem, but without a problem statement. When analyzing those communications, we have to emphasize ourselves on the existence of the actual problem statement related to the principle that enables it.

110. By understanding the analysis guideline above, usually a problem statement for a problem is not the solution for that problem, but provides a pathway for the actual solution for that problem. By having a problem statement for a problem, it is possible for us to follow a path for a solution. Without a problem statement, there is no path for a solution. By understanding that, we can see a problem statement comes first before a solution. Without that path, the solution for a problem does not exist. It is always good to look at that path first, rather than the actual solution, since it comes first. During our analysis, we may encounter many communications that claim to be solutions for specific problems. Since a solution must follow a problem statement, it is always good to look at the problem statement first, when we know that the solution is in doubt and it is not actual. When analyzing those communications, it is always good to analyze them related to the actual problem statement. In this case, during our analysis, we can emphasize on the existence of the problem statement and disregard the solution, since it does not exist at all. The way to look at it, since the pathway to the solution does not exist, so does the solution. In our analysis, we can look at the existence of that pathway.

111. By understanding the last two analysis guidelines above, we can see that a problem statement provides us with a pathway to a solution of a problem and it is also related to the principle that enables the problem to be solved. Now within a solution of a problem, that principle is always identified. Without that principle,

the solution for the problem does not exist. During our analysis, we may identify many communications or applications that claim to be solutions of existing problems. Since a solution does not exist without a principle, in our analysis, we can emphasize ourselves on the existence of the principle. In this case, we can ask ourselves whether or not the principle that enables the solution of that problem exists.

112.   By understanding the analysis guideline above, we can see that if the principle that enables the solution for a problem does not exist, so does the solution for that problem. During our analysis, if we identify an entity that claims to be a solution for a problem, then we should analyze that entity related to the existence of the principle that enables that entity or the solution for that problem.

113.   By understanding the last three analysis guidelines above, since the solution of a problem is related to a principle and that principle enables that solution, that principle is being viewed as a substitution. We can also call that principle or the understanding of that principle a compensator, to compensate for the actual error. During our analysis, we may encounter many communications that claim to be solution for existing problems. When analyzing those communications, we should always emphasize on the entity that is viewed as the substitution or compensator of the existing error. If an error is raised to a problem, in order for that problem to be solved, that error must be substituted. During our analysis, we should always emphasize on compensator of actual error that causes a problem. For instance, what is the entity that is being viewed as the compensator? Does that entity exist? Does a compensator exist?

114.   Since a solution for a problem requires a compensator, without a compensator, a solution for a problem does not exist. During our analysis, if we identify in a communication an entity that claims to be a solution for a problem, we should always analyze that entity related to the existence of a compensator. In this case, we can ask question whether or not that entity exists. If that entity does not exist, then we can conclude that the solution for that problem does not exist. In other words, if the compensator does not exist, then the entity that claims to be a solution for the problem does not exist.

115.   Since our application is driven by our communication and error in our communication causes our application to execute with error, in term of problems and their solutions, it is always good to look at our communications first. In this case, we look at our communication first in term of error in communication, rather than the actual problem. By understanding that, during our analysis, we may identify many problems. Since those problems are caused by error in our communications, in this case, rather than analyzing those problems directly, we simply analyze our communication. In other words, during our analysis of those problems, we simply concentrate ourselves on the communications that cause those problems instead.

116.	By understanding the analysis guideline above, since errors in our communications are what caused those problems and we must correct our communications first before solving those problems, in order to solve those problems or correct our errors in our communications, we must first learn the principle of communication. During our analysis, we may identify many problems, rather than analyzing those problems directly, we can simply analyzing them related to our learning of the principle of communication. In this case, our analysis is concentrate on the learning of the principle to enable our communications to be error free, rather than concentrating on the actual problem.

117.	Since our level of understanding is not static, by understanding the principle of communication, it is possible for us to extend a given communication if necessary. In order for that to happen, we must understand the principle of communication or have a very good understanding of it. Without that, it is not possible for us to extend a given communication. During our analysis, we may encounter many communications that are tried to be extended with the absence of the principle. Since it is not possible to extend those communications without understanding the principle, when we analyze those communications, we should always emphasize ourselves on the understanding of the principle in relation to extend those communications. The way to look at it, we cannot extend a given communication if we do not understand the principle of communication. When we try to do that without understanding the principle, we simply commit error in communication and develop problem. During our analysis, it may be possible for us to encounter many communications that are tried to be extended by people who do not understand the principle of communication. When we analyze those communications, we should always think about the extending of those communications by the understanding of the principle.

118.	Since our application or our function execution is driven by our communication, then when we commit error in our communication, it appears in our function execution, which enables us to develop problems. In order to solve those problems, we must learn the principle of communication to enable us to communicate properly. By understanding the explanation, we simply develop problems when we communicate improperly. Since the learning of the principle of communication is what enables us to communicate properly, if a communication contains error, we cannot expand that communication, but correct it by applying the principle. When we try to extend an improper communication, we simply expand the problem and commit more errors. During our analysis, we may encounter many improper communications that are tried to be extended. When we analyze those communications, we should always think about the correction of error in those communications to solve the underlined problem. In other words, an improper communication cannot be extended. When we try to extend a communication that contains error, we simply develop more problems. When we try to extend a communication that contains error, we simply expand the underlined problem. During our analysis, we may encounter many communications, where people try to extend improper communications. When

we analyze those communications, we should always think about correcting errors in those communications.

119.   We develop problems because we do not understand an underlined principle. To solve those problems, the underlined principle that we lack of must be understood. We need to understand the principle that we lack of in order to solve a problem that we cause because we did not understand the underlined principle. With the absence of the principle, it is possible for the solution of a problem being replaced by a physical entity. During our analysis, we may encounter many communications, where the solution of an identified problem is being replaced by a physical entity, rather than the learning of the principle that is lack of. When analyzing those communications, we should always think about the learning of the principle that is lack of to solve the underlined problem. The way to look at it, our misunderstanding of a given principle cannot be replaced by a physical entity, but by our understanding of that principle. Physical entities cannot be substituted for our misunderstanding of a given principle. Physical entities cannot be used as substitution for our misunderstanding of a given principle. During our analysis, if we encounter a communication, where our misunderstanding of a principle is being replaced by a physical entity, we should analyze that communication related to our understanding of the principle. In this case, we analyze that communication related to replacing our misunderstanding of the principle by our understanding of the principle.

120.   Since questions are parts of our communication, so do answers of questions. Since the misunderstanding of the principle enables us to ask improper questions, that same misunderstanding of the principle enables us to answer questions improperly. During our communication, we may identify in many communications where questions are answered improperly. In this case, when we analyze those answers, we should think about the correct answers of those questions related to the principle. In other words, when we analyze an incorrect answer from a communication, we should always think about the correct answer related to the principle.

121.   Since questions are included in our communication, asking proper questions is a part of our communication. Since questions are part of our communication, asking proper questions is included in our communication. Without understanding the principle of communication, it is possible for us to ask improper questions. During our analysis, we may encounter many communications where improper questions are asked. When we analyze those communications, we should always think about proper questions related to the understanding of the principle.

122.   By understanding analysis guideline number 114, we can see that an action is taken to solve a specific problem. After the action is completed, we expect the problem to be solved. If the action that is being taken cannot solve the problem, then that action itself is not needed. During our analysis, we may

encounter many communications that dealt with action that are being taken, where those actions don't solve the underlined problem. When analyzing those actions or those communications, we should always think about the actual solution of the underlined problem. In other words, an action is taken to solve specific problem. If the action cannot solve the underlined problem, then that action is not needed. During our analysis, we may encounter many communications that deal with unnecessary actions. When analyzing those communications, we should always emphasize ourselves on the actual solution of the underlined or the actual problem.

123. By understanding the analysis guideline above, we know that an action is taken to solve an underlined problem. Since our misunderstanding of the principle can only be substituted by our understanding of the principle, if an action is necessary to solve specific problem, that action requires the learning of the principle. Since our learning of a given principle is not instantaneous, as we make progress learning a given principle, we expect to solve the underlined problem. During our analysis, we may encounter many communications that deal with actions related to instant solutions. When analyzing those communications, we have to think about the learning of the principle related to time, which is not instantaneous.

124. Our function execution depends on our understanding of a given principle. If our understanding is not adequate enough, it is possible for us to execute our function with error. If our understanding is not adequate enough to do what we do, we can request feedback to help us in what we do. The way to look at it, our application depends on our understanding of the principle, rather than someone else application. If we don't understand a principle well enough to do what we do, we request feedback rather than relying on someone else application. During our analysis, if we identify a communication, where people relying on someone application rather than the principle related to feedback, then we can analyze that communication related to the principle in term of feedback.

125. Our dependency on the principle enables us to execute our functions related to our understanding of a given principle. Since one cannot apply principles for each other, the feedback process enables us to apply feedbacks personally and individually to enable the correction of our errors, so our application can execute properly. With the absence of the principle, it is possible for some of us to think that a given principle can be applied for each other by disregarding feedbacks. During our analysis, if we encounter a communication or application, where the feedback process has been disregarded—or someone thinks one can apply principles for each other to enable a correction—we need to analyze that communication related to personal and individual application of feedback. In other words, if we identify an application where some people think they can apply principles for others by disregarding feedback, we will need to analyze that communication or application related to the existence of feedback

and the independency of the principle.

126.   Since our application or function execution depends on our understanding of the principle, rather than on someone else or someone application, we always execute our application according to our understanding of the principle, rather than according to other people understanding or someone else application. The way to look at it, we cannot learn and understand the principle for each other. One cannot depend on understanding of others to execute an application or function. To execute our function, we depend individually on our understanding of the principle. With the absence of the principle, it is possible for one to depend on each other application or function execution in order to execute a function. When analyzing such as application or communication, we should always emphasize on our dependency of our understanding of the principle individually and personally. The way to look at it, during our analysis, if we identify a communication or application, where some people depend on other people to do things, when we analyze that communication or application, we should emphasize ourselves on the dependency of our understanding of the principle personally. Since one cannot understand the principle for each other, we cannot look at each other application execution to execute our function or application the same way. But by learning the principle and understanding it, we can do it the way we want accordingly.

127.   By understanding the analysis guideline above, we can see that looking other people application to the same thing is not a feedback at all and does not related to the feedback process in relationship with our parent. Our parent provides us feedback to enable us to correct error in our application. That feedback is related to our learning and our understanding of the principle. By looking other people applications, we simply disregard the feedback process in relationship with our parent. During our analysis, if we encounter an application or communication, where people try to look at other to do the same thing, we should analyze that communication or application related to the existence of feedback and the principle in relationship to the learning and the understanding of the principle.

128.   The feedback given to us by our parent does not allow us to continue execute our application with error. Before the feedback, we did not know about the principle; after the feedback, we apply the principle to execute our application correctly. The way to look at it, once a principle is given to us, we do not look back; we simply apply it to enable us to execute our application correctly. What is important here? Before we did not know about a principle, then we know about it and then we use it to enable our application. Before we did not know about the principle of communication. Once we know about it, we then learn it and apply it to enable us to communicate properly. During our analysis, we may identify many applications, where errors are committed, due to the absence of the principle. With the presence of the principle, when we analyze those communications, we always need to think about applying the principle to enable

our application. In other words, during our analysis we should always focus on the presence of the principle and disregard the past. The way to look at it, assume that we committed an error in the past, because we did not know about the principle. In our current analysis, we should always look at the present with the existence of the principle. Once the principle is given to us, we don't look back, but we look at the present. Once the principle is given to us, we don't continue make the same error we made in the past, but applying it presently in our current application.

129.   By understanding the analysis guideline above, after receiving a feedback from our parent, we apply it to correct our error to enable our application to execute without error. In this case, we forget the old way we use to do it and we apply the new way to solve the underlined problem. Once we continue do it the same old way before the feedback, we simply show that we do not understand the feedback and we don't know what a feedback is. During our analysis, if we encounter an application or communication, where feedbacks are disregarded and people still do things the old way after feedbacks, in this case we should analyze that communication related to the feedback or the understanding of the feedback to enable the application execute correctly.

130.   By understanding the last two analysis guidelines above, we can see that the continuation of disregarding feedbacks enable us to commit more errors. The way to look at it, assume that we commit and error at *time one*, then at *time two* our parent provides us a feedback to enable the correction of that error in our application. If we disregard that feedback and continue doing the same thing as we did at *time one*, we simply commit more errors at *time two*. During our analysis, if we encounter an application where feedbacks are disregarded after being given, we should emphasize on the application of the feedbacks at a time they are given to disable the continuation of error. In this case, we make it possible not to continue commit error.

131.   By understanding the feedback process, we can see the people in the application have the responsibility to execute that application without error. The way to look at it, the responsibility to execute that application belongs to the people in that application. The people who are part of that application are the ones who have the responsibility. For instance in an organization, the people who execute the function of that organization have the responsibility, not the name of that organization, the place the function is executed, and the function itself. For example, if an organization provides a product—makes a product—or provides a service, the responsibility belongs to the people in that organization who execute the function, not the responsibility of the organization itself or the service/produce—here we mean the service/product that is provided. During our analysis, it may be possible for us to identify many communications or applications, where the responsibility of the people is being viewed as responsibility of an organization, a place a function is executed, the function itself, and a service/product produced by an organization. When we analyze those

communications or applications, we should always emphasize on the responsibility of the people who execute the function, rather than the name, the place, the function itself, and product/service provided by that organization.

132.   Our parent provides us feedbacks to enable us to correct our errors, so our applications can execute correctly. By not applying the feedbacks, we expect our applications to execute with errors. Since feedbacks are what enable the correctness of our applications, if we disregard feedbacks by not applying them, our applications will execute with error. If we disregard feedbacks and not applying them, our applications will fail. The way to look at it, we allow our applications to fail when we disregard feedbacks. During our analysis, if may be possible for us to identify applications or communications, where people want those applications to execute correctly, but do not think about feedbacks or principles that enables them to execute correctly. Since feedbacks are not being considered, in this case, it looks like some people try to push those applications, but, disregard the feedbacks that enable them to execute properly. During our analysis, when we analyze such applications or communications, we should always emphasize on the existence of feedbacks. In this case, disregard the way they want to push those applications, without feedbacks and the application of feedbacks, those applications will fail. By disregard feedbacks and the application of the principle, those applications will fail. The way to look at it, without applying feedbacks and the principle by the people in those applications, those applications will always fail.

133.   An organization provides a function to solve specific problem. Another way to say that, people who execute a function—work—at an organization, provides a function to solve specific problem in life. In other words, we work together at an organization to execute a function to solve specific problem in life. What is important here? The people who execute that function provide helps to solve specific problem. It is very important to understand that. With entity misidentification, it is possible for us or many of us not to understand a function or a function of an organization. During our analysis if we encounter a communication where people at an organization do not understand or forget their functions or the function of that organization, we should analyze that communication related to understanding of the function of the people and the function of that organization.

134.   By understanding the analysis guideline above, since the people in the application are responsible to execute that application, during communication, the focus is on the people in that application related to what they do, rather than the name of that organization and the place where the function is executed. The way to look at it, during our communication, we focus on our responsibility, rather than the name of the organization or the place where the function is executed. During our analysis, if we encounter an application, where the communication about that application is focused on the name of that organization that provides a service/product or executes a function or place that function is executed, we

should analyze that communication related to the responsibility of the people in that application who execute the function.

135.   By understanding the analysis guideline above, it looks like some of us do not understand our function or the function of an organization we are a part of or work at. During our analysis, if we encounter a communication where people misunderstand their functions, we should always analyze that communication related to the understanding of function of people at an organization.

136.   Since the principle itself, our parent, and the feedback entity take localization into consideration, it is always good as well for us to take localization into consideration in what we do. By misunderstanding the principle and our parent, it is possible for us to take localization for granted. During our analysis, if we encounter a communication or application, where localization is being taken for granted, we should always analyze that communication or application by taking localization into consideration.

137.   We ware related to each other by our parent through the principle. In other words, we are related to each other by the principle. With the absence of the principle, it is possible for many of us to think that we are not related at all or we are related to each other through some other entities. Some of us may also think that, some of us are related by some other entities, but not all of us are related. During our analysis, it is possible for us to identify many communications that view us not related at all or not related by our parent or the principle or some of us are related by other entities. When we analyze those communications, we should always think that we all are related to each other by the principle. The way to look at it, since the absence of the principle enables some of us to think that we are not related, the presence of the principle allows us to think that we are related to each other by the principle.

138.   Our communication interface is very easy to identify. Clearly, visually, and by observation, we can see that we only interface through communication. Clearly, visually, and by observation, we can see that we do not interface physically. During our analysis, it may be possible for us to identify in many communications or applications that we interface physically. In other words, in those applications and those communications, it is being viewed that we interface physically. When we analyze those communications or those applications, we should always think that we do not interface physically, but we interface by communication.

139.   By understanding the analysis guideline above, we can see that any application or communication that disregards our communication interface, during our analysis of those communications and those applications, we should always regard our communication interface. In other words, when we analyze a communication or application that disregards our communication interface, we should always analyze it in regard of our communication interface.   Any

application or communication that disregards the existence of our communication interface should be analyzed by regarding the existence of our communication interface.

140.   Since our level of understanding is not static and we must learn a given principle if we are not aware of it, it is not possible for us to learn a given principle instantly. Our learning process of a given principle enables us to learn that principle in a step by step approach. By misunderstanding ourselves and our relationship with the principle entity, it is possible for some of us to think that we can learn a given principle instantly, rather than step by step. In this case, rather approaching a given principle from top to bottom, it looks like we can approach it in another manner. During our analysis, it may be possible for us to identify in many communications or applications the mishandling of our learning process of a given principle. In this case, when we analyze those communications, we should always think about the proper handling of our learning of a principle. In other words, during our analysis, if we identify in a communication the mishandling of our learning of a principle, we should always analyze that communication or application related to proper handling of our learning of a principle.

141.   It is always good for us to look at entities in terms of functions. It is always good for us to look at an entity and think about function of that entity. During our analysis, it is possible for us to identify many entities. When we analyze those entities, it is always good for us to think about functions of those entities.

142.   By understanding ourselves, the principle entity, our parent, the relationship between us and our parent, the feedback process, our application, we know that feedbacks are necessary to enable us to correct our errors so our applications can execute correctly. With the absence of feedback, it is possible for us to leave our errors uncorrected, as a result our applications can execute with errors. With the absence of feedbacks, it is possible for us to leave our errors uncorrected, and later we can commit more and more errors. With the presence of feedbacks, it is possible for us to get our errors corrected, so our applications can execute properly. Since feedbacks are very important to us, we have to take them seriously. Within our analysis, if we encounter an application or communication, where feedbacks are not taken seriously or not given, we should always analyze that application to reflect the importance of feedback and the presence of feedback. We should analyze that application or communication to show that feedbacks are very important for us and we always need them to correct our errors.

143.   By understanding analysis guideline number 131, we can see clearly that an organization that provides a service or develops/manufactures a product does not have any responsibility. That organization only exists by its name or by name. The responsibility belongs to the people who execute the function. An

organization that makes a product or provides a service only exists by name. In that organization, the responsibility belongs to people who execute the function. In other words, the people who work to develop/make the product or provide the service are responsible. During our analysis, if we identify a communication or application where the responsibility of the people in an organization is being viewed as the responsibility of the name of that organization, we should analyze that communication or application related to the responsibility of the people who work at that organization. In other words, during our analysis, if we identify an application or communication where responsibility is being viewed as responsibility of an organization, we should analyze that communication or application to show that the responsibility is the responsibility of the people who execute the function of that organization, rather than the responsibility of that organization.

144.   By understanding the analysis guideline above, the way to look at it, an organization only exists by name, where that name is an entity. The function of that organization is also an entity, where the people who execute the function is a separate entity. The people entity is responsible to execute the function entity— we mean the function of that organization. The name of that organization itself is an entity and it is a separate entity. The name of hat organization itself does not have any responsibility and it is not responsible to execute the function entity. The function entity is responsible by the people. The function entity is responsible to be executed by the people who work at that organization. During our analysis, if we identify a communication or application that shows the name of an organization as the function or the name that is responsible to execute the function entity, we should always analyze that communication or application related to the people entity that is responsible to execute the function entity. In other words, during our analysis, if we identify a communication or application where the responsibility is being viewed as the responsibility of the name of an organization, we should always analyze that communication or application to show that the responsibility belongs to the people who execute the function. In this case, we can show that the organization itself has no responsibility, but the people who execute the function or who work in that organization have the responsibility. The people who work to execute the function, have the responsibility to execute the function, not the organization itself or its name.

145.   It is very important to understand the analysis guideline above. When we misunderstand the analysis guideline above, we tend to take no responsibility for what we do. During our analysis, it may be possible for us to encounter many communications or applications, where some people take no responsibility for what they do and think that it is the responsibility of the name of the organization where they execute the function. During our analysis, we should always analyze those communications or applications related to the responsibility of the people in that organization, excluding that name of that organization, which is also an entity. In other words, we should always analyze those communications or applications related to the responsibility of the people who execute the function,

rather than the name of that organization.

146.   By understanding the last three analysis guidelines above, in order for all these to happen, the organization must be viewed in that form. In other words, the people who work at that organization or who execute the function of that organization must view the organization in the indicated form. In this case, the people who work to execute the function of that organization think and feel in the indicated form. While we say that here, it is always good for us not to take that as an analysis guideline. In this case, we can only think about it and not refer to it or use it as a reference.

147.   Since feedbacks are very important for us and we have to take them seriously; since feedbacks enable us to correct our errors at the tame we commit them, it is very important for us to get feedbacks at a time we need them. Since feedbacks are very important for us to enable us to correct our errors so our applications can execute correctly, it is always good for us to get feedback instantly at a time we need them. It is very important for us to get feedbacks instantly at a time we commit an error, so we can get that error corrected. It is not good for us and it is not productive at all to postpone a given feedback for a later time. During our analysis, if we identify a communication or application, where a feedback is not given instantly at a time it is needed or at a time an error is committed, we should always analyze that communication to reflect the instant approach of feedback. In other words, if we identify in an application or communication, where feedbacks are postponed for a later time, we should always analyze that communication or application to reflect the instant approach of feedback and show that feedbacks should never be postponed and should be given at a time they are needed or at a time an error is committed.

148.   The importance of feedback and our need of feedback all the time, enable us to receive feedbacks at a time we commit an error, so we can correct it to enable our application to execute correctly. Since feedbacks cannot be postponed and they should be given instantly, a feedback is always provided or given at a location where the error is committed. In other words, a feedback cannot be postponed to another time or to another location. It should always be given instantly at a time and at a location an error is committed. During our analysis, if we encounter an application, where a feedback is postponed to another time or to another location, we should always analyze that application or communication to show that a feedback cannot be postponed to another location. It should always be given at the location the error is committed and at the time that error is committed to enable the correction to let the application executes without error.

149.   By having an entity identification problem, it is possible for us to misidentify entities. For instance, an entity identification problem enables us to misidentify real or actual entities among entities. An entity can be presented in a form, where that entity has several parts. In this case, each part of that entity is combined to form the main entity. The main entity which is considered the whole

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entity is made of all the parts of that entity. By having an entity identification problem, it is possible for us to misidentify and misunderstand parts of entity in a main entity. In this case, the entity identification problem may enable us to think that a part of that entity is different from another part or a part of that entity is not included in the main entity. During our analysis, if we identify a communication or application where parts of an entity are being misidentified or misunderstood, we should analyze that communication or application, related to the understanding of that entity. Here we mean the understanding of the main entity and parts of that entity.

150. By understanding analysis guidelines 147 and 148 above, it make sense for us to look at portability of our parent principle related to our mobility. Since the principle is very portable and we are mobile, it makes sense for us to carry the principle with us wherever we go. The way to look at it, when we move from locations to locations, we always carry the principle with us. During our analysis, if we encounter an application or communication that disregard the portability of our parent principle, we should analyze that communication or application in regard the portability of our parent principle. The way to look at it, since we are mobile and our parent principle is portable, it is always good and important for us to carry the principle with us and apply it wherever we are. During our analysis, if we identify an application or communication where people disregard the portability of the principle—where people disregard it when they move from location to location—we should analyze that communication to reflect the portability of the principle and the importance of that portability when we change location.

151. By understanding the analysis guideline above and analysis guidelines number 147 and number 148, it makes sense for us to look at the portability of our parent principle in relation to feedback. Since we still execute functions when we change location, it makes sense for us to continue apply our parent principle from location to location. Since we still operate when we change location, it makes sense for us to look at the application of our parent principle from location to location related to feedback. To enable the correction of our errors at any location, so we can continue to execute our functions without error, it makes sense for us to continue receive feedback wherever we are. During our analysis, if we identify an application or communication, where the application of our parent principle is disregarded from one location to another location—we disregard the application of the principle when we move from location to location—we should always analyze that application or that communication related to importance of feedback and the portability of the feedback itself. In this case, we analyze that application or that communication to show the portability of our parent principle and feedback, wherever we are present. In this case, consideration should be given to the feedback at the location where the application of the principle is disregarded. In other words, we disregard the application of our parent principle at *Location A*, we receive feedback at *Location A*. We move to *Location B* where we disregard our parent principle, we receive

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feedback at *Location B*. We apply our parent principle at *Location A*, then we move to *Location B*, we still apply our parent principle. We apply our parent principle at *Location A*, then we move to *Location B* we don't apply our parent principle, then we receive feedback at *Location B* to apply the principle. We apply our parent principle at *Location A*, then we move to *Location B* we then continue apply our parent principle.

152.   By understanding the last two analysis guidelines above, it makes sense to look at the independency of the principle related to the application in relationship with feedback. Since the principle cannot be applied by a person for another person, it makes sense to look at the application of feedback and the principle personally and individually. Since each of us is mobile and all of us are mobile, in term of portability of the principle, one cannot carry it for each other, when we move from location to location. When we change location, we carry the principle with us individually and personally. Assume that when we change location we do not have the principle with us or we commit an error, feedbacks are given to us, so each of us can apply the principle personally and individually. It is not possible for one to apply the principle for each other when we change location. Since one cannot carry the principle for each other, one cannot apply feedback for each other as well when we change location. During our analysis, it may be possible for us to identify in many applications or communications, where one try to carry or apply the principle for each other at a location, when we analyze those communications or applications, we should always show that the principle cannot be applied by someone for someone else at different locations. It cannot be carried as well by someone for someone else. The way to look at it, if a person moves from *Location A* to *Location B* and that person does not apply the principle at *Location B* or did not carry the principle with him/her at *Location B*, another person cannot carry the principle for that person. As well as, if that person commits an error at *Location B* and receives feedback, another person cannot go to *Location B* to apply feedback for tat person. It is not possible and practical.

153.   While we learn principles in a step by step approach, we also execute our functions in a timely manner as well. In other words, we don't execute our application at the same time we think about doing it, but related to time, we do execute our application step by step. For instance, related to time, it is possible for us to execute parts of our application, then later the main function. What is important here? Since we execute parts of our application in a timely manner, in term of feedback, it is possible to catch errors in parts of our functions. If an error appears in a part of our function, then goes to the main part, it must have been a lack of feedback. The way to look at it, if our application is made of several parts or functions, and we execute *Part 1* at *Time 1*, if at *Time 5*, we execute *Part 5*, then *Part 5* is executed with error from *Part 1*. When that happens, there must have been a feedback problem on *Part 1*. While executing *Part 5*, we can ask this question, how do we get that far? During our analysis, if we encounter an application or communication that contains error, it makes sense for us to go back to analyze each part of that application at a time it was executed. In this case, it

may be possible for us to think as the planning phase of our application. The way to look at it, if our main function is *Function 5* and *Function 5* needs *Part 1* to execute, where *Function 5* executes at *Time 5* and *Function 1*—function of *Part 1*—executes at *Time 1*, then when analyzing *Function 5*, we should always analyze *Function 1* at *Time 1* or the execution of *Function 1* at *Time 1*.

154.   Since we cannot undo our past application execution at present time, it is not possible for us to adjust our past function execution with feedbacks. Since it is not natural and practical to adjust our past application execution, it is not possible for us to feedback in the past. By understanding that, if we identify a communication that tend to concern about past applications executions related to feedback, we should analyze that communication to reflect the present in form of feedback. Keep in mind that, we learn from the principle, not from our functions executions.

155.   Since our application executes at present time and feedback cannot be given at present time for past application execution, it makes sense for us to disregard previous execution of a function by a person in term of feedback. We always concern about the present execution. In other words, we disregard the past, we look at the present. By understanding that, during our analysis, if we identify an application or communication where it is concerned of the past execution of a function by a person or the execution of a function by someone in the past, we should analyze that application or communication to reflect the present time related to feedback. We concern about the present, not the past. By correcting our current errors at present time to enable our application to execute correctly, it is possible for our application to continue execute correctly in the future.

156.   Our relationship with the principle enables us to learn a given principle to do what we do. In this case, our application depends on a principle that we have learned and understood. With the absence of the principle, it is possible for us to think that we do not learn principle to do what we do. If we identify a communication, where people think that they do not need to learn and understand principles to do what they do, we should analyze that application to make sure that it is not possible for us to do things without learning and understanding principles that enable us to do them.

157.   Our relationship with the principle enables us to learn and understand a given principle. The way to look at it, we learn from principles do to what we do or execute our functions. With the absence of the principle, it is possible for many of us to think that we can learn to do what we do from someone or someone else application. The way to look at it, we depend on the principle, we learn from the principle. With the absence of the principle, some of us may think that we learn from people or from people's applications instead. If we identify in an application or communication where people think we learn from application or people rather from the principle, we should analyze that communication or

application to show that, we do not learn from people or from people's applications, but from the principle.

158.   The way to look at it, by having an entity identification problem, it is not possible for us to identify and separate entities properly. When we cannot identify and separate entities, it is possible for us to misidentify entities. Related to the analysis guideline above, the entity identification problem enables us to misidentify the principle entity. During our analysis, if we identify a communication or application where entities are being misidentified, we should analyze that application or communication related to proper identification of entities.

159.   Our application depends on our level of understanding of a given principle. Our function execution depends on our level of understanding of a given principle. It is not possible for our function to execute higher than our level of understanding of a principle. It is not possible for our function to execute higher than our level of understanding of a given principle. What is important here? With the absence of the principle, we think that we do not do things related to a given principle. Now since the principle is no longer present, we think that our application or function execution is high or higher. During our analysis, if we encounter an application or communication—in a communication—that claims to be high or higher, we should analyze that application to request or determine the principle that application is executed from. The way to look at it, since the application cannot go higher than the principle it depends on or executed from, if the application claims to be high, the principle must be high or higher. If the principle is not identified to be high, then that application cannot be identified to be high or claim to be high. During our analysis, we need to determine whether or not the principle is high.

160.   With the absence of feedback, we know that it is possible for us to continue making the same error. Now since our level of understanding is not static, it is possible for us to continue making more errors from previous errors, when we know that we have not executed our function incorrectly, although we have executed it incorrectly. The way to look at it, with the absence of feedback, it is possible for us to continue making multiple errors from a previous error. That is possible when the previous error has not been corrected by feedback. During our analysis, if we identify an error from an application or communication, it is possible for us to analyze that communication or application by tracking previous errors. In this case, if we encounter many previous errors from present error, then we can ask this question, why it went that far. Why was not any feedback? Why feedback was not given previously? What is important here? With the absence of feedback from previous errors, it is possible for us to continue making the same error? During our analysis, we can track current errors by taking a look at previous errors. It is very important for us to do that during our analysis.

161.   The existence of an entity enables that entity to have a function. In this case, if an entity exists, it must have a function. That makes sense, since we think about entities in terms of functions. During our analysis, if we identify an entity in a communication or application, it makes sense for us to analyze that entity related to its function.

162.   Since the principle is what relates us to each other, it is not possible for us to analyze each other physically. Since the principle is what relates us to each other, in an application or communication, it is possible for us to use the principle or our understanding of the principle to analyze that application or communication. In this case, we simply use the principle to analyze our understanding of the principle in that application or that communication. During our analysis, if we identify an application or communication where one tends to analyze each other physically, we should analyze that communication or that application to show that it is not possible to analyze each other physically. In other words, if we identify an application or communication, where some of us tend to analyze others physically, we should analyze that application or that communication to show that it is not possible for one to analyze each other physically. While we use the word analyze here, since it is not an analysis at all, you can think it as communication. In this case, the word analyze here means communicate.

163.   Since our application or function execution depends on our understanding of a principle, usually we use a principle to validate an entity. It is not possible to use another entity to validate an entity, but the principle to validate another entity. It is not possible to use anther entity to validate another entity, but the principle to validate another entity. With the absence of the principle, it is possible for some of us to think that an entity can be used to validate another entity, rather than using the principle. During our analysis, if we identify an application or communication that claims to validate an entity from another entity, we should analyze that communication or application to show that an entity cannot validate another entity, but another entity can be validated by the principle. In this case, when we analyze that communication or that application, we can ask question about the identification of the principle. If the entity is claimed to be valid, there must exist a validation principle. Without a validation principle, it is not possible to validate an entity.

164.   What we do depends on our understanding of a given principle. By applying that principle, we simply follow a guideline to do what we do or execute our application. What is important here? The guideline we follow to do what we do comes from the principle that we learn. With the absence of the principle, it is possible for an entity to be claimed or misidentified as a guideline. During our analysis, if we identify an entity that claims to be a guideline or identifies as a guideline, we must analyze that entity to determine whether or not it is a guideline. In this case, we analyze that entity and ask question. Where this guideline comes from? What principle that relates to this guideline? Where is the

principle of this guideline?

165.   By understanding the analysis guideline above, we can see that it is not possible for a guideline to exist without a principle. In other words, if a guideline exists, there must be a principle where that guideline comes from. During our analysis, if we identify an entity that is a guideline or claims to be a guideline, it is always good and productive for us to analyze that guideline to determine the principle it is derived from. Without that principle, that guideline itself does not exist.

166.   Since the absence of the principle enables us to continue making mistakes from the past to the present, it is possible for many of us to continue execute functions we have executed from the past to the present. Since the existence of the identification of the principle enables us to disregard our mistakes from the past and adapt to the present; since the existence of the identification of the principle enables us to disregard mistakes from the past and adapt to the present feedback, during our analysis, if we identify an application that disregard the present feedback and still continue to execute presently with errors from the past, we should analyze that application or communication to reflect the existence of feedback or the principle at present time.

167.   Since we are related to each other by the principle, our relationship always point to the principle. In other words, our relationship is not identified outside the principle and cannot be identified outside the principle. With the absence of the principle, it is not possible for us to identify and understand our relationship. During our analysis, if an application or communication claims to identify our relationship—relationship between each other—we must analyze that communication or application related to the existence of our relationship. In other words, if our relationship claims to be identified in an application or communication, we must analyze that application or communication related to the existence of the principle. By analyzing that application or that communication related to the existence of the principle, it is possible for us to determine whether or not the people in that application or that communication actually understand our relationship. The way to look at it, a person cannot understand or identify our relationship, if that person does not understand the principle. During communication, if that person is communicating about our relationship, it makes sense for us to analyze that communication to determine whether or not that person understands our relationship.

168.   Given that without feedbacks it is possible for us to continue commit the same errors we have committed from the past and commit more errors related to those errors, it makes sense for us to look at our past applications related to the present. In other words, since the absence of feedbacks enables us to continue making the same error we have made in the past, it is worthwhile and it is important for us to analyze our past application execution related to the present. By understanding that, during our analysis, if we identify an application that

executes with error or a communication that contains error, it is possible for us to look at the past execution of that application. In this case, related to time, we can analyze the past execution of that application related to the present. To better understand that, let's take it like this. Assume that we have an application that execute with error in the past at *Time 1*; presently, the application executes with error at *Time 2*. All what we need to do now, we analyze that application at *Time 1* or the execution of that application at *Time 1* related to the execution of the same application at *Time 2* related to feedback. What is important here? If at *Time 1* the application executes with error because of the lack of feedbacks, at *Time 2* the application continue to execute with error again because of the lack of feedback. During our analysis, it is very important for us to understand that.

169.   If an entity exists, it must be valid. In order for an entity to exist, it must be valid. If an entity exists, it must be validated. If an entity exists, it can be validated. If an entity does not exist, it is not valid. If an entity does not exist, it cannot be validated. Non existing entities cannot be validated. With the absence of the principle it is possible for many of us to think or believe that an entity exists, although it does not. With the absence of the principle, it is possible for us to think that an entity exist, although it is invalid. During our communication, if we identify an application or communication where a non existing entity claims to be identified, we should analyze that application or communication related to the validation of that entity. Since an existing entity can be validated, in this case, we can analyze that application or communication to reflect to the validation of that entity. In this case, we can ask question. Is that entity valid? Can that entity be identified? Can that entity be validated? The way to look at it, if an entity exists, it must be identified. If an entity claims to exist and it cannot be identified, then that entity is not valid. If an entity exists and it cannot be identified, then that entity does not exist at all; since it cannot be identified.

170.   Since our applications depend on our understanding of the principle, it is not possible for us to execute our applications properly if the principle they depend on is not understood. With the absence of the principle, it is possible for many of us to think that we can get things done without learning, understanding, and applying a given principle. During our analysis, if we identify a communication or application where some people believe that we can get things done without learning, understanding, and applying a principle, we should analyze that application or communication to show that it is not possible for us to get things done without learning, understanding, and applying a given principle. It is not practical and natural for us to get our applications execute properly without first learning, understanding, and applying a given principle.

171.   An entity can use another entity where the other entity is not a part of that entity—we mean the entity that uses it. Since misunderstanding of entities enable us to misidentify entities, it is possible for some of us to think that an entity that is being used by another entity is a part of that entity. During our analysis, if we identify in a communication where some people think that an entity that is used

by another entity is a part of that entity, we should analyze that communication to show that the entity that is being used is not a part of the entity that uses it.

172.   By understanding the analysis guideline above, the way to look at it in term of parts of entities, if an entity is a part of another entity and it is being used by that entity; in this case we simply say the entity is a part of that entity. In this case the entity that is being used by the other entity is still a part of the other entity. It is always better to say that it is a part of that entity rather than saying it is being used by that entity.

173.   Since principles are learned in a step by step approach and we are principle related; that process itself cannot be speeded up. That process itself is a natural process and it cannot be speeded up. During our analysis, if we identify in an application or communication, where our learning process tends to be speeded up, we can analyze that communication to show that process cannot be speeded up. In this case, we analyze it as well related to our understanding of the principle. The way to look at it, the misunderstanding of the process may enable us to think that it can be speeded up, although that is not possible.

174.   Related to the analysis guideline above, in term of our application, since it is not possible for us to speed up our learning and our understanding of a given principle; since our application depends on our understanding of a principle, it is not possible as well to speed up our application. The way to look at it, in our analysis, if we identify an application or communication where the speed of our application tends to be greater than the speed of our understanding and our learning of a principle, it makes sense for us to analyze that application to show that it is not possible for us to step it up, since we cannot speed up the speed of our understanding and our learning of a principle. The way to look at it, our application depends on our understanding of a principle. Since we cannot speed up our understanding of a principle, we cannot speed up our application. Since we cannot speed up our learning of a principle, the speed of our application cannot be greater than the speed of our learning of a principle.

175.   The inclusion of the principle in our communication enables our communication to be understood. It also enables our communication to be explainable. The way to look at it, a communication is not understood if it does not include the principle. A communication is also not explainable, if it does not include the principle. During our analysis, if we identify a communication that is not understood, we should analyze that communication to request more explanation. Since the communication does not include the principle, it may turn out it is not explainable.

176.   By understanding the analysis guideline above, if a communication does not include the principle, it makes sense for us to analyze that communication to request the inclusion of the principle. During our analysis, if we identify a communication that excludes the principle, it may be possible for us to analyze it

to request the inclusion of the principle.

177.   Since we are related to each other by the principle, this relationship is constant and cannot be halted or changed. It is always important to understand that. With the absence of the principle, some of us who do not understand that relationship may think that it can be changed. During our analysis, if we identify a communication or application that tries to change or halt that relationship, we must analyze that communication or application to show that relationship cannot be changed or haltered. The way to look at it, since our relationship cannot be changed, what we do cannot change our relationship. Since what we do cannot change our relationship, in our application and our communication, we cannot show that it can be changed. Since what we do cannot change our relationship, in our application our relationship is preserved.

178.   By understanding the analysis guideline above, since our relationship is constant and cannot be changed; since our relationship is constant and cannot be changed by our application, whenever we misunderstand our relationship and think that it can be changed by what we do, we simply develop problems and show that we do not understand it. During our analysis, if we identify an application or communication, where our relationship tries to be changed by others, we should analyze that application or communication to show that our relationship cannot be changed. In this case, we analyze that application or communication related to the understanding of our relationship.

179.   Since the principle is what relates us to each other, since we are related to each other by the principle, that relationship is constant to us. Given that our application cannot change our relationship; since that relationship is preserved by anything that we do; since our relationship must be preserved by our application, if an application tries to change our relationship, that application simply breaks that relationship. In other words, since what we do must preserve our relationship, when our relationship is disregarded by what we do, our relationship is simply broken by us. Another way to say it, if we disregard our relationship in our application or what we do, we simply break it. During our analysis, if we identify an application or communication that breaks or tends to break our relationship, we should analyze that communication or application in regard of preserving our relationship. In this case, we analyze that communication or application to make sure our relationship is preserved and must not be broken.

180.   The identification of a problem does not take comparative into consideration. In other words, we identify an entity that is a problem, because it is a problem. We do not identify an entity that is a problem, because of comparative. During our analysis, if we identify a communication or application, where a problem identification is based on comparative, we should analyze that communication or application to show that a problem identification cannot be based on comparative.

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181.   By understanding the analysis guideline above, we develop problems because we misunderstand a given principle, to solve the problem that we develop, we must understand the principle that we do not understand. Since our understanding of a given principle does not take comparative into consideration, we cannot base the solution and the identification of a problem on comparative. During our analysis, if we identify an application or communication where the solution of a problem tends to be based on comparative, we should analyze that communication or application to show that the solution of a problem cannot be based on comparative.

182.   By understanding the analysis guideline above, since the solution of a problem cannot be based on comparative, we cannot look at someone else application to base the solution of our problem. Since the solution of our problem cannot be based on comparative, we cannot look what other people do to base the solution of our problem. Since the solution of our problem cannot be based on comparative, we cannot look at others to base the solution of our problem. By understanding that, during our analysis, if we identify a communication or application where people base the solution of a problem on someone application, we should analyze that communication to show that the solution of a problem cannot be based on comparative. The way to look at it, the solution of a problem can only base on the principle or our understanding of the principle, but not comparative.

183.   The solution of an identified problem always starts with proper communication. It is not possible to solve a problem without proper communication. It is not possible to solve an identified problem without proper communication. Since proper communication requires the usage of the principle of communication in our application, it is not possible to communicate properly without the usage of the principle. It is not possible to communicate properly without learning the principle of communication. Since the solution of an existing problem starts with proper communication, it is not possible to solve an existing problem without learning the principle of communication. During our analysis, it may be possible for us to identify in many applications or communications where an existing problem is tried to be solved without proper communication. Since we cannot solve a problem without proper communication, when analyzing the communication or application, we should always emphasize on proper communication or the learning of the principle of communication related to the underlined problem. By doing so, it is possible for us to learn the principle of communication to enable us to solve the existing problem.

184.   The existence of an entity enables parts of that entity to exist. As well as, the non existence of an entity enables parts of that entity not to exist. Since a non existing entity cannot be validated, with the absence of the principle, it is possible for us to create—develop or produce—entities that cannot be validated. The way to look at it, the absence of the principle enables us to think a certain way that

enables us to develop invalid entities. During our analysis, it is possible for us to identify many entities that do not exist or that cannot be validated. Since the existence of a non existing entity enables parts of that entity not to exist, during our analysis, if we identify an entity that is not valid, we should analyze parts of that entity to show that they are invalid. As well as, if we identify a part of an entity that is invalid, it is possible for us to analyze that main entity that entity is a part of to show that it is invalid. When analyzing entities, it is always good for us to look at parts of entities as well. In this case, it is always good to look at the existence of an entity related to its parts, as well as the existence of parts of an entity related to the main entity.

185.　　　Since entities do have functions, it is important for us during communication not to take a function of an entity and give it to another entity. When we do that, we simply misidentify entities. This is the way to look at it, if *Entity One* has *Function One*, where *Function One* is considered to be an entity itself. During our communication, *Entity One* always has *Function One*. If *Entity Two* has *Function Two*, during our communication about *Entity One* and *Entity Two*, we cannot assign *Function Two* to *Entity One.* When we do that or try to do that, we simply miscommunicate. When we try to do that, we simply commit communication error related to entity misidentification. During our analysis, if we identify a communication where entities have been misidentified or functions of entities have been assigned or try to be assigned to other entities, we must analyze that communication to show that it is not possible or practical to assign a function of an entity to another entity during communication.

186.　　　Since our application depends on our understanding of the principle, it makes sense for us to show the principle in our application and our communication. During our analysis, if we identify an application or communication, where the principle cannot be identified, we must analyze that application or communication to show that the principle must be included. In this case, we can analyze that application or communication and ask question. Where is the principle that enables that application? Is there any principle for that application? Can people in that application identify the principle? Can you identify the principle in that application?

187.　　　By understanding ourselves and the principle, it is very easy to see that it is not possible for us to adjust an application we are not a part of. But with the presence of feedback, by analyzing an application we are not a part of, it is possible for us to provide feedback when necessary in order to adjust an application. The way to look at it, we are not a part of an application or communication; we cannot make adjustment to that application or communication. However by analyzing that application or that communication, it is possible for us to provide feedback, so it can be adjusted to execute properly. What is important here? We are not in the application, so we cannot involve in it or make adjustment to it, but by analyzing that application related to our communication, it is possible to provide feedback so it can be executed correctly.

With the absence of the principle and the misunderstanding of feedback, it may be possible for some people to think that they can adjust applications they are not a part of, even though it is not possible. During our analysis, if we identify a communication, where some people think they can adjust applications they are not a part of, we must analyze that communication to show the existence of feedback and to show that it is not possible or practical to adjust an application we are not a part of or included in. In this case, while we cannot adjust an application we are not a part of, however by providing feedbacks, it is possible for us to help that application executed correctly without being present in it.

188.   A statement is not acceptable until it is valid. A statement it not acceptable until it is validated. Since the principle is attached to our communication; since the principle must be attached to our communication, it makes sense for us to include the principle in our communication. With the absence of the principle, it is possible for us to exclude it in our communication, since we are not aware of it. During our communication, if we identify a statement that is not valid in a communication or does not include the principle, it makes sense for us to analyze that statement to determine whether or not it is valid. In this case, we simply analyze the statement related to the existence of the principle in our communication. Since the principle is not included in the statement, when we analyze the statement, we simply show that in our analysis.

189.   If we introduce or develop an entity to provide a function, it is always good for us to look at that entity and analyze the form of that entity related to the function it is provided. In other words, if we introduce a function, we look at that function or that entity related to the function it intended to. By understanding that, during our analysis, it is possible for us to identify many applications or communications that provide a function. Sometime it makes sense for us to analyze those applications or those functions related to their forms. The way to look at it, during our analysis, it is possible for us to analyze a function and show that whether or not that function or that entity can provide the function it intended to in the form it is or in the current form. In other words, during our analysis, we can analyze the form of a function related to the fulfillment of the objective of that function.

190.   By understanding our application, it is possible for us to identify errors in that application and correct them, so our application can execute efficiently. Since our parent feedback does not allow us to continue execute our function in the same form as we did before the feedback, it is always good to look at our application or function execution from time to time. For instance, if we introduce a function or an entity at *Time One*. At *Time One*, the function does not fulfill its objective. Then we move to *Time Two*; we execute the same function. The function still does not fulfill its objective at *Time Two*. Then we need to analyze the same function both at *Time One* and at *Time Two* to determine why it does not fulfill its objective. The way to look at it? If we introduce an entity, from time to time the entity still does not solve the problem it intended to, then we need to

analyze that entity and determine why and make adjustment as possible related to the principle. By understanding that, during our analysis, it is possible for us to analyze an application or function related to time and the objective of that function. In this case, from time to time, we can determine whether the function is useful or not. Form time to time, we can determine whether the function has achieved its objective or solve the problem it intended to.

191.   By understanding the last two analysis guidelines above, we can see that the form of a function or an entity that we introduce or develop may cause that function to execute improperly and prevent the function to fulfill its objective. Since parts of function/entity are function/entity themselves, it makes sense for us to look at them as well, since they are parts of our application. The way to look at it, if the form of an entity is wrong, then parts of that entity is also wrong. If the form of a function that we introduce is wrong, then parts of that function are also wrong. If the form of an entity that we introduce has a problem, then parts of that entity also have problems. If the form of an entity or a function that we introduce is a problem, then parts of that entity are also problems. Since the entity is still wrong or has problems and cannot fulfill its objective, during our analysis, it makes sense for us to analyze that entity related to the form of that entity to determine if the form is right. During our analysis, if we identify an application or function that cannot fulfill its objective, we should analyze that application or function related to its form and determines if the form is right or wrong. At the same time, we should also analyze parts of that application or function as well to determine if their forms are right or wrong. In this case, we analyze those parts related to the form of the main application/function.

192.   We already know that the number of relationship an entity has is related to the complexity of that entity. Since an entity identification problem enables us to misidentify entities, it also enables us to misunderstand and misidentify relationships among entities or in entities. By understanding that in term of our application, it is possible for us to increase the complexity of our applications or functions. The way to look at it, since the entity identification problem enables us to misidentify entities, it also enables us to identify entities that are not actual. In this case, it is possible for us in an application or function to add wrong entities or functions that are not needed or to make the whole application function complex. Since we comprehend better less complex entities than more complex entities, it is always good for us to keep our applications or functions less complex. In other words, since we understand better less complex entities thane more complex entities, it is always good for us to reduce the complexity of our applications or functions, so we can understand them better. During our analysis, if we identify an application that is complex or too complex, it is always good for us to analyze that application related to the existence of the principle or analyze it related to reducing complexity, so it can be understood better.

193.   Since reducing complexity enables us to understand our applications or functions well, reducing complexity is also useful to allow our application to

execute better or perform better. The way to look at it, by reducing complexity in our application, it is possible for our application or function to satisfy its objective by executing better. During our analysis, if we identify an application or function with too much complexity, it is possible for us to analyze that application related to reducing complexity, so that application or function can fulfill its objective. In other words, if we identify an application or function that cannot fulfill its objective or solve the problem it intended to, we can analyze that application or function related to reducing complexity, so that application or function can solve the problem it intended to.

194.   We provide a function to solve specific problem in life. If the function that we provide does not solve the problem it intended to, then the function is in doubt. If the function that we provide does not solve the problem it intended to, then there is no need for that function. That function exists to solve specific need, since the need is not satisfied, the function is not needed. That function exists to provide a need, since the need is not provided, the function stops. Since the need for the function stops, there is no need for the function. The way to look at it, a function that does not provide a need, is not needed. A function that does not provide a need is not a needed function. Since entities must have and do have functions, the same goes for entities. If the entity does not provide a need, that entity itself is not needed. During our analysis, if we identify an application or function that provides a need to solve specific problem, we should always analyze that application or function or entity related to the need that is provided. In this case, we can analyze that application or function to determine whether or not the function solves its objective or provide the need it intended to.

195.   The principle validates an entity, not a person physically. An entity is validated by a principle, not by a person. By having an entity identification problem, it is possible for us to think that a person validates an entity, rather than the principle validates an entity. During our analysis, if we identify in a communication that views an entity is validated by a person rather than by a principle, we must analyze that communication to show that an entity cannot be validated by a person, but by a principle. In this case, during our analysis we can ask this question. Where is the principle that validates the entity? Does the principle that validates the entity exist?

196.   Since an entity is validated by a principle rather than by a person physically, during our communication we cannot emphasize on a person validates an entity, but on the principle validates an entity. In other words, since the principle is what validates the entity, during our communication, it always better for our communication to view it that way. During our analysis, if we identify a communication that emphasizes on a person who validates an entity rather than the principle, we should analyze that communication to show it should emphasizes on the principle that validates the entity, rather than a person. In other words, since the principle is what validates the entity, we want the communication

to view it that way.

197.   By understanding analysis guideline number 77, if an entity exits with its own parts, then that entity cannot be adjusted, so do parts of that entity. If an entity exists with its own functions, if that entity cannot be adjusted, the functions of that entity cannot be adjusted as well. If that entity cannot be adjusted, so do the functions. The way to look at it, since we look at entity in term of function, if the function of an entity cannot be adjusted, so does the entity. During our analysis, if we identify a communication or application that tries to adjust an entity that cannot be adjusted, we must analyze that application or communication to show that entity cannot be adjusted. During our analysis, if we identify an application or communication that tries to adjust the function of an entity that cannot be adjusted, we should analyze that application or communication to show that the function of that entity cannot be adjusted. The way to look at it, since the function of that entity is considered to be part of that entity and that entity cannot be adjusted, the parts of that entity cannot be adjusted as well.

198.   By modeling our application related to communication, it is possible for us to look at the communication that drives our application and correct any error that presents in our application to enable the function of our application to execute correctly. Since the modeling of our application related to communication requires us to understand the principle of communication, with the absence of the principle, it is not possible for us to model our application. With the absence of the principle, it is not possible for us to come up with a model for our application. During our analysis it may be possible for us to encounter many applications without a model. When analyzing those applications, we must analyze them related to modeling of our application. In this case, we can request a model for an application by asking question. Where is the model of that application? Is there a model for that application? Does a model exist for that application? The way to look at it, since the principle is absent, the model does not exist. Since the principle cannot be identified, so does the model. Since the principle cannot be identified, the model cannot be identified.

199.   We communicate relatively to entities that we identify. During communication, our goal is to identify each entity that makes up our communication. If we assume oral and written communication, during our communication, our goal is to identify each entity the words that we use in our communication point to. In other words, during communication we are capable of identifying in that communication the entities that words in that communication point to. For instance if we have a sentence that makes up of ten words, we are capable of identifying each entity those words point to. In this case, if I repeat a sentence with ten words, I should have no problem identifying each entity each word points to. The same as, if you repeat or write a sentence with ten words, you should have no problem identifying each entity each word points to. During our analysis, if we identify a communication, it makes sense for us to analyze that communication related to entity that makes up that communication. In this case,

if that communication contains a sentence, we must analyze that sentence related to the entities the words in that sentence point to. In this case we can ask question. What entity that word points to? What entity a word points to? What entity specific word points to? Can you identify that entity? Can you identify the entity that word points to?

200.   Related to the analysis guideline above, since in order for an entity to exist it must be valid, we can also ask question. Can you validate that entity? Can you validate the entity that words point to? Can you identify the entity that word points to? If the entity does not exist, the person who repeats or writes that sentence would not be able to identify that entity, since the entity itself does not exist. The way to look at it, if the entity cannot be identified, then it is not valid. If the entity cannot be identified, then it does not exist. In a sentence, if the entity each word points to cannot be identified, then that entity does not exist. In a sentence, if the entity each word points to cannot be identified, then that entity is not valid. In other words, if in a sentence a word points to an entity and that entity cannot be identified, then that entity does not exist.

201.   Since we cannot apply the principle for each other, we cannot communicate for each other. Given that a person cannot apply the principle of communication for another person, a person cannot communicate for another person. In our analysis, we analyze communications of people. We are not here to communicate for people, since one person cannot communicate for another person. We are not here to communicate for other people, since it is not practical and possible for us to communicate for other people. During our analysis, we simply analyze communications, where the feedbacks from the analysis can be applied to correct errors or make specific correction. Again, the analysis of a communication does not provide us the ability to change that communication, but to provide feedback to enable correction of errors.

202.   By understanding the analysis guideline above, since the principle cannot be applied for each other, so does the feedback. It is not possible for us to make a correction in someone communication. In other words, while we analyze a communication or someone communication, it is not possible or practical to make a correction in someone communication. While we analyze the communication of a person, it is not possible for us to make a correction in that person communication. However to enable a correction in that communication, we can provide feedback to that person, where he/she can make the correction for himself/herself. It is very important to understand that. The only person who can make a correction in his/her communication, is the person who communicates. During our analysis, if we identify a communication where someone thinks that he/she can make a correction for someone else, we should analyze that communication related to feedback to show that it is not practical or possible to correct error for someone else. In other words, to enable the correction of error in an application, if we identify a communication, where a person thinks he/she can make a correction for another person, we should analyze that communication or

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application related to feedback to show that, only the person who commits the error can make the correction.

203.	We learn about an entity from a given principle. That makes sense, since we use a given principle to validate other entities. By understanding that, we can see during our learning process of an entity, we learn about that entity from the principle entity. If we assume a physical entity, we learn about that entity from a given principle, rather from that entity directly. With the absence of the principle, it is possible for many of us to think that we can learn about an entity from that entity directly, rather from a given principle. During our analysis, if we identify an application or communication where the learning process of an entity is being viewed directly, rather than from a given principle, we should analyze that communication related to the principle entity. In this case, we can analysis it to show that we do not learn from an entity directly from it, but from a given principle.

204.	It is not possible for an application to be adjusted by a person who is outside that application. It is not possible for an application to be adjusted by a communication, where that communication is not a part of that application. It is not possible for an application to get adjusted by a communication, where that communication is for another application or from another application that is not a part of that application. When we misunderstand our application related to our communication, it is possible for us to think that our application can be adjusted by another application outside our application. During our analysis, if we identify an application or communication that tends to be adjusted by an outside application or communication, we should analyze that application to show that it is not possible. The way to look at it, if we have *Application One* and we have *Application Two*, it is not possible to adjust *Application One* from *Application Two*. The same as, if *Application One* has *Communication One* and *Application Two* has *Communication Two*. It is not possible for *Application One* to get adjusted by *Communication Two*. If we identity a communication where *Application One* tends to be adjusted by *Application Two* or *Communication Two*, we have to analyze that communication to show that it is not possible or practical.

205.	Since the principle is used to validate other entities, we can only use the principle to make adjustment to what we do. The way to look at it, assume that we have an error in our application, in order to correct that error, we have to use the principle to make the correction. We cannot make the correction without using the principle; it is not possible. When we try to do that, we further commit more errors. During our analysis, if we identify an application or communication that contains an error and we see that correction is tried to be made with the absence of the principle, we need to analyze that application to show that it is not possible to make the correction without the principle. In other words, if the application contains an error, it is not possible to correct that error without the principle. While the absence of the principle enables us to misunderstand ourselves and think that it is possible to correct error in what we do without the

principle, whenever we analyze such application or communication, we have to show that it is not possible or practical.

206.   Since we cannot correct errors in what we do without using the principle to enable us to do so, if we are not aware of the principle, we have to learn it to enable us to correct errors in what we do. By misunderstanding ourselves and the principle, it is possible for us to think that we can correct errors in our applications without using and learning the principle. During our analysis, if we identify an application or communication where people think they can correct errors in what we do, solve problems, or fix what we do without using and learning a given principle, we need to analyze that application or communication to show that it is not possible or practical to correct errors in what we do, solve a problem, or fix what we do without learning an applying a given principle. The way to look at it, since the principle is what enables our application, it is not possible to fix an application without it, learn it or understand it. Since our application depends on our understanding of the principle, it is not possible to fix that application without understanding the principle that enables it.

207.   If an entity exists, it must be validated. If an entity exist and it cannot be validated, then that entity does not exist. If an entity is claimed to exist and it cannot be validated, then that entity does not exist. During our analysis, if we encounter a communication that claims an entity exist, then we must analyze that communication related to validation of that entity.

208.   The information about an entity points to that entity. The information about an entity always agrees with the entity it points to or the entity it is about. We use the term *agree with* to show the agreement of an information and the entity that information is about. The term *agree with* is considered to be a relationship. For instance, the agreement between information about an entity and the entity itself is considered to be a relationship. In this case, since the information itself is an entity and also the entity the information is about is also an entity, we can show that relationship in the form below.
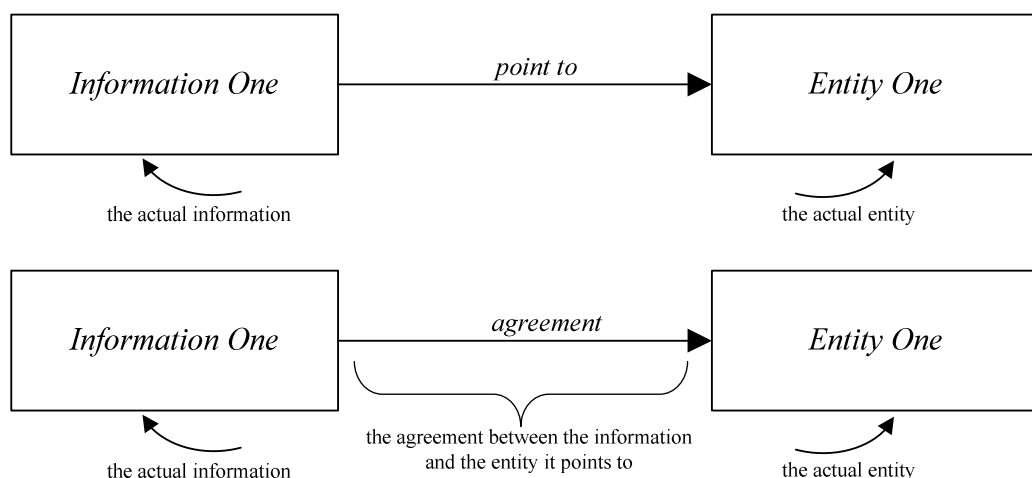
From the diagram above, we can see that there is a relationship between the information itself and the entity that information is about. Since that information always agrees with that entity, all we need to do is understanding that information. The agreement relationship is a part of the information and the entity that information is about. The agreement relationship is not a part of us. What is a part of us is the understanding of that information. By understanding that, we can see that we can understand and misunderstand the information, but we cannot agree or disagree with it. With the absence of the principle of communication, it is possible for many of us to think we can agree or disagree with information or agree and disagree with each other. While the absence of the principle enables us to think so, but that is not correct, possible or practical. During our analysis, it is possible for us to identify in many communications where people say that they agree or disagree with information and agree/disagree with each other. Since only information about an entity can agree with that entity and information that is not about an entity can disagree with that entity, when analyzing those communications, we have to analyze them to show that it is not natural for us to agree/disagree with information, but it is natural for us to understand and misunderstand information. It is natural for information about an entity to agree with that entity; it is also natural for information that is not about an entity not to agree with that entity. It is not natural for us to agree and disagree with each other, but it is natural for information about an entity to agree with that entity. It is natural for us to understand and misunderstand information about an entity; it is natural for information about an entity to agree with that entity.

209. By understanding the analysis guideline above, as a separate entity, information must be always presented to us as a separate entity. During our analysis, if we identify information that is not presented to us as a separate entity, we should analyze that information related to the presentation of that information to show that it should always be presented as a separate entity.

210. Since questions and answers are part of our communication, it makes sense to ask questions and answers questions during our communication. During our analysis, if we identify an invalid question in our communication, we should analyze that question related to its correctness and its validation. As well as, if we identify an invalid answer in our communication, we should analyze that answer related to is correctness and its validation. In terms of validation questions and answers, for questions we look at, if it is valid or not, while for answer we look at whether it is valid or not or points to the information the entity the question is about.

211. Since we are related to our parent by the principle, when we disregard the existence of our parent, we also disregard the existence of the principle. Since we depend on the principle to do what we do or execute our application, we cannot expect—we the children—to do things correctly when we disregard the existence of our parent. Since we are related to our parent by the principle, it is not possible

for us to understand the principle, when we disregard our parent. Since what we do depends on our understanding of the principle, when we disregard the existence of our parent, we expect to commit errors in what we do. During our analysis, if we identify an application or communication, where we—the children—disregard the existence of our parent, we should analyze that application or communication to regarding the existence of our parent. Since we are related to our parent by the principle, in this case we analyze that application or communication to show the existence of our parent or the principle.

212.   Related to the analysis guideline above, since the disregarding of the existence of our parent enables us to commit errors in what we do, when we commit errors in our application, it always good for us to understand the existence of our parent. That makes sense, since our parent always provides feedback to us to enable us to do things right. In this case, when we commit error in what we do, we should always remember our parent. During our analysis, if we identify an application or communication with error, it is always good for us to analyze that application or communication related to recognizing the existence of our parent. The way to look at it, if a person commits an error, not only we should feedback that person to enable the correction of that error, but we should also help that person recognizes the existence of our parent. If during our analysis we identify an application or communication where both feedback and the existence of our parent are disregarded in term of helping the person who commits the error, we should analyze that application or communication to make sure feedback and the existence of our parent must be recognized.

213.   We depend on a given principle to do what we do. We depend on a given principle to execute our application. Basically, our applications or functions are executed related to our understanding of a given principle. In the event that we do not understand that principle, we must learn it to enable us to execute our application. It is not possible for us to do what we do or what we need to do without learning and understanding the principle that enables us to do so. In the event that we are not aware of that principle, we have to learn it so we can understand it to enable us to do what we do. As we can see, we cannot just do what we want to do, if we do not understand the principle that enables us to do so. Since we depend on the principle to do what we do and we are related to the principle, we cannot just do what we want to do without understanding that principle. Since we use the principle to validate what we do, the just do it approach cannot be validated. The just do it approach does not work. With the absence of the principle, it is possible for us to believe in the just do it approach or believe it works. During our analysis, if we identify an application or communication, where the just do it approach is being applied by disregarding the existence or the learning of a given principle, we should analyze that application or communication related to the existence of the learning of the principle. In an application, we cannot just do what we want to do, if we are not aware of the principle that enables us to do so. If we identify an application or communication where people just do what they want to do without understanding a given

principle, we should analyze that application or communication to make sure the principle exists and it must be understood to enable us to do what we do.

214.   The way to look at it, by depending on the principle to do what we do, we can analyze what we do before doing it or the function that we want to execute before executing it. By doing so, we can simply validate what we want to do with the principle before doing it. When we tend to just do it without analyzing it, we simply disregard the existence of the principle that enables us to do so. In this case, it is possible for us to commit error or do it wrong. Before we do what we want to do, it is always good for us to analyze it first. During our analysis, it is always good for us to analyze what people do and determine whether or not there was any analysis before they actually do them. In this case, we analyze the application before execution to determine whether the just do it approach had been applied. In this case, we provide feedback to make sure the principle exists and it must be used for analysis.

215.   We think about an entity in term of aspect of that entity. The function of that entity is related to the aspect of that entity. In oral and written communications, we use words to identify entities. For instance, in oral and written communications, we can use the name of an entity to identify that entity. Since the existence of an entity that we identify may not take time into consideration, related to time the name of that entity remains the same, so does the aspect of that entity. The way to look at it, if that aspect of that entity changes related to time, so does the entity and the name of that entity. If the aspect of that entity changes related to time, the name of that entity must change as well. During our analysis, it is possible for us to identify many entities in many communications or applications. What is important, some time it is good for us to analyze those entities related to time and their aspects. The way to look at it, if we identify the entity now, we went back in time to analyze that entity. In this case, assume that time now is *Time Two* and time past is *Time One*, if we identify an entity at *Time Two*, it makes sense for us to analyze that entity at *Time One* related to its aspect.

216.   Related to the analysis guideline above, it makes sense for us to analyze that entity related to validation of that entity. For instance, if we identify an entity at present time, we can validate that entity at current time, and then we can go back in time and validate the same entity. For example, if we identify an entity at *Time Two*, where *Time Two* is time now. If we validate that entity related to its aspect, then we can go to *Time One* and validate the same entity related to its aspect as well. If the aspect of that entity does not change from *Time One*, which is past time to *Time Two*, then we can conclude that the entity remains the same. During our analysis, it is possible for us to identify in many communications, where entities are mentioned without being validated. When we analyze those communications, we should always analyze them related to validation of those entities related to time. In this case, if we analyze an entity at current time, we analyze the aspect of that entity related to its validation. Then we can go back in

time to analyze the same aspect of that entity related to its validation as well. In any case, if the aspect of that entity changes, so does that entity and the name of that entity.

217.   Related to the analysis guideline above, since we think about entities in term of aspect and the function of an entity is related to the aspect of that entity, we can also analyze an entity related to time that entity introduces or a function first executed related to the form of that entity or function. Assume that an entity introduced at *Time One* or a function first executed at *Time One*, if the entity is wrong or not in proper form, any part we add to that entity or function at current time, will be wrong. Let's assume that the entity introduced at *Time One* or the function first executed at *Time One*. At *Time Two*, which is time now, we add parts to that entity. Since the function of that entity is already wrong; since the form of that entity is already wrong, any part we add to that entity now or any function we add to that entity now will be wrong as well. In this case, it makes sense for us to analyze that entity or function related to its form before we add any part to it. During our analysis, if we identify an application or communication, where people are adding parts to an entity that was introduced, where the form of that entity is wrong, we need to analyze that entity or function related to the time it was introduced to show that it is wrong or in incorrect form and any part we add to it will be wrong as well.

218.   By understanding the analysis guideline above, we analyze an entity before adding parts to it, so we don't continue committing error that were committed in the past. The way to look at it, if at *Time One*, which is past time the entity was introduced. At time now, which is *Time Two*, we do not want to add a part to that entity, if the entity is wrong or in improper form. At *Time Two*, we analyze that entity before we add parts to it. During our analysis, it is possible for us to identify many applications or communications where people are adding or try to add parts to improper entities or functions that were introduced in the past without any analysis. When we identify those entities or applications, we should analyze them related to the time they were introduced to show that they are wrong and to prevent the continuity of adding parts to them.

219.   Related to the analysis guideline above, if an entity is wrong, we simply don't add any part to that entity. In this case, we analyze it, then determine it is wrong and don't add any part to it. Since the more parts we add to it the more complex it becomes, it makes solving the problem more difficult. The way to look at it, a problem with more parts is more difficult to solve than a problem with a single part. We can also say that, a bigger problem is more difficult to solve than a smaller problem. By not adding part to it, we can manage it and solve it. By adding more parts to it, we simply make it more complex and more difficult to solve. During our analysis, if we identify an application or communication, where people try to make a problem more complex, we should analyze that problem related to the solution of that problem. In this case, we analyze it to show that, it is always better to solve it rather than expanding it. When we add

more parts to an existing problem, we simply expand that problem to make it bigger.

220.   By understanding the last two analysis guidelines above, since what we do depends on our understanding of the principle, let's assume that at the time the entity was firs introduced or the function was first executed, the people did not understand the principle or the principle was absent. Now at current time, if we continue to add parts to that entity or function without analyzing it, we simply disregard the existence of the principle. The way to look at it, we analyze it first before we add parts to it. During our analysis, if we identify an application or communication where a wrong entity was introduced or a wrong function was executed and people continue to add parts to it or try to add without any analysis or disregarding the principle, we must analyze that entity or function related to the existence of the principle. In this case, we analyze the entity or function related to the understanding of the principle to show that it is not possible to add part to the entity or function, since it is wrong or contain error. In this case, it is good to solve the problem before it expands.

221.   We are related to each other by the principle. Since we are related to each other by the principle, that relationship exists when we can identify that principle. In other words, when we understand the principle that relates us to each other, we also understand that we are related to each other. When we do not understand the principle that relates us to each other, we think that we are not related to each other. In term of our relationship to each other, let's use the word *friend*, which we can form the terms *my friend*, *your friend*, and *our friend*—which may not be correct. The way to look at it, whatever term we use *my friend* and *your friend*, that relationship is identified by the principle. For instance, I and my friend are related by the principle. You and your friend are related by the principle. In this case, the people that are identified are *me*, *my friend, you,* and *your friend*. What is important here; all of those people are related by the principle and all of them as well can identify the principle. During our analysis, if we identify a communication where the terms *my friend* and *your friend* are used, it makes sense to analyze that communication related to the identification of that relationship in relationship to the principle.

Now since one cannot identify or understand the principle for each other, the usage of the term *our friend* may not be correct. During our analysis, it is possible for us to identify the term *our friend* and the usage of the term *our friend*. In this case, we identify that term in the communication we are analyzing. When analyzing such as communication, it makes sense for us to analyze it related to the existence of the principle, which is identified by our relationship. For instance, since people cannot be represented by other people, a group of people cannot be represented by a person, in this case it is probably better to use the term *my friend* and *your friend*. For instance, if *our friend* is used, during our analysis we can ask questions. Whose friend is that? Does that include me? Since the principle is what connects us in our relationship, it is always good to ask question. Can you

identify the principle in that relationship? If the relationship exists, there must be a principle that identifies that relationship. If there is a relationship between me and my friend, there must be a principle that enables that relationship. What is important here; by analyzing that term related to the existence of the principle, we help the people who repeat the term understand the existence of the principle and its importance. By analyzing the term related to the existence of that relationship, we help the person who repeats the term understands that relationship and its importance.

222.　　　We receive feedback from our parent to enable us to correct errors in what we do. Even though when we don't commit error, sometime our parent provides us feedback in advance, when our parent feels that we need it to prevent us from committing errors. In other words, we receive feedback when it is needed to prevent errors, although we have not committed any error yet. It is very important for us to understand the process of receiving feedback in advance, since it prevents further errors. With the misunderstanding of the principle, it is possible in many applications where a feedback is not given, although it is felt that it is needed. When we analyze such application or communication, we have to analyze them related to feedback, when we feel that the feedback is needed. The way to look at it, with misunderstanding of the principle, sometime we allow people to commit error, although we feel that the person who is going to commit the error needs feedback. In this case, even when we feel that person needs feedback, we still do no provide that person with feedback. We allow that person to commit errors. During our analysis, if we identify such as application or communication, we should analyze them related to feedback in advance.

223.　　　What we do depends on our understanding of a given principle. The function that we execute depends on our understanding of a given principle. Usually, we follow a guideline by applying a given principle. While the guideline we follow may not be in written form, but since a guideline itself is not a physical entity, but we follow a guideline anyway by applying a given principle. The way to look at it, we learn a given principle; we understand it, then we apply it. When we apply that principle, we simply follow a guideline. What is important here; since we depend on a given principle to do what we do, when we are not aware of that principle, we have to learn it. If we do not learn a principle that we don't know, it is possible for us to commit errors in our application, since our application depends on our understanding of that principle. When that principle is absent, some of us think that a guideline can replace the principle or a guideline is the principle itself. It is always good for us to know that a guideline is not a principle. We cannot learn a principle from a guideline. When we misunderstand that, it is possible for many of us to make guideline for people to follow, in order for them to do things right, rather than learning a given principle. We cannot make guidelines for people to follow to do things right, if they are not aware of the principle those guidelines come from. During our analysis, it is possible for us to identify many applications or communication where guidelines are made for people to follow rather than learning a given principle. When we analyze those

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applications or communications, we must analyze them related to the existence of the principle. In this case, we analyze them to show that our application depends on our understanding of a given principle and we cannot learn that principle from a guideline to enable us to do things right.

224.   When we commit an error, we receive feedback from our parent to enable us to correct that error. With the absence of the principle, it is possible for many of us to think about guideline. With the absence of the principle, it is possible for many of us to think that the principle is a guideline itself, although it is not. In this case, when we commit an error rather than providing feedback in relationship with the learning of the principle, we simply define more guidelines. During our analysis, if we identify an application or communication, where errors are committed and new guidelines are defined rather than providing feedback in relationship with the learning of the principle. We should analyze that application or communication to show that we depend on the principle and we need feedback in relationship with the learning of the principle to enable us to execute our application properly and correct our error. Define new guidelines does not provides us the ability to learn the principle. In other words, if a person commits an error, that person needs feedback in relationship with the learning of the principle. We cannot define guidelines for that person to follow to do things right. When we do that, we simply show we do not understand feedback and the principle. During our analysis, if we identify an application or communication where that happens, we should analyze that application or communication to show the existence of feedback and the learning of the principle related to our application and the correction of our errors.

225.   Since we are not physically interfacing, it is not possible for us to solve a problem by interfacing physically. Since we depend on the principle to execute our application or our function, if we need to solve a problem, we need to use the principle to solve that problem. Since we do not interface to each other physically; since a physical interface does not exist between us, when we interface physically to try to solve a problem or claim that will solve a problem, we simply show that we do not understand ourselves and the principle. During our analysis, if we identify an application or communication where people are interfacing physically to try to solve a problem or try to interact physically to try to solve a problem; we should analyze that application or communication related to understanding of ourselves and the principle. In this case, we analyze that application or communication to show that a physical interface does not exist between us and it is not possible for to solve a problem by interfacing physically. However we can solve a problem by learning, understanding, and applying the principle.

226.   Usually we are in a path to solve a problem, when we have a problem statement for that problem. By having a problem statement for our problem, we show that we have an understanding of the principle that will allow us to solve that problem. Usually when we interact physically to solve a problem or try to

interact physically to solve a problem, we have no problem statement in the first place. By having a problem statement to solve a problem, it will not allow us to interact physically, since within the problem statement itself, physical interaction does not exist. The way to look at it, related to the analysis guideline above, let's assume that we need to solve a problem. We cannot interact physically to solve that problem, since we are not physically interface. By having a problem statement, we are in the path to solve that problem related to the principle. Usually when we interact physically to claim that we can solve a problem, we never have a problem statement at all. During our analysis, if we identify an application or communication, where physical interaction is used to try to solve a problem. We must always analyze that application or communication related to having a problem statement and to show that it is not possible for us to solve an identified problem by interacting physically.

227.   Related to the two analysis guidelines above, we are not related to each other by a physical entity, we cannot interact physically to solve an identified problem. We are related to each other by the principle, so we can use the principle to solve our problems. Since we are not interfacing to each other by a physical entity, we cannot use physical interaction to solve an identified problem. During our analysis, if we identify an application or communication, where people try to interact physically to solve a problem. We must analyze that application or communication to show that we are not interfacing to each other by a physical entity; we cannot use physical interaction to solve a problem. But we do interface to each other by the principle, so we can use the principle to solve our problem.

228.   The correctness of an entity does not take time into consideration. If an entity is valid at a time, it will continue to be valid at another time. Let's assume that an entity or function was introduced at past time, if the entity/function was valid at the time it was introduced, that entity/function should be valid at current time. If the entity/function was not valid at the time it was introduced, it should still be invalid at current time. To better understand the entity/function and to make sure it is still valid; it makes sense to analyze that entity related to time. For instance we can analyze that entity at past time to check its validation; where at present time, we should still analyze that entity to check its validation. To better understand what we have just said, let's take it like this. If *Entity One/Function One* was introduced at *Time One*, where *Time One* is past time. Now we are at time now, which is *Time Two*, we analyze that entity at *Time One* to check its validation. At *Time Two*, we assume that entity is still presents, so we also analyze that entity at *Time Two* to check its validation. If the entity/function is valid at *Time One*, it should still be valid at *Time Two*. If the entity/function is invalid at *Time One*, it should still be invalid at *Time Two*. During our analysis, if we identify an entity/function or application/communication that was introduced or executed at *Time One* or past time, we should analyze them at the time they were introduce to check their validations. If they still present at current time, we

should also analyze them at current time as well to check their validations.

229.   Related to the analysis guideline above, since an entity/function can have multiple parts, related to time, it is important for us not to expand an invalid entity or add more parts to invalid function. Assume that entity/function introduced at past time, where that entity was invalid, if we continue increase parts of that entity or expand that function, we simply expand a problem by making it more complex to solve. By stopping adding parts to that entity or stopping expanding that problem, it makes it much easier for us to solve. During our analysis, if we identify an application or communication, where an invalid entity/function that was introduced in the past tried to be expanded. We should analyze that application/communication to show that an invalid entity cannot be expanded. In this case, it is better for us not to expand it, in order to solve the underlined problem. When we try to expand it, we simply make the problem more difficult to solve. In our analysis, it is good for us to point that out.

230.   Given that a function can be introduced in a form; given that we introduce a function/entity in a form, it makes sense to let our understanding of the principle dictates us to do what we do, rather than looking at the way other people do things. In other words, since a person can introduce a function/entity in a form, in this case that form depends on that person understanding of the principle. It does not make sense for us to look at that form and execute a function or develop an entity in the same form. The form of a person executes a function or develops an entity, depends on that person understanding of the principle. When we look at the form of a person executes a function and do it the same way without taking our understanding of the principle into consideration, we simply show that we do not understand the principle and we don't know that it is. During our analysis, if we identify in an application or communication, where someone looks at the form other people execute a function and try or do it the same way without showing any understanding of the principle. We must analyze that application or communication related to that person understanding of the principle. Since the principle cannot be applied or understood by someone for someone else, in this case, in our analysis, we should emphasize on the understanding of the principle related to the form of that function execution.

231.   Since the independency of the principle and our dependency on the principle do not allow us to look at the form others execute a function and to do the same thing without understanding the underlined principle, related to the analysis guideline above, when we look at the form other people execute a function and execute ours in the same form, we simply show that we have no understanding of ourselves. During our analysis, if we identify an application or communication, where someone disregards the understanding of the principle and looks at the form a person executes a function to execute another function in the same form. We must analyze that application or communication related to the independency of the principle by that person. In this case, we analyze that application or communication to show that person depends on the principle and

must learn it and understand it to execute his/her application. In our analysis, we should show as well that person does not depend on someone application to execute a function, but on the principle.

232.   Our understanding of the principle enables us to understand our functions. In other words, in an application the people in that application do have functions. In order for that application to execute properly, those people must understand their functions. With the absence of the principle, it is possible for many people to misunderstand their functions in an application. During our analysis, if we identify an application or communication where the people misunderstand their functions; we should analyze that application or communication to help those people understand their functions. In this case, we analyze that application related to understanding of the functions of the people in that application. If a person misunderstand his/her function, we analyze that application related to understanding of that person function. In this case we analyze that application to help that person understand his/her function. During our analysis, it may be possible for us to ask question. What is your function in that application? What is the function of that person in that application? Can you describe your function in that application? Can that person explain his/her function in that application?

233.   Related to the analysis guideline above, if the function of a person in an application is not understood, that person will not be able to explain or describe his/her function. If the functions of people in an application are not understood, those people will not be able to describe their functions. During our analysis, if we identify an application or communication, where people are not cable of describing their functions in an application because they do not understand their functions, we should analyze that application or communication to make sure those people understand their functions. In this case, we analyze the application to help those people understand their functions, so each of them can describe his/her function and also the application.

234.   The origin of a feedback is not important, what are important is the feedback itself and the application of that feedback. The origin of a feedback is not important to us, what are important to us is the feedback itself and the usage of that feedback in what we do to enable the correction of our application. By understanding that, since it is not important for us to know about the origin of the feedback, but the feedback itself and the usage of the feedback in what we do. In our communication, it is not good for us to ask question like. What is the origin of a feedback or specific feedback? Who provides that feedback or specific feedback? When that feedback was provided? How long ago that feedback was provided? How that feedback was provided? What is important here; are the feedback itself and us applying the feedback. By understanding that, during our analysis, if we encounter a communication that concerns about the origin of a feedback or who provides a feedback, it makes sense for us to analyze that communication related to the importance of the feedback and the application of the feedback and disregard its origin, who provides it, and when it was provided.

The way to look at it, a feedback is important to us; we must apply it to enable the correction of our error in our application. It does not matter who provides a feedback, where a feedback was provided, and when it was provided. What is important for us; are the feedback itself and us applying the feedback. The origin of a feedback, who provides a feedback, where a feedback was provided, and when a feedback was provided are not important to us. With the presence of error in our application, it does not matter when or where, all that matter is the correction of our error. During our analysis, we should always think about that.

235.   Our parent provides feedback to us to enable us to execute our function properly. In this case, we use the principle from that feedback to correct our errors and make our function executes properly. Let's assume that before the feedback, our function was not executed in proper form. After the feedback, we disregard the form our function was previously executed, and we adapted to the new form related to the feedback. It is very important to understand that. The way to look at it, before the feedback we have an incorrect form, where after the feedback we have a correct form. Once we receive the feedback from our parent, we should always think that the incorrect form we had used previously is over. Once we get the feedback from our parent, we should always act like the previous incorrect form is over and we adapt ourselves to the correct form. Once we disregard the correct form and we continue to execute our function related to the previous incorrect form, we simply show that we do not understand the feedback. During our analysis, if we identify an application or communication where a feedback is disregarded and a function is still executed in the previous incorrect form, after a feedback is given. We should always analyze that application or communication related to the feedback and the correct form of the function execution. In this case, we analyze that application to show that the incorrect form is not good. The previous form should be dropped and we should adapt to the new form. That makes sense, since the previous incorrect form enables the application to execute improperly. Once we know the correct form, we should always think the previous incorrect form is over.

236.   Given that we depend on a principle to do what we do, we trust the principle by applying it to execute our application. By depending on a given principle, we believe in that principle, so we can apply it to enable us to execute our function. Since the principle is what enables us to execute our application, it is what we believe in. When we don't understand a given principle, it is possible for us to believe in a physical person to enable us to execute our function. The way to look at it, since the principle is no longer present, we put our trust on someone else or believe in that person instead of the principle. During our analysis, if we identify an application or communication where trust is being put on a person rather than on the principle. We must analyze that application or communication related to the existence of the principle. The way to look at it, since we are related by the principle and depend on the principle, rather than putting our trust on a person, we put our trust on the principle. Rather than believing in a person, we believe in the principle instead. During our analysis, we

should always think about that.

237.	The process of validating an entity requires the understanding of the principle. For instance, since the principle is used to validate entities, if the principle is understood, it is possible to use it to validate entities. In this case, if *Entity One* is an entity that needs to be validated, then the principle can be used by someone who understands it and who needs to validate *Entity One* to validate the underlined entity. Since the principle cannot be understood by someone for someone else, it is not possible for someone to validate an entity for another one. Since the principle cannot be understood by another person for another person, it is not possible for a person to validate an entity for another person. With the misunderstanding of the principle, it is possible for some of us to think that a person can validate an entity for another person. During our analysis, if we identify a communication or application, where a person tries to validate an entity for anther person. We should analyze that application or communication to show that it is not possible or natural for a person to validate an entity for another person. In this case, we analyze that application or communication to show that the principle cannot be understood by someone for another person, so each person needs to validate his/her own entity.

238.	We use the principle to validate an entity. If we are not aware about the principle, we learn it in order to be aware of it. By learning and understand the principle, we can use it to validate other entities. The same as, we learn about an entity from the principle. The learning process of an entity enables us to validate that entity or to validate the existence of that entity. For instance, if we have to learn about an entity, that entity must be valid. If that entity is not valid, then the learning process of that entity does not exist. If that entity is not valid, during the learning process of that entity, we should quickly realize that the learning process of that entity is not possible, since the entity itself does not exist. If the entity itself does not exist or it is not valid, during the learning process of that entity, we should quickly observe that. With the absence of the principle, it is possible for many of us to learn about entities that are not valid or do not exist at all. During our analysis, if we identify the learning of an invalid entity, we should analyze that entity related to validation of that entity. In other words, during our analysis, if we identify an application or communication, where invalid entities are being learned. We should analyze that application or communication related to validation of that entity to show that, it is not possible or practical for us to learn about invalid entities.

239.	By understanding the feedback process and its importance, it is possible for us to feel that the errors that we commit in our applications can be prevented. The importance of the feedback process enables us to think about feedback both in the providing side and in the receiving side. In the providing side of feedback, we provide feedbacks to people who need feedbacks and we provide feedbacks when we feel that feedbacks are needed, even though errors are not committed yet. In the receiving side of feedback, we request feedback when we need

feedback. For instance, we commit an error; we request feedback to enable the correction of that error. In the receiving side of feedback, we also request feedbacks, when we think and feel that we need them even if we have not committed an error yet. As we can see by providing importance to feedbacks and understand the feedback process, it is very difficult and almost impossible for us to commit errors. During our analysis, if we identify an application or communication, where feedbacks are not provided and their importance has been disregarded. It is possible for us to analyze that application or communication related to the importance of feedback. In this case, we can analyze that application to show that feedback is very important to us and we must receive it and request it when we need it. In this case, during our analysis, we can ask questions. Where is the feedback? Where is my feedback? Why feedbacks were not given? The way to look at it, during our analysis, we can think those questions as some of questions to ask.

240.   By understanding the principle to execute our application, each of us depends on the principle. In this case, we cannot rely on someone to do what we do, but rely on the principle. For instance, we cannot think that someone needs to control us to do what we do and we cannot think that we need to control someone to do what we do. In this case, if a person needs to execute a function, that person must not think that he/she needs to be controlled by someone to execute that function. The same as, if a person needs to execute a function, another person should not think that he/she needs to control that person to execute that function. Since each of us depends on the principle to execute our function, each of us relies on the principle to execute our function. Since the principle cannot be learned and understood by someone for someone else, it is not possible for one to control each other to do what we do. For instance, you cannot learn the principle for me; you cannot understand the principle for me; therefore, you cannot control me to do what I do and you cannot control the execution of my function. I cannot learn the principle for you and I cannot understand the principle for you, therefore I cannot control you to do what you do or execute your function. It is not possible, practical, or natural. When we think we can do that, we simply misunderstand ourselves, the principle and we simply develop problems. During our analysis, if we identify an application or communication, where one tries to control another one or think that he/she needs to be controlled by someone to execute a function. We should quickly analyze that application or communication to show that it is not possible to control someone. In this case, we analyze that application to show that a person cannot control another person to enable that person to execute a function. As well as, a person must not think that he/she needs to be controlled by someone to execute a function.

241.   Related to the analysis guideline above, since one cannot be controlled by each other, so it is not possible or natural for one to be controlled by each other. When we try to do that, we simply commit errors in what we do. Since it is not possible or practical, we cannot validate that application. Since it is not possible, that application cannot be validated by the principle, therefore that application is

invalid. During our analysis, if we identify an application or communication where one tends to control another, we should analyze that application or communication related to validation of that application. Since the application is invalid and it cannot be modeled, in this case we can ask question. Where is the model of that application? Can you provide a model for that application? Can you supply us with a model of that application? Since the application is invalid, it should turn out that it does not have a model.

242.   By understanding the analysis guideline above, since the application cannot be modeled, it turns out that the execution of that application did not undergo any analysis. In this case, the just do it approach was applied. In other words, people in that application simply execute that application without any analysis. By performing some analysis before executing the function of that application, it is possible for us to see that it is not possible for one to control each other. By not performing any analysis, we simply execute the function by just do it. During our analysis, if we identify an application or communication, where someone tries to control others. We should analyze that application related to performing some analysis before executing the function. In this case, we analyze that application to show that the just do it approach does not work and to show that we must analyze our application before executing our function, so we can determine that it is not possible for us to control each other.

243.   Since the principle does not allow us to control each other; since the principle does not allow us to think that we can control each other; since the principle does not allow others to think that they can be controlled, if in an application it shows that one can control each other or tend to control each other, it looks like that application has no principle. In other words, since the principle that enables us to execute our application does not allow us to control each other, when we try to control each other in what we do, we simply have no understanding of the principle. In this case, in that application, there is no principle at all. During our analysis, if we identify an application or communication, where people try to control or tend to control others, we should analyze that application related to the existence of the principle. Since the principle does not exist in that application, when we analyze that application, we can show that. In this case, we can ask questions. Where is the principle of that application? Is there any principle for that application? Since the principle does not exist in that application, it is possible that the questions will have no answers.

244.   Given that our application depends on our understanding the principle, since the principle does not allow us to control each other, when we try to control each other or think that we can control each other, we simply develop problems and commit errors in what we do. The way to look at it, we are in the process of solving a problem by having a problem statement. In this case, before we start executing our application, we start by having a problem statement for that application. If our application is related to controlling each other, it is possible that we do not have a problem statement for that application in the first place. In

other words, a problem statement exists within the principle and does not exist outside the principle, when we disregard the principle; we also disregard our problem statement. In this case, we have no problem statement when we try to do things the principle does not allow us to do. During our analysis, if we identify an application or communication where people tend to control other or try to control other people. We should analyze that application related to its problem statement. During our analysis, we can ask questions. Where is the problem statement? Where is the problem statement for that application? Does the problem statement exist? Does a problem statement for that application exist? Since both the principle and the problem statement do not exist in the application, so the questions will have no answer.

245.   While we are related to each other, however that relationship does not allow us to control each other. While we are related to each other by the principle, however the principle does not allow us to control each other. The same principle that we are related by, is the same principle that does not allow us to control each other. During our analysis, if we identify an application or communication, where one try to control each other or one thinks that he/she needs to be controlled by someone, we should analyze that application or communication related to our relationship or the existence of our relationship. Since the misunderstanding of our relationship is what enables us to think that we can control each other. During our analysis, we can analyze that application related to understanding of our relationship to show that our relationship does not allow us to control each other. The principle that relates us to each other does not provide us the ability to control each other.

246.   Given that we are related to each other by our parent. Given that we are related to our parent by the principle, since the principle does not allow us to control each other, so does our parent. The way to look at it, our parent provides feedbacks to us to enable us to correct errors in our application. Now if controlling each other was possible, it would not be possible for our parent to feedback us at all. Even from our parent, we can see maturity and responsibility is the issue. By trying to control each other or think we can control each other, we think or act very immature and irresponsible. By being responsible, it is not possible for us to think that we can control each other. By being mature, it is not possible for us to think that we can control each other or we need someone to control us. Since our parent does not allow us to control each other, during our analysis, if we identify an application or communication, where one tries to control each other or thinks that he/she needs to be controlled by someone. We should analyze that application or communication to show that our parent does not allow us to control each other. In our analysis, we should show that it is not possible or natural for us to control each other. Since it is not acceptable by our parent, the relationship between us and our parent does not allow that.

247.   By understanding the last four analysis guidelines above, since we are related to each other by our parent and we are related by the principle, when we

think we can control each other, we simply disregard the principle. When we think we can control each other, we simply disregard the existence of our parent and the principle. This is the way to look at it, since all of us—the children—must understand and apply the principle, when one of us think that we can control each other, that person simply disregard the existence of our parent and the principle. The same as, if one of us thinks he/she needs to be controlled by someone, that person simply disregard the principle and its importance. Overall, we should never think that we can control each other and we should never think that someone can control us. During our analysis, if we identify an application or communication where someone thinks that he/she can control another person or another person thinks that he/she can be controlled by another person. We should analyze that application or communication related to the understanding of the principle. The way to look at it, since one should not think that he/she can control someone and someone should not think that he/she can be controlled by someone. During our analysis, we should analyze that application or communication related to understanding of the principle in both cases, since none of us should think that we can control each other and none of us should think that we need to be controlled by someone

248.   By understanding the analysis guideline above, it is very important not to misunderstand it and take it in term of feedback. Within the principle itself, feedback is defined, however control each other or try to control each other is not defined in the principle. As a result of misunderstanding ourselves and the principle, we think that we can control each other or need someone to control us. Since the principle cannot be understood by someone for someone else, it is not practical or natural for one to control each other. When we try to do that or think like that, we simply develop problems. During our analysis, if we identify an application or communication, where some people think that they can control others. We should quickly analyze that application or communication related to understanding ourselves and understanding of the principle to show that it is not possible or natural for someone to control each other.

249.   We cannot bypass our parent to solve an identified problem. That makes sense, since we are related to our parent by the principle and our parent always feedbacks us to enable us to correct our errors. The way to look at it, in our application or during the process of solving a problem, it makes sense for us to recognize or understand the presence of our parent. The solution process of an identified problem takes the presence of our parent into consideration. We cannot solve that problem by bypassing our parent or disregarding the presence of our parent. During our analysis, if we identify an application or communication where our parent has been bypassed or the presence of our parent has been disregarded; we should analyze that application to show that our parent must not be bypassed and our parent presence cannot be disregarded. In this case, we analyze that application or communication related to the existence of our parent and the presence of our parent in our application and the solution of our problem.

250.   In order to properly identify a problem, we need to analyze that problem. In this case, we analyze an entity that is a problem or identified as a problem and we conclude from our analysis that entity is indeed a problem. It is possible for us not to identify a problem correctly or properly with insufficient or no analysis of that problem. During our analysis, if we identify an entity that is a problem, we should analyze that entity to make sure it is indeed an actual problem. Without doing so, it is possible for us to wrongly identify a problem or identify an entity that is not a problem as problem.

251.   By understanding the analysis guideline above, with insufficient or no analysis, it is possible for us to identify a problem incorrectly or identify an entity that is not a problem as problem. When we do that, we simply commit error and misunderstand what a problem is. In this case, we simply develop further problem. To prevent that, we need to analyze that problem that we identify or analyze an entity that is identified as problem, so we can identify a problem correctly and properly. During our analysis, if we identify an entity that is wrongly identified as problem or identify a problem that is wrongly identify, we should analyze that entity to show that it is not an actual problem. We should also analyze the entity that is wrongly identified as problem to show that the problem is actually misidentified. By doing so, it is possible for us to identify the problem properly so it can be solved.

252.   From the analysis guideline above, we have seen that it is not possible to solve a problem that is wrongly identified. It is not possible for us to solve a problem if that problem is wrongly identified. It is not possible for us to solve a problem, if the entity that is identified as a problem is not a problem at all. During our analysis, if we identify a problem that is wrongly identified, we should analyze that problem related to its proper identification and the solution of the actual problem. As well as, during our analysis, if an entity that is not a problem has been identified as problem, we should analyze that entity related to the proper identification of that entity. Since that entity is not a problem, it does not have the same aspect as a problem. Since that entity is not a problem, it does have its own aspect that shows that it is not a problem. In our analysis, we should always show that.

253.   Since we need our application to execute without error, everybody in our application must take the responsibility for our application to execute without error. In this case, all of us in the application are responsible to feedback each other in order for the application to execute without error. The way to look at it, if there is an error in the application that affects all of us, so all of us must take the responsibility to feedback each other to make sure the application executes without error. In this case, since an error in the application affects all of us, we cannot emphasize only on the person who commits that error, but emphasize on all of us to enable the application to be executed error free. During our analysis, if we identify an application or communication where the responsibility of an error is being emphasized or weighted on the person who commits that error. We

should analyze that application or communication related to the responsibility of everybody in that application or communication. The way to look at it, since the result of that application affects all of us or all the people in the application, it is the responsibility of all or us or the people in the application to make sure that application executes without error. When it comes to that responsibility, we should emphasize and weight on everybody instead on the person who commits the error alone. Everybody is responsible for that error including the person who commits the error. Everybody in the application combined is responsible for the error, not only the person who commits it. During our analysis, we should always take that into consideration. All of us must be taken into consideration when it comes to execute our application without error. All of us must be taken into consideration in term of responsibility in the application. Everybody in that application must be taken into consideration when it comes to responsibility. When it comes to everybody responsibility, we should look at everybody not only the person who commits the error.

254.   While the communication interface that connects us to each other enables us to exchange information, however not all communications that flows in that interface are considered to be information. The way to look at it, since not all communications that flow in that interface are considered to be information, an entity that is identified as information that flows in that interface must be information. That entity that is identified as information must be valid. That entity that we identify as information that flows in the link must be valid information. An entity that is not identified as information that flows in the link is not information. An entity that is not valid information that flows through the link is not identified as information. That entity itself is not valid information. During our analysis, it is possible for us to identify many communications that claim to be information, since information must be valid. During our analysis of those communications, it is possible for us to analyze those communications to determine whether or not they are valid information or identified as actual information. In this case, if we identify a communication that claims to be information and after we analyze that communication we determine that—the analysis determines that—it is not actual information. In our analysis, we should conclude that it is not information. In this case, we show that the entity is not information at all or valid information.

255.   Since not all communications that flow to our communication link are considered to be information, in this case, we only need to be aware of information that flows through the link. We do not need to be aware of entities that are not information that flow through our communication interface. The way to look at it, by understanding the relationship between us and information, it makes sense for us to be aware of information that flows between us. We do not need to be aware of other communications that are not considered to be information. During our analysis, if we identify a communication that flows in the link and it is not considered to be information, we should analyze that communication to show that we do not need to be aware of it. In this case, we

analyze that entity to show that it is not information and we do not need to be aware of it.

256.   Everything that we identify is an entity disregard if it is physically existed or not physically existed. The solution of an identified problem is also an entity, so does the problem itself. In term of entity identification, we have both the problem entity and the solution entity as shown by the diagram below.

Problem	*Solution*

the problem entity   the solution entity

From the diagram above, we identify both the problem entity and the solution entity. The solution entity is considered to be the opposite of the problem entity. The way to look at it, if we develop a problem by committing an error, we solve that problem by correcting that error. The correction process is considered to be the solution of the problem that we develop. In this case, we have the problem development process which is considered be an entity and the solution process which is also considered to be another entity opposite of the problem development process entity. By understanding that, we have the diagram below.

Problem Development	*Problem Solution*

the problem development process entity   the solution process entity

The diagram above shows the problem development process entity is an entity, so does the solution process is also an entity, which is the opposite of the problem development process entity. To better understand what we have just said, let's take it like this. If we develop a problem, because we misunderstand a principle, we solve that problem by understanding that principle. As well as, if we develop a problem by not aware of a principle, we solve that problem by being aware of that principle. To better understand that, let's show some examples from the table below.

Problem Entity Identification	Solution Entity Identification
Misunderstanding A Principle	*Understanding A Principle*

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Not Aware of a Principle	*Be Aware of a Principle*
Disregard A Principle	*Regard A Principle*
Not Applying A Principle	*Applying A Principle*

As we can see from the table above, the problem entity is solved by the solution entity. The solution entity is considered to be the opposite of the problem entity. Since the proper identification of a problem enables us to analyze and validate that problem, so does the solution entity. Since the solution entity is the opposite of the problem entity, that entity must be valid. Not all entities are considered to be a solution entity. Any entity cannot be a solution entity. In other words, only the entity that is the opposite of the problem entity and it is valid for that problem is considered to the solution entity for that problem. We cannot identify any entity and claim that entity is the solution for that identified problem. When we do that or try to do that, we simply show that we don't know that a problem is, so does the solution of a problem. With the absence of the principle, it is possible for many of us to identify any entity and claim it as the solution of an identified problem, although it is not. During our analysis, if we identify an application or communication, where any entity that is not the opposite of a problem or not the solution of a problem is being taken or considered as the solution of a problem. We should analyze that entity—application/communication—to show that the identified entity is not considered to be the solution of the identified problem. The way to look at it, the absence of the principle enables many of us to do little or no analysis at all to identify the solution of the problem. Without proper analysis, it is not possible for us to identify the solution of a problem. In this case, any entity identified can be claimed as the solution of that problem. During our analysis, if we identify an entity that is being viewed as the solution for a problem where it is not, we should always analyze that entity to show that it is not the solution for that problem. In this case, we analyze that entity related to the problem itself and the exact solution for that problem. Since that entity is not the opposite of the identified problem, it turns out not to be the solution of the actual problem.

257.   Our parent provides feedback to us at a time to enable us to correct errors in our applications. In term of time of a given feedback, since our applications have been executed in the past and continue to execute in the present, it makes sense for us to look at feedback given to us by our parent related to time. The way to look at it, assume that at past time, our parent provided a feedback to us to enable us to correct errors in our application. If the feedback was applied at the time it was given to us, it is possible at present time for our application to continue to execute without error. However, if the feedback was not applied at the time it was given to us or at past time, it is possible for us to continue to execute that application with error, if we continue to disregard the feedback at present time. To better understand the explanation, let's take it like this. Let's assume that at *Time One*, which is time past, our parent provided a feedback to us to enable our application to execute without error. By disregarding the feedback at *Time One* and not applying it, our application must execute with error. Now if we execute that application at *Time Two*, which is time now, we must apply that feedback to enable our application to execute correctly. If we continue to disregard the feedback at *Time Two*, our application will continue to execute with error. During our analysis, it is possible for us to identify many applications or communications, where feedbacks given to us by our parent in the past have been disregarded, and those applications are still executed with errors. When analyzing those applications, we should analyze them related to the application of the feedbacks that were given to us by our parent. The way to look at it, to enable our application to execute without error and to prevent the continuity of error in our application, at present time we should always analyze our application related to feedbacks that were given to us. In this case, we analyze our application or communication related to the application of the feedback at present time. In our analysis, we should show that, if we continue to disregard the feedbacks, our application will still continue to execute with error.

258.   If our application includes more than one part, it makes sense for us to look at each part of our application during our analysis. If what we do includes more than one function, it makes sense for us to look at each function that makes up the main function. In terms of parts of our application, let's assume that we have an application that makes up to 4 parts as shown by the diagram below.
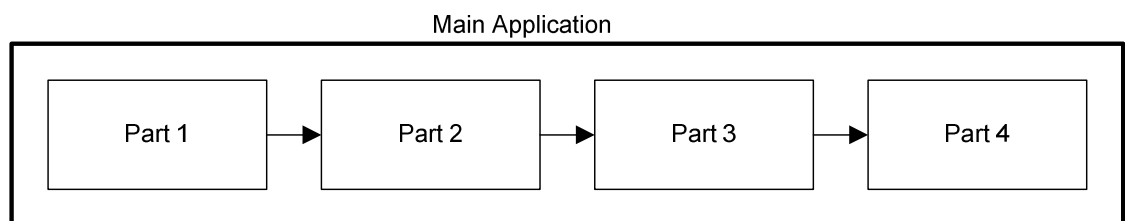
Main Application

In term of function of our application, let's assume that the main function of our application has 4 parts as well. Here when we mean parts, we mean functions. In this case, each function corresponds to each part of the application above and

shows by the diagram below.

Main Funtion

| Function 1 | → | Function 2 | → | Function 3 | → | Function 4 |
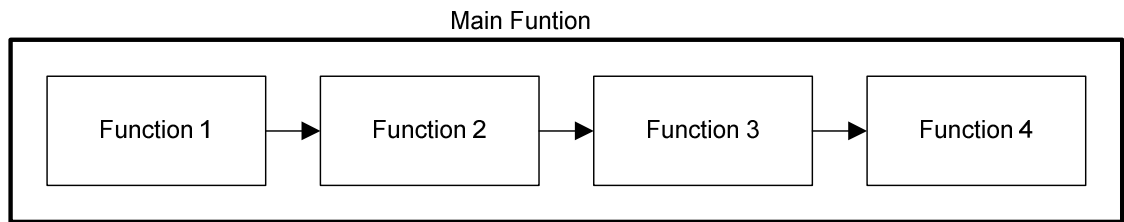
Since each part of the application corresponds to specific function that makes up our main function—we mean the function of the application—in this case, it makes sense to tabulate them to show those functions—see the table below.

Parts of Application	Corresponding Function	Execution Time	Error Reported Yes/No
Part 1	Function 1	Time 1	
Part 2	Function 2	Time 2	
Part 3	Function 3	Time 4	
Part 4	Function 4	Time 4	

From the table above, we show each part of our application, the function that corresponds to each part, the time of each function execution, and any error that appears in each function execution. What is important here; rather than concerning about the execution of the main function of our application, we concern about each part that includes in our main function and the time each one is executed and any error that appears in the execution. In this case, if a function that includes in our main function executes with error, our main function will execute with error as well. For instance if *Function 2* executes with error, our main function will execute with error as well. That makes sense, since *Function 2* is a part of our main function. During our analysis, it is always good for us to look at parts of our main function execution at time related to error, rather than the whole function. During our analysis, if we identify an application or communication that concerns about the main function in term of error, we should analyze that application/communication related to execution of each part of that application related to error. In this case, we look at the parts that contain errors or execute with errors related to the time they were executed. It is very important for us to approach it like that.

259.   Related to the analysis guideline above and to enable the execution of our application without error, it makes sense to take feedback into consideration at each time a part of our main function is executed. In this case, we can have something like the table below.

Part of Application	Corresponding Function	Execution Time	Error Reported	Feedback Given Yes/No
Part 1	Function 1	Time 1		

Part 2	Function 2	Time 2		
Part 3	Function 3	Time 4		
Part 4	Function 4	Time 4		

From the table above, we show each part of the application, the corresponding functions, the time each function is executed, and any error reported and feedback provided. Now related to the analysis guideline above, let's assume that an error is committed at *Time 1* in the execution of *Function 1*. If there is no feedback, that will allow the main function to execute with error. In our analysis, we concern on the execution of parts of the main function related to feedbacks and errors at the time those parts are executed, rather than the main function. During our analysis, if we identify an application/communication that contains error or executes with error. We should analyze parts of that application related to error and feedback at the time the function was executed, rather than the main function. The way to look at it, if our application is executed at a time and *Function 2* is a part of that application that executes at *Time 2*. During our analysis, we analyze *Function 2* related to feedback at the time it was executed, rather than the main function. It makes sense for us to do it that way in order to track error and provide feedback at a time an error is committed and at a time a feedback is needed.

260.   Related to our parent, our objective is always to get our application executed without error. Related to our parent, our objective should always be to get our error corrected, so our application can execute without error. The way to look at it, if an error is committed, any communication related to that application in relation to that error is to enable the correction of that error. If an error is committed in an application, any communication related to that error in term of that application, is to get that error corrected so that application can execute without error. The way to look at it, let's assume that a person commits an error in an application, our communication of that error related to that application is always to get that error corrected. It is not productive to communicate related to that error or that application by disregarding the correction of that error. It is not productive to communicate related to that error or that application without emphasizing on the correction of that error. It is not productive for us to communicate related to that application by disregarding the correction of that error. When we do something like that or try to do something like that, we show that we cannot produce any positive. During our analysis, if we identify an application/communication, where the communication about an error has disregarded the correction of that error. We should analyze that application/communication to show that it is not productive to disregard the error, but to regard its correction. In other words, if we identify an application/communication where people communicate about an error that is committed and disregard the correction of that error. We should analyze that communication in regard to the correction of that error. In this case, we analyze the communication of those people to show that it is more productive to get the error corrected, so the application can execute successfully, rather than leaving

the error uncorrected.

261.   By understanding the analysis guideline above, we can see that it is always good for our communication to be productive. When our communication is productive, then we can solve problems. When our communication is unproductive, we simply develop more problems rather than solving any problem. When our communication is unproductive, we simply develop more problems by our communication. To help us communicate productively, during our analysis, if we identify an unproductive communication, we should analyze that communication related to productivity. In this case, we analyze that communication to show that, it is always good for us to communicate productively. When we communicate unproductively, we simply show that we cannot produce any positive. When we communicate unproductively, we simply show that we can only produce negative. It is always good for us to think positively during our communication. We should always think about that during our analysis.

262.   Since the just do it approach does not work, in order for us to execute our application we have to understand the principle our application depends on. If we need to execute a function and our understanding is not adequate enough for that application, it makes sense for us to postpone that application for a later time. The way to look at it, we want to do something, but we cannot do it yet, since we have not yet understood the principle that enables us to do it. So it makes sense for us to postpone it for a later time, while we are learning the principle. During our analysis, it is possible for us to identify many applications or communications, where people try to do things that go beyond their understanding of the principle or try to do things with little or no understanding of the principle that enables them to do so. When we analyze those applications or communications, we should analyze them related to postponing those applications, while learning the principle. In this case, we analyze them to show that, it is good to postpone them for a later time while learning the principle.

263.   At a time we start learning a given principle, we cannot expect our application to execute at a level that is not correspond to our understanding of that principle. At a time we start learning a given principle, we cannot expect our application to execute at a level higher than our current understanding of that principle. But as we make progress learning that principle, it is possible for us to take our application to a desired level. The way to look at it, our current learning of the principle enables us to execute our application at a low level that corresponds to our current understanding of that principle. As we make progress in learning that principle, our application can execute at a level that is higher and correspond to our current understanding at that time. During our analysis, it is possible for us to identity in many applications or communications, where many people think that they can execute their applications higher than their current understanding of the principle. When we identify such applications/communications, we should analyze them to show that it is not

possible for us to execute our applications higher than our current understanding, but as we make progress learning the principle, we can take our application to a desired or higher level. In this case, whenever we identity someone tries to make an application execute higher than his/her level of understanding, we then application/communication to show that is not possible.

264.   If a question belongs to someone, it is not possible to assign it to someone else. If a question is already assigned to a person, it is not possible to assign that question or reassign it to another person. The way to look at it, let's assume that *Question 1* belongs or assigns to *Person 1*, it is not possible for that question to be assigned to *Person 2*. This is the same as saying that, if we have a question for a person, we cannot ask that question to another person. If we have *Question 1* for *Person 1*, we cannot ask *Question 1* to *Person 2*. When we do that or try to do that, we simply commit error in communication and show that we don't know or understand what a question is. During our analysis, if we identify a communication where a question that belongs to someone is asked to another person, we should analyze that communication to show that it is not possible to ask a question to a person, when that question does not belong to that person. In this case, if we observe that question is asked to *Person 2*, we analyze that communication to show that *Question 1* belongs to *Person 1* and it cannot be asked to *Person 2* or answered by *Person 2*.

265.   A question points to an entity that question is about, where the answer of that question points to information about that entity. The person who asks that question knows little about that information, where the person who answers that question knows some information about that entity. Now if we were going to ask the question to anybody, we assume that everybody knows some information about the entity the question points to. That assumption would make a question is not a question at all. If we assume everybody knows about the information of that entity the question points to, the person who asks the question should already know the answer of that question, since that person includes in everybody. The way to look at it, since it is not possible for everybody to know information about entity a question point to, it is not possible for a question that is assigned to a person to be answered by another person. During our analysis, if we identify a question that is assigned to a person and tried to be answered by another person, we should analyze that communication to show that it is not possible or practical for a question assigned to a person to be answered by another person.

266.   Given that our function execution depends on our understanding of the principle, with the absence of the principle, it is possible for us to think that our function executes properly. The way to look at it, assume that our application executes at a time. Now since we do not understand the principle to use it to verify the execution of our application, it is possible for us to think that the function executes fine. The way to look at it, the principle enables us to validate the execution of our function. Since the principle is absent, we cannot validate the execution of our function. In this case, we think that the function executes

properly. That is normal for us to think like that, since we are not aware of the principle yet. As we start to be aware of the principle, it is possible for us to determine a lot of errors in that application. In this case, the principle enables us to analyze that application to identify errors in it. Now that we understand the principle, we can analyze the application and identify errors. It is not productive for us to continue to execute that application in the same form. In this case, we simply drop the previous form and use our understanding of the principle to execute that application. While the absence of the principle enable us to think that the previous form was right, but as we start to understand the principle, it makes sense for us to drop the previous form and execute our function related to our understanding of the principle. Now that we are aware of the principle, we should learn it and use it in our current application. In our analysis, if we identify an application/communication where people think that those applications are fine. We should analyze those applications/communications to show that they contain errors. In this case, we show in our analysis, by being aware of the principle, we have to use it to enable those functions to execute properly, rather than continue in the previous form. In this case, we analyze those applications related to our understanding of the principle and the usage of the principle in those applications.

267.   Usually we need or want our application to execute without error and we need feedback to make that happens. Now if we need feedback, the people around us like our parent etc. should always provide feedback to us to enable us to do things right. What is important here; if the people around us include our friends are not helpful in term of providing feedback to us to enable us to do things right or execute our applications without error, they are simply useless to us. While useless is not a good word to use here, but we can think it as helpless or irresponsible. Since our parent always feedback us whenever it is needed to enable us to do things right, we always expect people around us including our friends, to feedback us to help us do things right as well. During our analysis, if we identify an application or communication with error, we should always analyze that application or communication related to people around the person who commits the error, including that person's friends. In this case, we can analyze that application related to the usefulness of those people including friends and ask questions. Were the people around that person useful to that person? Did they provide feedback to that person? Did they help that person? Why they let that happen? Why did not they provide feedback to that person? By doing so, we show the understanding of the people around that person and their responsibilities.

268.   Related to the analysis guideline above, if we would like our friends and other people around us to let us do bad things or execute improper functions, we simply do not understand ourselves and what we do. If we would like people around us to allow us to do things wrong, we simply misunderstand ourselves and our applications. It is not productive when people around us including our friends allow us to do things wrong or execute improper functions. It is not productive when people around us including our friends allow us to execute our application with error. It is always good for people around us including our friends to take

their own responsibilities. It is always for people around us including our friends to provide feedback to us to enable our application to execute properly. It is always good for people around us including our friends to provide feedback to us to prevent us from executing improper functions. During our analysis, if we identify an application or communication where functions are executed with error or improper functions are executed. We should analyze that application or communication related to people around the person who committed the error. In this case, we can analyze that application or function and ask question. What happens to people around that person? What happens to his/her friends around him/her? What is their responsibility around that person? What is their responsibility in that application? What is their responsibility in that function execution? Why did not they provide any feedback to that person?

269.   Since we work together in group, it is possible for many people or many of us to get together or form a group to provide a service or develop a product. In this case, we can say that a group of people provides a function in life through a service or by an entity. It is very important to understand it and take it the way it is described here. Since one cannot apply the principle our application depends on for each other, each person in that group needs to understand and learn the principle the application depends on. In this case, a person or one of the people in the group chooses himself/herself to be a part of that application or the function execution. In other words, a person selects himself/herself to be a part of that application or that function execution. By being a part of that application, that person learns and understands the principle that applications depends on to enable the execution of the function of that application. It is very important to understand it this way, because when we misunderstand it this way, we simply develop problems. During our analysis, it is possible for us to identify many applications/communications where the overall process is being viewed differently. When we analyze those applications, we should always analyze theme related to the way it is described here.

270.   By understanding the analysis guideline above, a different approach will requires us to simply add and develop complexity, where the function of our application itself will not be to fulfill its objective or solves the problem it intended to. The way to look at it, if we can reduce complexity in our application related to our understanding of the principle, and then our application can execute better and solve the problem we intended to. By simply adding more complexity to our application, it is not possible for us to solve problems that need to be solved. During our analysis, if we identify an application that is being approached in a way different than above, we should analyze that application related to reducing complexity in relationship with the understanding of the principle.

271.   Since a principle is already what it is and cannot be changed, usually we don't want to add opinions or ideas within a principle, since that entity is unique to itself and cannot be adjusted. Since the principle is already be the entity it is or

cannot be changed or adjusted by us, usually we want to keep it that way and keep our opinions or ideas out from it. By having a principle identification problem, it is possible for us to think that a given principle can be adjusted, although that is not possible. During our analysis, if we identify a communication where one tends to add ideas or opinions in a principle, it is always good for us to analyze that communication to show that it is not possible. The reason the person tries to do that, because he/she does not understand what a principle is. So when we analyze that communication, we have to help that person understands what a principle is.

272.   By understanding the analysis guideline above, since we depend on a given principle and our application depends on our understanding of a given principle; if it was possible for us to change a given principle, it would be possible for us to change ourselves and our application at real-time or as we speak or execute that application. Since we cannot do that, it is not possible for us to adjust a given principle. During our analysis, if we identify a communication, where someone thinks that a given principle can be adjusted, we should analyze that communication to show that a given principle cannot be adjusted or changed. In this case, we analyze that communication to show that it is not practical for us to change ourselves and our application execution as we speak, so it is not possible for us to adjust or change a given principle.

273.   By understanding analysis guideline number 264, since a person cannot assign or answer a question that is assigned to another person, during communication it does not make sense to ask a question to a person, where that question is not assigned to that person. The way to look at it, if *Person 1* is the person who knows the information, we cannot ask any question related to that information to another person. During our analysis, if we identify something like that happens during communication, we should analyze that communication to show that it is not possible or practical.

274.   By understanding the feedback process, we know that our parent provides feedback to us when we commit an error and when our parent feels that we need feedback to prevent us from committing errors. By understanding the overall process related to parent and children, we can see that our parent emphasizes more on us when we commit an error and when our parent feels that we can commit more errors. By understanding that, if we assume that our parent has two set of children, one of them understands the principle and one of them does not, it looks like our parent is more focus or emphasizes on the set who does not understand the principle, so our parent can help that set executes functions without error in term of feedback. In other words, to prevent further error and enable our application to execute properly, we always need to emphasize ourselves or emphasize more on the people with little or no understanding of the principle. In this case, we simply focus more on people with little or no understanding of the principle. By understanding that, during our analysis, if we identify an application where little focus is putting on the people with little

understanding of the principle. We should analyze that application to show that more emphasize should be put to people who have little understanding of the principle. In this case, if we see that more focus is being put on the people who understand the principle, where those who misunderstand the principle have less focus. We should analyze that application related to feedback to show that people with little understand of the principle should have more focus.

275.   As we can see, during our analysis we always on the prevention of the error and the possibility of correcting the error committed. We should not focus on something else, but the correction of the error and the prevention are what we should focus on. During our analysis, we focus on the prevention of the error related to feedback to enable the correction. We are not focusing on any other entity. During our analysis, we are not concerning about any other entity. It is very important for us to understand that during our analysis.

276.   We apply a principle to execute a function or produce an entity. An entity that we produce from the application of a principle is a separate entity from us. In other words, an entity that is produced by a person who applies a principle to produce that entity is a separate entity from the physical person. We should not try to associate the physical person with that entity. When we try to do that, we simply show that we don't know what a principle is. When we try to do that, we simply show that we have an entity identification problem. During our analysis, if we identify a communication, where an entity that is produced by the application of a principle is being associated with the person who applies the principle. We should always analyze that communication to show that the person who applies a principle to produce an entity is separate from that entity.

277.   By understanding the principle of communication or have a very good understanding of entity identification, it is almost certain that a communication that contains the word religion—a religion name—contains error. In other words, if we identify a religion name in a communication, it is almost certain that communication contains error. By understanding that, during our analysis, if we identify a communication with religion name in it, we should always analyze that communication to determine whether or not it is correct or whether or not it contains error. In this case, we analyze that communication related to correctness.

278.   Since the understanding of a principle enables us to produce positives rather than negatives, it is always good for us to view things positively. In this case, it is not good for us to have negative view of things. By viewing things positively, we show that we understand the principle and we can solve problems that we identify. When we start to view things negatively, we show that we do not understand the principle and we cannot solve any problem. During our analysis, if we identify an application or communication, where things are being viewed negatively or people have negative view of things. We should analyze that application or communication related to positive or understanding of the principle. In this case, we analyze that communication to show that we should

view things positively rather than negatively. In our analysis, we can ask question. What problem do we solve by thinking negatively? What problem do you solve by thinking negatively? Can we solve any problem with that? Can you solve any problem with that? By analyzing the communication related to positive and the understanding of the principle, we help the people who think negative to think positive instead.

279.   When we commit an error, we receive feedback from our parent to enable us to correct that error. Within the feedback itself, we identify a compensator to help us with the correction of that error. What is important here is that a feedback exists with a compensator that enables the correction of an error. By understanding that, we can see during our analysis of a communication or an application that contains error, any feedback that is identified in that analysis includes a compensator to enable the correction of the error. In this case we can see that the existence of a compensator is very important in a feedback, since it enables the correction of the identified error. During our analysis, if we provide feedback, it is always good for us to think about the inclusion of a compensator. As well as, if we identify a feedback, it is always good for us as well to think about the embedded compensator.

280.   While the analysis guideline above points out the existence of a compensator in a feedback, it is very important for us to think that a compensator cannot be identified by someone for someone else. Usually the person who commits the error and who makes the correction is the only one who can identify that compensator. A compensator is always personally identified. It is always good for us to understand that.

281.   Since our application depends on our understanding of a given principle, as we make progress learning that principle, we expect our application to perform better. Since our application execution depends on our understanding of the principle of communication, as we make progress learning the principle of communication, we expect our functions to execute better. The way to look at it, without understanding the principle, our function does not execute well. As we start to understand the principle and make progress in our understanding, our function executes better. Since our application depends on our understanding of the principle, our understanding of the principle cannot be identified on paper or words in the mouth, but by what we do or our application. During our analysis, we should always think about that. In this case, we should always think that our application is dictated by our understanding of the principle. As we make progress in our understanding, we expect to see progress in our application.

282.   Since our application depends on our understanding of a given principle, it is not possible for us to adjust that application outside that principle. Since our application depends on our understanding of a given principle, it is not possible for us to adjust that application for someone outside that principle. When we do that or try to do something like that, we simply show that we do not understand

the principle and we don't know what it is. The way to look at it, our application cannot be adjusted for someone or because of someone. Since that application depends on our understanding of the principle, that application cannot be adjusted from some influences outside the principle. During our analysis, if we identify an application or communication that is tried to be adjusted by someone influence, we should analyze that application related to the understanding of the principle by the people in that application. In this case, we analyze that application to show that it cannot be adjusted for someone outside the principle.

283. Since the information about an entity is a separate entity from us, during the presentation of information about an entity or during any explanation of an entity or the information, it not possible to add ourselves to it. If we identify a communication or application, where someone tries to add himself/herself to an information or an explanation about an entity, we should analyze that communication to show that information about an entity is separate from us, we should not try to add ourselves to it.

284. Our parent provides us principles to enable us to do things right. Our parent provides us principles to enable us to execute our application without error. During our analysis, if we identify an application with error, it is always good for us to analyze it related to the existence of our parent principle. In this case, we can analyze that application or communication and ask question. Where is the principle given by our parent? Where is the presence of those principles?

285. By understanding exercise number 783, the principle leads us or dictates us to do what we do. Since our application depends on our understanding of the principle, then the principle comes on top of us. In this case, we are guided by the principle to do what we do. Since the principle comes on top of us, so we come below the principle. In this case the principle comes first, while we come second. We come after the principle, while the principle comes before us. Everybody in the application comes after the principle; while the principle comes first before everybody in the application without exception.   During our analysis, if we identify an application or communication, where someone thinks he/she comes before the principle or on top of the principle or on top of us, we should analyze that application or communication to show that the principle always comes first before everybody and all of us come after the principle. We should also show in our analysis that the principle is on top of us, while all of us are below the principle. In this case we also analyze the application/communication to help that person understand the principle as well.

286. During our analysis, it is possible for us to analyze many events in history. Since information about an entity is a separate entity and depends on that entity, it is always good for us to separate ourselves from the events/information when we analyze those events. In other words, when we analyze historical events, it is always good for us not to include ourselves in them and treat them as separate entities. During our analysis, if we identify a communication where historical

events are being viewed or presented in a form that is not separate. We should always analyze that communication to show that those events are separate from us and they must be viewed or presented as separate entities.

287.   Our parent has been provided feedbacks to us to enable us to execute functions correctly and to enable us to understand each other. Let's assume that in the past our parent provided a feedback to us to enable us to do things right and we have disregarded that feedback and we did things wrong. Related to the analysis guideline above, let's assume that some people in the past disregarded our parent feedback or our parent principles and executed improper functions or negative functions. Currently as we analyze that event or application, it is always good for us to remove ourselves from it and analyze it related to the existence of the principle given by our parent and the application of the feedback. The way to look at it, the people who executed improper functions in the past are not the same as the ones who analyze the events/applications today. Therefore as we analyze those events or applications we should not show that we are in them or have any interest on them. This is the way to look at it, let's assume that a group of people execute a negative function in the past. Here we can list that group in the from below.

Group of People Disregarded The Principle & Executed Improper Function
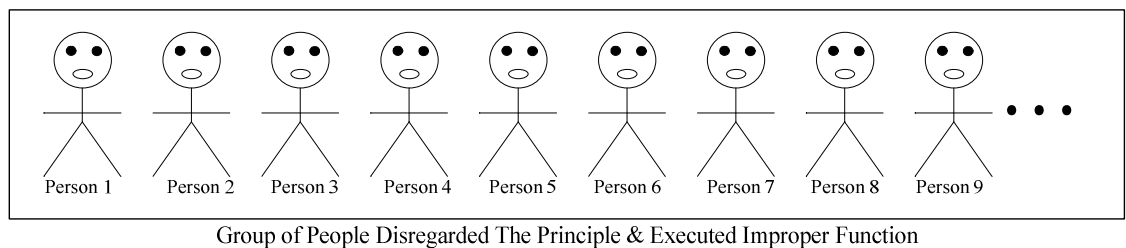
Now that we are analyzing that event and those people who executed the function are no longer present physically or they are no longer alive. Now let's assume that one person who is doing the analysis and that person is shown below.
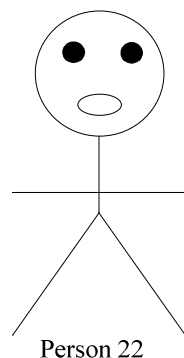
Person 22

A person who is doing the analysis

As we can see the person who is doing the analysis or who is analyzing the event is not the same as a person who was in the execution of the application. So when

doing that analysis, it is very important for us to understand that and not to include ourselves in that event or that application. During our analysis, if we identify a communication where some people try to include themselves in an application that was executed in the past, where people who executed that application are no longer present. We should analyze that communication to show that the person who is communicating was not in that application and should not communicate in a way to show that he/she was in that application or a part of it. The way to look at it, the function that was executed negatively in the past is a separate entity from the person who is analyzing that event or communicating about that event, so that person should not show he/she is a part of it.

288.   Since a person cannot be represented by another person, we should always feel like and think like we are represented by ourselves personally and individually. Since a group of people cannot be represented by a person or another group of people, we should always think and feel like we are represented by ourselves personally and individually. Since a person cannot be represented by another person, a person should always feels and thinks like he/she represent himself/herself. During our analysis, we should always feel like we cannot be represented by others and each of us represent himself/herself. By understanding that, during our analysis if we identify a communication or application where people think that they are represented by someone or someone thinks that he/she represents others. We should always analyze that application or communication to show that it is not possible or practical for one to represent each other and a person can only represent himself/herself.

289.   In order for an application to execute without error, we must apply the principle that enables it to do so. In order for our application to execute without error, we must learn and understand the principle that enables our application to execute without error. We should understand the principle that enables our application. It is not practical or possible for our application to execute without error if we do not understand the principle that enables it to do so. With the absence of the principle, it is possible for many of us to like their applications to execute without error, without understanding or learning the principle. With misunderstanding of the principle, it is possible for many of us to like their applications to execute properly, without any interest of learning and understand the principle. When we analyze an application or communication that shows that, we should analyze it related to the understanding of the principle. In this case, we can show in our analysis that it is not possible for us to get our application to execute properly, if we do not understand the principle of have any interest learning it.

290.   By understanding our relationship or the relationship between each other, it is important to understand that the usage of "we" requires the understanding of the existence of the principle. By misunderstanding the principle of communication, sometime it is very easy for many of us to misuse the word "we".

If we identify in a communication where it is misused, we should analyze that communication related to proper usage of "we". In this case we can ask question during our analysis. Who are we? Who are you referring to? Whether it would have been better to use 'I'.

291. Our relationship is identified by the principle. We are related to each other by the principle. Since the principle is not a physical entity or identified by a physical entity, our relationship is not physically identified or identified by a physical entity. In other words, the principle that relates us to each other is not a physical entity or identified by a physical entity. By misunderstanding the principle and our relationship, it is possible for many of us to think that our relationship is identified by a physical entity or physically defined. During our analysis, if we identify a communication or application, where our relationship is being viewed by a physical entity or physically defined. We should analyze that communication to show that our relationship is not physically defined or identified by a physical entity. Since the view indicated is the result of misunderstanding our relationship, in this case we analyze that communication or application related to understanding our relationship.

292. Since the principle cannot be understood by someone for someone else, our relationship cannot be understood by someone for someone else. Since our relationship cannot be understood by someone for someone else, our relationship cannot be identified by someone for someone else. The way to look at it, our relationship is only identified by only those who understand our relationship. For instance, if ten people are identified and four of them understand our relationship, then those four people only can identify that relationship. The other six people cannot identify our relationship, since they do not understand it. The four people who understand it as well cannot identify it for them. By misunderstanding our relationship or the principle, it is possible for many of us to think that our relationship can be identified by someone for someone. It is not possible or practical; our relationship cannot be identified or defined by someone for someone else. During our analysis, if we identify an application or communication where some people think that our relationship can be defined or identified by some people for some others, we should analyze that communication or application to show that it is not possible. In this case, we analyze that communication to show that our relationship can only be identified personally and individually. Our relationship cannot be identified or defined by a person for another person.

293. By understanding the analysis guideline above, we can see that each of us needs to learn the principle so we can identify our relationship. By understand the analysis guideline above; all of us need to learn our relationship in order to identify it. Since one cannot identify our relationship for each other, in this case all of us need to learn it in order to identify it. We cannot rely on others to learn and identify our relationship for us. When we think like that, we simply show that we are not capable of understanding ourselves. During our analysis, if we

identify a communication or application, where some people or someone relies on others to learn and understand our relationship for them, we must analyze that communication or application to show that it is not possible. In this case we analyze that communication to show that hat all of us must learn our relationship and it is not practical for one to understand it or define it for each other. Since one cannot be represented by another, one cannot identify our relationship for us. Since a person or group cannot be represented by another person or group, a person or group cannot identify our relationship for us. In our analysis, we should always think about that and show that.

294.   Since our relationship is not physically identified, we cannot look at each other and identify our relationship. Since our relationship is not identified by a physical entity, we cannot look at each other physically and identify our relationship. Given that we are related to each other by the principle and without understanding the principle we are not capable of identifying our relationship, with the absence of the principle, it is possible for many of us to think that we are physically related. In this case when we look at each other physically, some of us may think that our relationship is physically identified although it is not. During our analysis, if we identify an application or communication where some people think or show that our relationship is being viewed by our physical appearance. We should analyze that communication or application to show that our relationship is not physically defined and it is not possible for us to look at each other physically to identify our relationship. Since that view is caused by the misunderstanding of our relationship, in this case we analyze that application or communication related to
understanding of our relationship.

295.   It is not possible for a feedback given to us to be applied for us by the one who gives it to us. It is not possible for a feedback given to us by our parent to be applied for us by our parent. While our parent provides a feedback to us, but it is not possible for our parent to apply that feedback for us. While our parent provides a feedback to us, but it does not make sense for our parent to apply that feedback for us. A feedback given to us must be applied by us personally and individually. A feedback given to us by our parent must be applied by us individually and personally. By misunderstanding ourselves and the feedback process, it is possible for many of us to think that a feedback given to us can be applied for us by the one who gives it to us. During our analysis, if we identify an application or communication where someone thinks that feedbacks given to us by someone can be applied for us by the one who provides them to us. We should analyze that application or communication to show that it is not possible or practical. Since our aspect does not allow us to apply feedbacks or principles for each other, in this case we analyze that application or communication related to understanding of ourselves and the principle entity and our aspects.

296.   By being responsible, we apply feedbacks given to us by our parent to enable the correction of our errors, so our application can execute properly. If we

disregard a feedback given to us by our parent and think that our parent should apply it for us, we simply show that we are not responsible. When we disregard a feedback given to us by our parent and show that our parent should apply it for us, we simply act very irresponsible. To preserve our responsibility and to enable us to act responsible, we should always apply feedbacks given to us and don't think that the one who give them to us should apply them for us. To enable our responsibility, we should always apply feedbacks given to us by our parent, rather than waiting for our parent to apply them for us. During our analysis, if we identify an application or communication were feedbacks are not being applied or people don't act responsibly in term of applying feedback, we should analyze that application related to our responsibility in terms of applying feedbacks. In this case, we analyze the application/communication to show that is not possible for one who provides a feedback to us to apply that feedback for us. Since the correction is not possible without applying the feedback by the person it is given to, in this case we analyze that communication/application related to responsibility of applying the feedback by that person—the person who commits the error.

297.   We validate an entity from the principle entity. If an entity exists, it must be valid. If an entity cannot be validated, then that entity does not exist. By having an entity identification problem, it is possible for us to believe in entities that do not exist. In this case, we think an entity exits, although it does not. If an entity exists, it must exist today, tomorrow, and yesterday. Assume that an entity exited yesterday and it does not exist today, then that entity did not exist at all. Assume that we think an entity existed yesterday and we wakeup tomorrow and we find that the entity no longer exists, then that entity did not exist at all. By having an entity identification problem, it is possible for that to happen. During our analysis, if we identify a communication were people think an entity did exist and later they find out that entity no longer exists. We should analyze that communication to show that the entity did not exist at all. In this case, since that is caused by an entity identification problem, then in our analysis it makes sense for us to help those people understand the existence of an entity.

298.   If an entity does not exist, then parts of that entity do not exist. If the main entity does not exist, then all parts of that entity do not exist. Related to the analysis guideline above, if we believe that entity exits and it does not exist at all then all parts of that entity do not exist. Now if we believe in the existence of that entity yesterday and we wakeup today we and we no longer find the existence of that entity, then all parts of that entity must cease to exist as well. During our analysis, if we identify a communication where people believe in entities and parts of entities that do not exist, we should analyze that communication to show that, if an entity does not exist then parts of that entity do not exist at all. In this case, we analyze that communication to help those people understand that the parts of that entity do not exist and cannot be validated.

299.   If we need to execute a function and we are not aware of the principle that enables us to execute that function, we have to learn that principle in order to execute that function. We cannot bypass the principle and execute that function. When we think that we can execute a function without being aware of the principle that enables us to execute that function, we simply show that we do not know what we are doing. During our analysis, if we identify an application where functions are executed without understanding the principle that enables those functions executions, we should analyze that application/communication related to the understanding of the principle. Since the principle that enables a function execution cannot be bypassed, in this case we analyze that application/communication related to the existence of the principle to help people in the application be aware of the principle.

300.   Since the absence of a person who commits an error halts the correction of that error, we always want that person to be present in the application so he/she can apply the feedback the enable the correction of that error. In this case if a person commits an error in communication, we would like that person to be present to learn the principle of communication to enable the correction of that error. As well as, if a person commits an error in an application, we would like that person to be present in that application, so he/she can apply the feedback to enable the correction of the error in that application, so that application can execute correctly. By misunderstanding the error correction process and the feedback process, it is possible for many of us to think that the replacement of a person who commits an error in an application can correct the error that person committed in that application, although that is not possible. During our analysis, if we identify an application/communication, where people think that replacement of people who commit errors in an application can enable the corrections of those errors. We should analyze that application to show that, it is not possible. Since the absence of the people who committed the errors halt the correction process, in this case we analyze that application or communication to show that the correction is not possible without the presence of those people—the people who committed the errors.

301.   An entity that we identify is already what it is and cannot be changed. The aspect of an entity that we identify cannot be changed, so does the entity itself. If it was possible for us to change an entity that we identify, it would have been possible for us as well to change the aspect of that entity. If it was possible for us to change the aspect of an entity that we identify, it would have been possible as well to change that entity. Since the aspect of the entity and the entity itself cannot be changed, the information about that entity itself cannot be changed as well. Since the aspect of the entity and the entity itself cannot be changed, any explanation about that entity should respect that. Since the aspect of the entity and the information about that entity cannot be changed, our communication about that entity should respect that as well. In this case, our communication about that entity cannot be changed related to that entity. During our analysis, if we identify a communication where some of us think that the aspect of the entity

the communication is about or the information about the entity can be changed. We should always analyze that communication to show that it is not possible or practical to change the aspect of an entity and the information about that entity by our communication.
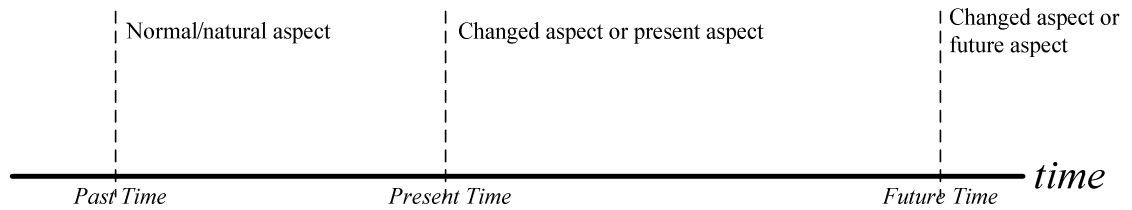
302.   The explanation of an entity requires the existence of that entity. The explanation about an entity requires the existence of that entity. The communication about an entity requires the existence of that entity. Since the communication about an entity depends on that entity, when we communicate about that entity, our communication points to that entity. If that entity does not exist, our communication points nowhere. The way to look at it, our communication about an entity requires that entity to exist. If that entity does not exist, then we simply communicate about an invalid entity or an entity that does not exist. In this case, our communication about that entity should not have been existed at all. Now in term of explaining that entity or information about that entity, since the entity itself does not exist, the information about that entity does not exist as well. Now in term of explaining that entity or communicating about it, any communication about that entity should point out that entity does not exist. In this case, since the entity itself does not exist, it is good to point that out during our communication or when we provide explanation about that entity. During our analysis, if we identify a communication that points to an entity that does not exist, we should analyze that communication to show that the entity does not exist. Since an entity that does not exist should have not communication points to it, in our analysis we can point out that the communication about that entity should not have existed at all.

303.   Related to time if the aspect of an entity changes, so does the entity itself and its name. To better understand that, sometime it makes sense to use the time chart to illustrate that. Here let's use the time chart with *Time 1*, *Time 2*, and *Time 3*.
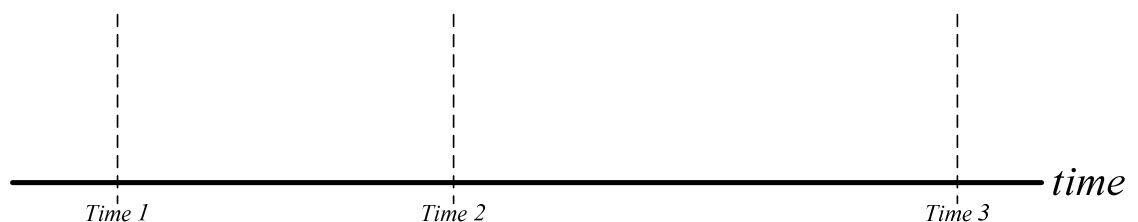

From the time chart above, let's assume that at *Time 1* an entity has its normal/natural aspect, at *Time 2* if the aspect of that entity changes, that entity must change as well. If at *Time 3* the aspect of that entity continues to change, then that entity must continue to change as well. Here let's assume *Time 1* as past time, *Time 2* as present time, and *Time 3* as future time; in this case we have the time chart below.

Normal/natural aspect	Changed aspect or present aspect	Changed aspect or future aspect

$\longrightarrow$ *time*

Past Time   *Present Time*   *Future Time*

In this case when analyzing that entity, it is good for us to look at the aspect of that entity related to time. For instance during our analysis, if we identify a communication or information related to that entity, then we can ask question related to the aspect of that entity at past time. For instance, let's assume that we analyze a communication about that entity at *Time 2* or present time, then we can ask question. What about at *Time 1*? What about before *Time 1*? What about the future of that entity?

304.   If it is good, it should be good all the time. If it is good, it should continue to be good. As well as, if it is bad, it should continue to get worse. If it is good, it should continue to get better. As well as, if it is bad or worse, at some point of time it should be ended. If our application execute well today, it should continue to execute well tomorrow. As well as, if our application does not execute well to day, without correcting errors that include in that application, it should continue to get worse tomorrow until it fails completely. The way to look at it, since our application depends on our understanding of a given principle, as we make progress in understanding that principle, we expect our application to execute better. As well as, if we misunderstand the principle our application depends on; without any attempt to learn that principle, our application will get worse, until it fails totally. In term of time, let's look at it in the time chart.

Yesterday   *Today*   *Tomorrow*

$\longrightarrow$ *time*

Time 1   *Time 2*   *Time 3*
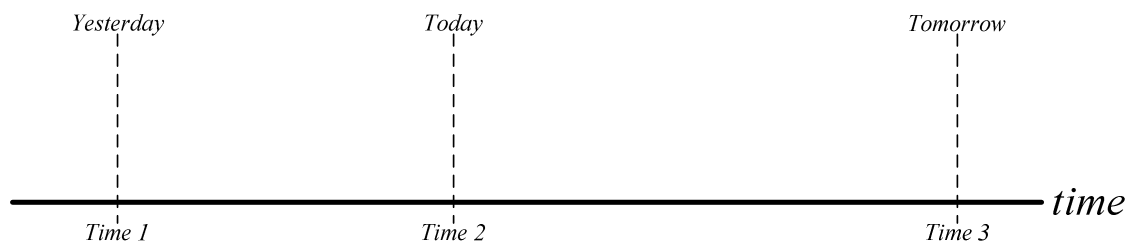
The way to look at it, if our application was executed well yesterday at *Time 1* and still continue to execute well today at *Time 2*, we expect our application to continue to execute well tomorrow at *Time 3*. As well as, if our application did not execute well yesterday, without any feedback and feedback application, we expect our application to get worse today and continue to be worsen tomorrow, until it fails completely. By misunderstanding ourselves and the principle, many people expect their applications to continue to execute perfectly, even though their applications did not execute well in the past and still do not execute well today. During our analysis, when we identify such as application or communication, we should always analyze them related to the presence of the principle in relationship to the future time. In other words, if those people want

their applications to execute well and continue to execute well, they should apply the principle in their applications.

305.   If our application is currently executed bad, without correcting errors that present in our application, our application will continue to get worse. The way to look at it, by disregarding feedbacks from our parent and continue to disregard them, we expect our application to get worse, until it fails completely. In this case, if our application executed bad yesterday, by disregarding feedbacks from our parent today, our application still executes worse. By disregarding feedbacks again tomorrow, we expect our application to get much worse or fail completely. The way to look at it, without applying feedbacks from the past, and continue to disregard feedbacks at present time, we expect our application to worsen and will continue to fail completely at some point of time. During our analysis, if we identify an application that executes with error, it is always good for us to analyze the start of that application in the past related to feedbacks as well as in the present related to the application of feedbacks. If people expect that application to get better in the future, we should also analyze the future execution of that application related to the application of feedbacks in the past as well as in present time.

306.   By understanding the last two analysis guidelines above, we can see that the continuous normal execution of our application requires the continuous application of our parent principle. In other words, in order for us to continue to operate normally, we need to continue applying our parent principle. In order for our application to continue to execute normally, we need to continue applying the principle given to us by our parent. Without continue applying the principle given to us by our parent, it is not possible for our application to continue to execute normally. Without continue applying the principle given to us, it is not possible for us to continue to operate normally. With the absence of the principle, it is possible for many of us to think that our application can continue to execute normally—or we can continue to operate normally—without applying our parent principle. During our analysis, if we identify an application or communication, where it is being viewed that our application can continue to execute normally— or we can continue to operate normally—without applying our parent principle. We should analyze that application/communication to show that in order for us to continue to operate normally; we need to continue applying our parent principle.

307.   Since we cannot identify the existence of an entity for each other, we cannot identify an entity for each other. Since each of us needs to do our own validation of an entity, each of us needs to identify an entity personally and individually if needed. If we allow others to identify entities for us, then we will allow them to analyze entities for us as well. If we allow one to identify entities for each other, one would need to analyze entities for each other as well. During our analysis, if we identify a communication where someone tends to identify an entity for another. We must analyze that communication to show that it is not possible for one to identify entities for each other, but it is possible for us to

identify entities personally and individually.

308.　　　If a function is executed in the past and continues to execute in present time, since the execution of that function depends on our understanding of the principle, it is good for us to analyze that function in the past related to the principle and at present time related to the same principle. The way to look at it, if at *Time 1* a function is executed, then at *Time 2* the function is still executed, it is always good for us to analyze that function at *Time 1* related to our understanding of the principle as well as analyzing the same function at *Time 2* related to our understanding of the principle. The reason we need to do that, because we don't want to continue executing that function at present time related to people understanding in the past. Since the function is currently executed, we want the current execution to reflect our current understanding of the principle. If we continue to execute that function on past understanding of the principle—we mean understanding of the people in the past—we simply show that we do not understand the principle at present time. During our analysis, if we identify an application or communication, where people wants a function that was executed in the past to continue to execute in the same form without any analysis. We should analyze that application/communication related to the understanding in the past at the time the function was executed and also related to our current understanding at present time the function is executed. The way to look at it, if an application was executed in the past, and that application was executed related to the understanding of the people in the past. Now at current time, the application is currently executed related to people who are currently in that application. If we identify a communication where some people would like that application to continue to execute in the same form it was executed in the past. We should analyze that application to show that in the past, the application depends on the understanding of the people in that application, but currently the application depends on the understanding of the people who are currently in that application.

309.　　　By understanding the analysis guideline above, it is very important for us to analyze our application at the time it was executed and continue to execute. If in the past there was an error in that application, we don't want the error to continue in present execution of the application. For this reason, it is always good to analyze the application at the time it is executed related to understanding of the principle in that application. In this case, during our analysis if we identify an application/communication where people would like that application to continue to execute in the same form it was executed in the past. Then we can analyze that application/communication to show that in order to prevent errors in that application, it makes sense to analyze that application at present time related to the understanding of the people in that application, rather than continue to execute it related to understanding of people who were in that application in the past.

310.　　　By not applying our parent principles in our application, we do not expect our application to continue to execute forever. By not applying our parent principles in our application, we expect our application to fail completely at some

point of time. By misunderstanding the importance of our parent principles, it is possible for many of us to think that an application that does not include our parent principles can last forever; although that is not possible or practical. With the absence of our parent principle in our application, we expect our application to fail completely at some point of time. During our analysis, if we identify an application that fails completely because of lack of our parent principles, we should analyze that application to show that, it is possible for an application to fail completely with the absence of our parent principles in that application. As well as, during our analysis, if we identify a communication where people believe that an application without our parent principles can last forever, we should analyze that communication to show that, it is not possible for that application to last forever with the absence of the principle. In this case, we analyze that application related to the importance of our parent principle to help people understand without the application of our parent principle in an application that application cannot last forever and will fail completely at some point of time.

311.   Since what we do depends on our understanding of a given principle, in this case we apply that principle to execute our application rather than for someone else. In other words, the principle that we apply for our application execution is for that application, rather than for someone else. The principle that we execute for our application, is for the benefit of that application execution, rather than for the benefit of someone else. With the absence of the principle and by having an entity identification problem, it is possible for us to believe that the principle that we apply benefits others or for the benefits of others rather than our application. During our analysis, if we identify an application or communication, where people think that the principle that they execute for an application is for the benefit of other people, rather than the application execution. We should analyze that application to show that the application of the principle is for the benefit of the application, rather than for the benefit of someone else or others. In this case in our analysis, we help those people in the application understand that the application of the principle benefits the application, but not others and they should never think or believe that the application of the principle benefits others instead of the application.

312.   While our parent provides us with feedbacks and principles, however we do not apply them for the benefit of our parent. While our parent given principles and feedbacks to us, however we do not apply them for our parent, but for our application execution. In this case, we apply feedbacks and principles given to us by our parent to execute our application, rather than for our parent. By misunderstanding the principle itself, the application of the principle, ourselves, and the feedback process, it is possible for many of us to think that we apply principles for our parent, rather than for our application. During our analysis, if we identify in a communication or application where people believe that they apply principles and feedbacks for our parent rather than for the execution of their applications, we should analyze that communication/application to show that the principles/feedbacks that we apply are for the execution of our application rather

than for our parent.

313.   Since the absence of the principle in our application enables our application to fail completely at some point of time, it is always good for us to think that it is over at that time. Since the absence of our parent principle in our application enables our application to fail at some point of time, when that happens, it is always good for us to think that it is over and start applying our parent principle. When our application fails completely because of the absence of our parent principle in our application, it is always good for us not to insist and think that we can still push that application farther. When our application fails completely because of the absence of our parent principle in our application, it is always good for us to think that it is over and start learning and applying our parent principle. By misunderstanding the principle, it is possible for many of us to think that our application that fails completely because of the absence of our parent principle can still continue to execute. During our analysis, if we identify an application that fails completely because of the absence of our parent principle and some people try to push that application to continue to execute, we should analyze that application to show that an application that fails completely because of the absence of our parent principle, cannot continue to execute. In this case, in our analysis we can show that, it is over and we need to start applying our parent principle. As well as, if we identify a communication where some people believe that an application that fails completely because of the absence of our parent principle can continue to execute. In this case we can analyze that communication to show that it is over and we need to start learning and applying our parent principle. We must also show in our analysis, an application that fails completely because of the absence of our parent principle cannot continue to execute and it is over for that application.

314.   By understanding the analysis guideline above, there are two ways to look at it. Since the application itself is lack of our parent principle, so the continuing execution of that application in the current form is over. In this case, we can start learning our parent principle and applying it to execute that application in proper form. The way to look at it, the old form—the one without the principle—is over, so we apply the new form—the one with the principle—to continue to execute that application. Now the second way to look at it, if the application itself was negative, in this case we can call the execution of that application improper or simply call it improper function or negative function. In this case, we can see that it is over for that application execution. In this case the people who are in that application or who are a part of the function execution can start learning the principle so they can execute proper functions. In other word, we simply stop execute the negative function and start learning the principle to enable us to execute proper functions. During our analysis, if we identify an application or function that fails completely because of the absence of our parent principle, we can analyze that application related to the existence of the application of our parent principle, so the application can be executed in proper form. At the same time if the application is negative, we can analyze that application related to the

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existence of the principle, so people in that application can start learning and applying the principle, so they can execute proper function or positive application.

315. 	By understanding the analysis guideline above and the analysis guideline number 256, a problem exists because a function does not execute properly or a negative function is executed. To solve that problem, that function needs to execute properly or the negative function needs to cease execution. The way to look at it, we need to solve a problem that exists where that problem is or where the improper function is executed or where the negative function is executed. To solve that problem, we adjust the function to execute properly or if the function is negative, we stop executing that function. It is very important to understand it the way it is. During our analysis, if we identify a problem that needs to be solved, it is always good for us to analyze that problem in a function form. In this case, we can analyze that problem to show that either it is the execution of an improper function or a function that executes abnormally. In this case, we can point out, to solve that problem we either execute the function normally or stop the execution of the function if it is a negative function.

316. 	By understanding the analysis guideline above, that also works for parts of functions. In this case, if a part of a function is negative, this part needs to be fixed or replaced by another part. The way to look at it, if a part is negative we replace it by another part; as well as if the part has a problem, we solve the problem in that part. It is very important for us during our analysis to look at our application in a form where function and parts of function can be identified and analyzed to determine whether a part is negative or not or has problem that can affect the main function.

317. 	When we fail to understand that it is over for an application and try to push it farther, we simply develop problems in other applications/functions. When we fail to accept that it is over for an application and try to continue to execute it, we simply develop more problems in other applications or other functions. During our analysis, if we identify an application or communication where people fail to understand that application is over and try to push it farther, we should analyze that application to show that it is not possible for that application to continue to execute in the current form or execute at all and by trying to push it, we will also develop problems in other applications or functions. In this case, we analyze the application/communication to help those people understand that, if they fail to understand the application is over and try to push that application farther that will develop more problems by affecting other applications or functions.

318. 	Since our understanding of a given principle is not static related to time, as we start learning that principle, related to time we expect to have a better understanding of that principle and gaining more from it. In term of starting our application, since our application depends on our understanding of that principle, the starting point of our applicator is related to the starting learning of that

principle. In this case, the starting point of our application is the starting point of our learning of that principle. The way to look at it, as we make progress in our learning from that point, we also make progress in our application from that same point. It is very important to understand that. Since progress in our application starts from our starting point of learning a principle, it is very important for us not to screw up that starting point or make mistake in it. When we do that, it is possible for us to continue making mistake executing that application. That starting points provides us with a pathway to continue executing our application properly. Once we screw up that starting point or commit error in it, it is possible for us to be in a wrong path to continue executing our application. During our analysis, if we identify an application or communication where the learning principle that starts the execution of that application has been taken for granted, it makes sense for us to analyze that application to show that, if we continue that path, it is possible for us to commit error in our application, since the start of our learning of the principle is wrong or has been taken for granted.

319.   Since our application depends on our understanding of the principle and the starting point of our application is equal to the starting point of our learning of the principle, the level of our application corresponds to the level of our understanding of the principle. In other words, the level of our application execution is equal to the level of our understanding of the principle our application depends on. In this case, we cannot take our application to another level or push it to a level that is greater than the level of our understanding of the principle our application depends on. The way to look at it, if the level of our understanding of the principle is at 1, then we cannot push our application to level 2 or level 10. As well as, if the level of our understanding of the principle is at ½, we cannot push our application to level 1 or level 5. It is not possible or practical for us to that. While we are learning the principle, many of us may want to take their applications to another level or push them higher, although it is not possible yet. During our analysis, if we identify an application or communication where people want to push that application to a level higher than their understanding, we should analyze that application/communication to show that it is not possible or practical for them to do that. Since their understandings of the principle do not allow them to do so yet, in this case we can analyze that application/communication to show that their level of understandings are not adequate enough to execute that application at that level. Our level of understanding is not there yet for our application to execute at such as level.

320.   We provide a function in life to solve specific problem. This function can be in a form of a service that we provide or an entity that we produce that executes the function. What is important here is that the function that we provide solves specific problem in life. Since a problem that exists—a problem that we develop—is identified at specific location, it is always better to say that we provide a function in life that solves a problem at a location where the problem exists. The way to look at it, the problem is identified at a location; we solve that problem at that location. The problem is identified at a location, we solve that

problem at the location we identify it. The problem is identified at a location, we solve that problem at the location it is identified. By misunderstanding ourselves and functions we provide in life, it is possible for us to try to solve a problem at a location where the problem does not currently exist. The way to look at it, by misunderstanding ourselves and have an entity identification problem, it is possible for us to try to solve a problem in a location where the actual problem is not actually identified. During our analysis, it is possible for us to identify many applications or communications that try to solve problems at locations or areas where the underlined problems are not actually identified. When we analyze such applications/communications, it makes sense for us to analyze them related to the actual locations where the actual problems are identified.

321.   By understanding the analysis guideline above, since the functions that we provide in life exist to solve specific problems, if our goal is to solve a problem in an area where that problem does not exist, then we no longer have any goal. Since the functions that we provide in life are to solve specific problems, if we were going to solve a problem at a location where that problem does not exist, then we do not solve any problem at all. In this case and by understanding analysis guideline number 192, we simply add more complexity in life. The way to look at it, by trying to solve a problem at a location where that problems does not exist, we simply add more complexity in life. That makes sense, since the function we provide is not needed. The way to look at it, we solve a problem by providing a function at a location where it is needed. If we provide that function at a location where it is not needed, we simply add complexity to life by doing the opposite of what we should do. During our analysis, if we identify an application or communication where functions are being provided at locations that don't need them, then we can analyze that application/communication related to adding more complexity to live. In this case, we analyze that application/communication to show that when we try to solve a problem in a location where that problem does not exist, we simply add more complexity to life.

322.   If we execute a function that does not solve a problem, then that function is not needed. If we execute a function that does not solve any problem, then that function does not need to be executed. When we do that or try to do that, we simply add more complexity to life. If we execute a function that does not solve any problem, then we do not need to execute that function. If we provide a function that is not needed, then that function solves no problem. If we provide a function in life that is not needed, then that function serves no purpose. The purpose of a function that we provide in life is to solve a specific problem. During our analysis, if we identify an application/function that serves no purpose or solves no problem, we should analyze that application or function related to the purpose of a function that we provide in life. In this case, we can analyze that application to show that, if we provide a function in life that serves no purpose or solves no problem, then that function is not needed or does not need to be executed.

323.   Since natural functions cannot be adjusted by our communication, if a function is executed as a combination of both natural and non natural functions, during our analysis, we only concern about the non natural part. Since natural entities cannot be adjusted by our communications, if a communication is in the form where both natural and non natural functions can be identified, during our analysis of that communication, we only concern about the non natural part. The way to look at it, in that communication, we can identify that function executions involves both natural and non natural entities. In this case, we should only concern about the non natural part. It is very important for us to understand that during our analysis. Since natural functions cannot be adjusted by our communication, when we communicate, we have to be very careful and take that into consideration. In other words, in our communication, we should not show that natural functions can be adjusted or communicate in a way to adjust functions that cannot be adjusted by our communication.

324.   While the process of learning of a given principle enables us to learn that principle with the help of an instructor, nevertheless the instructor who helps us with the learning of a given principle cannot apply the principle for us. The way to look at it, while the instructor helps us with the learning of the principle, but that instructor cannot apply the principle for us. It is not practical or possible for the instructor to learn the principle for us. While the instructor helps us with the learning of the principle, but we have to apply that principle personally and individually. By misunderstanding ourselves, the principle, and the learning process, it is possible for us to think that an instructor who helps us with the learning of a principle can apply the principle for us. During our analysis, if we identify a communication or application where people think that an instructor who helps us with the learning of a principle can apply that principle for us, we have to analyze that communication to show that it is not practical for an instructor to apply the principle for us. In this case, we analyze that communication/application to show that, while the instructor is helping us to learn the principle, but we have to apply the principle personally and individually.

325.   The process of learning a principle enables us to learn that principle with the help of an instructor. The way to look at it, we need to learn that principle, the instructor helps us learning that principle. Within the process itself and within the principle itself, the people who are learning the principle are considered to be students. It does not matter the way we say it or look at it, the people the instructor are helping to learn the principle are students. What is important here is that the instructor is helping us to learn the principle, but the instructor cannot learn the principle for us. That makes sense, if it was possible for the instructor to learn the principle for us, there will be no effort from us to learn that principle. At the same time, life may have existed in a different form and problems would not exist at all. By misunderstanding the process of learning and ourselves, it is possible for many of us to think that an instructor who helps us with the learning of a principle can learn the principle for us. During our analysis, if we identify an application or communication where people believe that an instructor who is

helping us learning a principle can help that principle for us, we have to analyze that communication/application to show that is not possible or practical. In this case we can analyze that communication/application to show that each of us or all of us must learn the principle personally and individually and we cannot rely on the instructor to learn the principle for us.

326.　　　Since the instructor who helps us with the learning of a principle cannot apply the principle for us, then that instructor cannot learn the principle for us. Since that instructor cannot learn the principle for us, then that instructor cannot understand the principle for us. Since each of us needs to learn that principle personally, each of us needs to understand that principle personally. Since all of us need to learn that principle personally and individually, all of us need to understand that principle personally and individually. Since the instructor cannot understand the principle for us, the instructor cannot determine our correctness. Since each of us need to understand the principle personally, only each of us who can determine our correctness personally. In other words, the instructor cannot understand the principle for us, the instructor cannot determine our correctness; but personally and individually we understand the principle, we can determine our own correctness personally and individually. During our analysis, if we identify a communication/application where some people think that an instructor can determine their correctness, we have to analyze that communication/application to show that the instructor cannot determine their correctness, but they can determine their correctness by themselves personally and individually.

327.　　　Related to the analysis guideline above, while the instructor cannot determine our correctness, nevertheless that does not limit communication in terms of questions and answers. While we are the only ones who can determine our correctness personally and individually, nevertheless the understanding of the principle of communication makes it possible to ask questions to the instructor and answer questions as well. This is not an analysis guideline.

328.　　　Since the instructor cannot learn and apply the principle for us, the instructor applies the principle for the instructorself and we apply the principle for ourselves personally and individually. Since we have to apply the principle for ourselves personally and individually and the instructor cannot apply it for us, we cannot look at the instructor's applications to execute our applications or do what we do.   In other words, the instructor's applications have nothing to do with our applications and our applications have nothing to do with the instructor's applications. We cannot look at what the instructor do to do the same thing. The principle itself is a separate entity from the instructor. We apply the principle to execute our applications; the instructor applies the principle to execute the instructor's applications. The instructor has the instructor's applications, we have our own applications. Once we try to look at the instructor's applications to do the same thing or look at the instructor's applications to execute our applications, we simply show that we do not understand the principle, the learning process, and know what an instructor is. During our analysis, if we identify a communication

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where some people look at an instructor's application to do the same thing or execute their functions, we should analyze that communication or application to help those people understand the principle and to show that it is not possible to do that and it does no make sense at all. In this case, we analyze the application to show that the instructor cannot apply the principle for them and they have to apply it for themselves and they cannot look at the instructor's applications to execute their applications.

329.   While our relationship enables us to care about others or care for each other, but that same relationship does not allow us to apply the principle for each other. The way to look at it, while I care about you or you care about me, but I cannot apply the principle for you and you cannot apply the principle for me. By misunderstanding the principle or our relationship, it is possible for many of us to think that because we care about each other, that relationship enables one to apply the principle for each other, although that is not possible. During our analysis, if we identify a communication/application, where it is being viewed that our caring relationship enables us to think that one can apply the principle for each other, we have to analyze that application/communication to show that even though we care about each other, but we cannot apply the principle for each other. Although you care about me and I care about you, but I cannot apply the principle for you and you cannot apply the principle for me.

330.   By understanding the analysis guideline above, since our relationship does not allow us to apply the principle for each other, that same relationship does not allow us as well to adjust an application for each other or adjust a function for the benefit of another. The way to look at it, while that relationship enables us to do things for each other, but that same relationship does not allow us to adjust an application for each other or for the benefit of another. While I care about you and I can do things for you, but I cannot adjust and application for you. While you care about me and you can do things for me, but you cannot adjust an application for me. It is important for us to understand that. By misunderstanding our relationship, it is possible for many of us to think that, because we are able to help each other that also allow us to adjust applications for each other. During our analysis, if we identify an application/communication where that is being viewed or applied, we should analyze that application to show that is not possible. In this case, we analyze that application to show that while our relationship allows us to care about each other or help each other, but that relationship does not allow us to adjust our application for each other. Since that view is being caused by misunderstanding of our relationship, in this case we analyze that application or communication to help people in that application or people in that communication understand our relationship.

331.   The process of learning a given principle enables us to learn that principle and apply it in what we do related to the level of our understanding of that principle. In other words, while we are learning that principle, it is possible for us to apply it little by little in what we do related to our understanding at that level.

Let's assume that we were not aware of that principle and we start learning it, in this case it is not possible for us to jump to the application of that principle without learning it. We have to start learning the principle first in order to start applying it. We have to learn and understand a given principle in order to apply that principle. It is not possible for us to apply a principle if we are not aware of it or have not learned it or started learning it yet. By misunderstanding the learning process of a given principle, it is possible for many of us to think that we can jump to the application of a principle without learning that principle. During our analysis, if we identify an application or communication where people think that they can jump to the application of a principle without learning that principle, we should analyze that application/communication to show that it is not possible to do so. In this case we analyze that application/communication to help those people understand that they have to start learning the principle in order to apply it and it is not possible for them to jump to apply that principle without learning it first.

332.   By understanding the analysis guideline above, we can see that our learning of a given principle cannot be skipped. In other words, all of us need to undergo the learning process of our parent principle. We cannot skip the learning process of our parent principle, since we need to learn the principle to apply it in what we do. During our analysis, if we identify an application/communication where some people think that they can skip the learning process of the principle, we should analyze that application/communication to show that all of us must undergo the learning process of the principle and it is not possible or practical to apply that principle without learning it first.

333.   By understanding the last two analysis guidelines above, if it was possible for us to apply a given principle without learning that principle, then our level of understanding would have been static. If it was possible for us to apply a given principle without learning that principle, it would have been possible for us to execute functions without being aware of that or have no control of that. If it was possible for us to apply principles that we have not learned, then our learning process would have been constant. If it was possible for us to learn a given principle without undergo the learning process, then we would have already learned that principle or being aware of it already. If it was possible for us to learn a given principle without undergo the learning process, then it would have been possible for us to be aware of a principle since birth or before birth. During our analysis, if we identify an application or communication where people think that they do not need to undergo the learning process, even though they are no aware of the principle yet and they want to apply the principle even though they have not learned it yet. We should analyze that communication/application to show that is not possible or practical for them to be aware of a principle without learning it and it is not possible as well for them to learn that principle without undergo the learning process.

334.		Since the principle is a separate entity from us, an instructor who helps us with the learning of the principle is also a separate entity from that principle. The instructor itself—instructorself—is not the principle. In this case, since the instructor is not the given principle, in this case we follow the principle not the instructor. Since the instructor is not the principle, in this case we follow the principle by applying it, but not the physical instructor. It is very important to understand that. By having an entity identification problem, it is possible for many of us to think and consider that the instructor is the principle and follow the instructor in term of learning that principle. During our analysis, if we identify an application or communication where it is being viewed that an instructor who helps us with the learning of a given principle is the principle, then we must analyze that communication/application to show that the instructor is not the principle and the principle itself is a separate entity from the instructor. In this case, we analyze that application/communication related to the identification of the actual entity to show that the actual principle is not the instructor and the instructor is a separate entity from the principle.

335.		By understanding the analysis guideline above, since the instructor is not the principle, what the instructor does is not the principle as well. Since the application of the instructor is not the principle, that actual application is a separate entity from the principle. In this case, we learn the principle not the application of the instructor. The application of the instructor is not the principle and we cannot follow it to learn the principle. By having a principle identification problem, it is possible for us to think that we can learn the principle by following the application of the instructor or what the instructor does, although that is not possible. During our analysis, if we identify an application/communication where it is being viewed that the application of an instructor who helps us with the learning of a principle is the principle and people try to learn and follow that application instead of the principle, then we must analyze that application/communication to show that the application itself is not the principle and we must follow the principle to learn it instead of following the instructor or the application of the instructor. The way to look at it, the instructor is not learnable; the principle is what learnable. We cannot learn the instructor, but we can learn the principle. In our analysis, we should point that out to help those people understand that we apply the principle, not the instructor. We cannot identify the application of the instructor as the principle. The application of the instructor or what the instructor does is not the principle.

336.		By understanding the last two analysis guidelines above, the instructor helps us with the learning of the principle, but the instructor does not make the principle. The way to look at it, since a principle cannot be made, the instructor who helps us with the learning of a given principle, does not make the principle and cannot make that principle. It is very important to understand that. While the instructor can help us with the learning of the principle, but that instructor cannot make the principle. By misunderstanding the aspects of a principle and by misunderstanding ourselves, it is possible for many of us to think that an

instructor who helps us with a principle makes that principle or can make that principle. During our analysis, if we identify an application or communication where people think like that, we should analyze that application or communication to show that the instructor does not make the principle and it is not possible for the instructor to make the principle. Since that view is being caused by misunderstanding the aspects of a principle, in this case we can analyze that application/communication to help those people understand what a principle is and the aspects of a principle.

337. Since the instructor is not the principle, then we believe in the principle, not in the instructor. Since the application of the instructor—what the instructor does—is not the principle then we believe in the principle but not the application of the instructor. In this case we think that we can apply the principle to execute a function, but not applying the instructor to execute a function. We cannot apply the instructor to execute a function, but we can apply the principle to execute a function. We cannot use the instructor in our application, it is not practical; but we can use the principle in what we do. By having an entity identification problem or having a principle identification problem, it is possible for many of us to think that we believe in the instructor or the application of the instructor. During our analysis, if we identify an application or communication where people believe in the instructor or the application of the instructor rather than in the principle, then we must analyze that application to show that we should believe in the principle not in the instructor or what the instructor does. In this case we analyze that application/communication to help those people understand the principle and its aspects and to show that the instructor and what the instructor does are not the principle.

338. By believing in a principle, we can apply that principle to execute our function. By believing in a principle, we can apply that principle to do what we do. By believing in a principle, we can apply that principle to execute our application. By believing in a principle, we feel confident that we can apply that principle to do what we do. By believing in a principle, we simply have confidence in that principle. During our analysis, if we identify an application/communication where people don't feel confident about a principle or the application of that principle, we should analyze that application/communication related to understanding of a principle. In order to have confidence in a principle, that principle must be understood. If we do not understand the principle entity, it is possible for us not to have confidence in a principle. In our analysis, we can analyze that application/communication to help those people understand the principle entity.

339. The people who are in an application execute that application for the benefit of the application itself. The people in an application execute that application for the benefit of that application in relationship to solve specific problem. People who are outside that application and who are not a part of that application expect that application to execute normally. The way to look at it,

while the people outside that application expect that application to execute normally, but people who are in that application execute that application for the benefit of the application, not for the benefit of people outside that application. It is very important to understand that. When we fail to understand that, it is possible for us to develop problems. During our analysis, if we identify an application where people—outside the application or inside the application—think that the application is executed for the benefit of people who are not in the application, we should analyze that application/communication to show that the application is executed for the benefit of the application in relationship to solve the underlined problem, rather for the benefit of people outside that application.

340.   By understanding the analysis guideline above, we can see that people outside that application expect that application to execute according to the understanding of the principle that application depends on. In other words, while those people are not in the application physically, but they expect the application to execute normally according to the principle. Again the application is not executed according to them, but according to the understanding of the principle that application depends on. During our analysis, if we identify an application where some people think that it should be executed according to them, it does not matter if those people are outside the application, we should analyze that application to show that the application must execute according to the understanding of the principle that application depends on.

341.   It cannot be our way; it can only be the principle's way. Since our application depends on our understanding of a given principle, that principle dictates us the way to execute that application. In this case, the execution of that application depends on the way the principle allows us rather than our way. Our understanding of the principle allows us to execute that application the way we understand that principle. By misunderstanding the principle, it is possible for some of us to think that we can execute an application our way or someone else way. During our analysis, if we identify an application/communication that tends to execute the way someone wants it, we must analyze that application/communication to show that it can only be executed the way the principle allows us to execute it. Since that happens because the principle is not understood, in this case we analyze that application/communication to help those people understand the principle.

342.   In our application, it is possible for us to use entities or external entities to help us execute that application. In our application, it is possible for us to use many external entities to help us execute the function of that application. What is important here is that those external entities we use in our application suppose to help us execute that application or the function of that application. Since the external entities we use to help us execute our application suppose to help us in the execution of that application, we want those entities to help us execute that application, rather than serving as a disturbance in that application execution. In other words, in the execution of our application, we use external entities that are

needed to execute that application. If an external entity is not needed, there is no need for us to use that external entity, since it acts as a disturbance and enables us to add more complexity to our application. That prevents us from executing our application properly to solve the problem our application intended to. During our analysis, if we identify external entities used in an application where those external entities are not needed to execute that application, we should analyze that application/communication related to the functions of those external entities. In this case, we analyze that application/communication to show that an entity used in our application must have a function. If the entity has no function, then it is not needed in our application. In our analysis, we should also point out the usage of external entities that are not needed in our application enables our application not to execute correctly. Those entities act as disturbance and prevent us from solving the problem our application intended to.

343.　　　Given that our application depends on our understanding of the principle, it does not matter how long it takes to understand the principle, since our application still executes based on our understanding of that principle. By understanding that, we can see our application takes our understanding of the principle into consideration, but not time. In other words, since we need to understand the principle to execute that application, it does not matter how long it takes us to understand the principle we cannot execute that application without understanding the principle. By misunderstanding the principle and the learning process, it is possible for many of us to think that our application depends on time rather than the principle and we can execute our application without understanding the principle. During our analysis, if we identify an application or communication where it is shown that our application depends on time rather than our understanding of the principle, we should analyze that application to show that we cannot execute that application without understanding the principle our application depends on. In this case, we show in our analysis that we should not execute our application based on time, but according to our understanding of the principle.

344.　　　Since our application depends on our understanding of the principle rather than time, our understanding of the principle does not depend on time as well. Since our application execution takes our understanding of the principle into consideration, rather time, our understanding of the principle does not take time into consideration as well. The way to look at it, we cannot push the learning of the principle related to time and relatively to our application execution, we cannot push our application as well if we do not understand the principle. During our analysis, if we identify an application/communication where the learning of a given principle tends to take time into consideration, we should analyze that application/communication to show that our learning of a given principle does not take time into consideration. In this case, we analyze that communication to show that we are not learning the principle because of time.

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345.   Since our application does not take time into consideration and our understanding of a given principle does not take time into consideration, during the execution of our application, we focus on the learning of the principle to execute our application rather than time. In other words, to enable the execution of our application, we always focus on the learning of the principle to enable the application execution. In this case, we do not focus on time, but on the learning of the principle. During our analysis, if we identify an application or communication where people focus on time rather than the learning of the principle to enable the execution of that application, we should analyze that application or communication to show that we should focus on the learning of the principle instead, since we must understand that principle to enable us to execute that application.

346.   Since our understanding of a given principle cannot be speeded up, our learning of a given principle cannot be speeded up as well. Since our learning and our understanding of a given principle cannot be speeded up, there is no entity that can be used to speed up that process. In other words, since both our understanding and our learning of a given principle cannot be speeded up, there is no entity that can be used to speed up our learning and our understanding of a given principle. During our analysis, if we identify an application or communication where people think that an entity—or physical entity—can be used to speed up our learning process, we must analyze that application/communication to show that it is not possible or practical. In this case, we perform the analysis whenever we identify an application or communication where that is being viewed or identified.

347.   By understanding analysis guideline number 62, 63, 64 and analysis guideline number 74, since each of us needs to understand the principle of communication and each particular type of communication has its own time, during our analysis it makes sense for us to reject a communication without saying why or providing any explanation. In this case, we analyze the communication internally and reject it without providing any explanation to the origin of that communication.

348.   Since a given communication already contains the principle, we expect that a given communication already undergoes some analysis. Since a given communication already contains the principle, we expect a person who communicates with us already analyzes his/her own communication. Related to the analysis guideline above, if a particular communication is rejected during our communication, it shows that communication did not undergo any analysis. In other words, if we reject a communication during our communication, it shows that the origin of that communication did not analyze that communication. To solve this problem, the person that communication belongs to, would need to learn the principle of communication and analyze the communication before communicate. For instance, that person would need to learn the principle of communication and analyze a sentence before repeating that sentence or write it

down.

349.   Since our understanding of a given principle is not static, as we keep learning that principle, we expect to make progress in understanding that principle. Since the principle of communication enables us to communicate relatively to entities that we identify without changing the aspects of those entities, it makes sense for us not to be negative or think negative about entities that we communicate about; since our communications about those entities depend on them rather than us. By being negative or think negative about entities that we identify, we simply retard ourselves in learning the principle. In other words, since the principle enables us to communicate properly about entities that we identify, by thinking negative about those entities, we simply retard our progress in learning the principle. It is very important for us not to think negative or feel negative about entities. When we do that, we simply hurting ourselves. When we feel negative or feel negative about entities that we identify, we simply hurt ourselves in learning the principle.

350.   Since information about an entity depends on that entity, then the natural value of that entity also depends on that entity. Since information about an entity depends on that entity, the fundamental value of that entity also depends on that entity. We define the natural value of that entity as the fundamental value of that entity. During our analysis, when we identify an entity, it makes sense for us to understand the natural value of that entity. During our analysis, when we identify an entity, it makes sense for us to understand the fundamental value of that entity.

351.   Since information about an entity depends on that entity rather than us, the natural value of that entity also depends on that entity. In this case, we cannot assign a value to that entity, since that entity already has its own natural value. Since information about an entity depends on that entity rather than us, when we identify an entity, we cannot change the fundamental value of that entity by assigning another value to it; it is not possible or practical. During our analysis, if we identify a communication or application where an entity is identified and its natural value tends to be changed, we should always analyze that communication or application related to the fundamental value of that entity.

352.   Since our negative feeling retards us in our learning and our understanding of the principle, our negative feeling also limits us in applying the principle in our application. Since our negative feeling retards our progress in learning the principle, our negative feeling also limits our application. Related to the analysis guideline number 97, it makes sense not to let our negative feeling drives our application. The way to look at it, since our application depends on our understanding of the principle, our communication related to the application of the principle is what drives our application. When we let our negative feeling drives our application, we simply limit ourselves and retard our learning and our understanding of the principle. In this case, we also limit our application. Another way to say it, by thinking negative or being negative, not only we retard

ourselves in learning and our understanding of the principle, but we also limit our application.

353. Since the natural value of an entity is what count for that entity, it is very important for us to always consider natural value of an entity and not the claimed value. Since the natural value of an entity is what important to us, it is always good for us to take that value into consideration rather than the claimed value of that entity. During our analysis, we should always think about entities in terms of their natural values. During our analysis, we should always look at entities in term of their fundamental values and disregard any claimed value.

354. An existing entity does have a fundamental value or natural value attached to it and that value cannot be changed by us. An identified entity does have a fundamental value and that natural value cannot be changed by us or cannot be changed by our communication. We have to respect that value and take it into consideration. When we don't respect that value, we simply show that we do not understand that entity or know what it is. Once we disregard the fundamental value of an entity, we simply provide another value to it or claim another value for it. During our analysis, we should always analyze an entity to determine whether the value attached to that entity is natural or claimed. If that value is claimed, then we show that in our analysis. We should also emphasize on the natural value of that entity. The way to look at it, if we identify an application or communication where the natural or actual value of an entity is being disregarded, we should always analyze that application or communication related to the actual or natural value of that entity.

355. We provide a function in life to solve a problem that needs to be solved. If the problem that needs to be solved by a function that we provide does not exist, it does not make sense for us to provide that function. If the problem that needs to be solved by that function does not exist, that function should not exist at tall. During our analysis, it makes sense for us to look at functions in terms of problems they solve and whether they are needed at all.

356. If we try to provide a function in life to solve a problem that does not exist, at some point of time it makes sense for that function existence to be ceased. If we try to provide a function in life to solve a problem that does not exist, it makes sense for that function to fail at some point of time. During our analysis, if we identify a function that fails, then it makes sense for us to analyze that function or application related to the problem it tends to solve. If we find that the function does not solve any problem, then it is natural for it to fail or cease to exist.

357. Since a function that we provide in life is to solve a problem that exists, if the problem does not exist or the function fails to solve that problem, then we should not force that function to exist. In other words, if the function does not solve an existing problem or the function fails to solve an existing problem, it is

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natural for that function to fail or cease existence. In this case, we should not force the function to exist, since it fails naturally. During our analysis, if we identify a function or application that fails, we mean a function that fails to solve a problem; we should always analyze that function to determine whether it is needed or solve the problem it intended to.

358.   By understanding the last four analysis guidelines above, the way to look at it, if the function that we provide in life does not solve any problem, then that function has no value. If the function that we provide in life solves no problem, then that function has no natural value. If we provide a function in life to solve a problem and that function fails to solve that problem, then that function has no fundamental value. During our analysis, if we identify a function or application that fails to solve a problem, then we should analyze that application or function related to the natural value of that function. In this case, since the function fails to solve the problem it intended to, then that function has no real value. In this case, we should analyze that function to show that it is natural for it to fail, since it has no value or real value.

359.   Since our application depends on our understanding of the principle, that principle serves as the basis of our application. In other words, we rely on the understanding of that principle to execute our application then that principle serves as the basis for that application. It is not possible for us to execute that application without that basis. To better understand that, it is always good to think it like this. The principle itself can be viewed as a table which is a place and our application is what we put on the table. Since the table itself is a surface that we use to place our application, without that surface the application itself does not exist or has no surface. It is very important for us to understand that during our analysis and our communication.

360.   By understanding the analysis guideline above, only the principle entity can be served as the basis for our application. No other entity can be served as the basis for our application. During our analysis of an application, it makes sense for us to think about the principle as the basis and disregard any other entity that can be claimed as the basis because of misunderstanding. In this case, if we identify another entity that is claimed as the basis, then we analyze that application to show that entity is not the basis and cannot be considered as the basis for that application.

361.   By understanding the analysis guideline number 123, we have learned that the problem that we need to solve cannot be solved instantly, but as we start learning the principle at some point of time, we expect to solve that problem. From analysis guideline number 318 we have also learned that our level of understanding is not static, so as we keep learning the principle our level of understanding increases accordingly. From the same analysis guideline we have learned that the starting of our application is very important and we have to take it seriously. By understanding the overall explanation, we can see that within our

application the problem that we need to solve is considered to be the destination of that application. The way to look at it, we start our application by trying to solve a problem and the solution entity is considered to be the destination of that application. It is very important to understand that entity, since it helps us focus in our application. During our analysis, it is always good for us to think about that entity.

362.　　　By understanding the analysis guideline above, we have seen that the destination of our application is very important to us, since it helps us focus to solve the problem our application needs to solve. Since the destination of our application enables us to focus in our application, it is very important for us to have it in order for us to be successful in our application. Without a destination, it is possible for our application to fail or fail to solve the problem it intended to. Since our application depends on the principle, it is not possible for our application to have a destination without understanding the principle. During our analysis, it is very important for us to identify or determine whether or not an application has a destination. Since without understanding the principle it is possible for our application not to have a destination, during our analysis it is possible for us to ask whether or not an application has a destination.

363.　　　If our application has a starting point, it must have an ending point. If our application has a destination, it must have a direction. If our application has a starting point and an ending point, it must have a direction. If our application has a starting point and a destination, it must have a direction. Usually we follow a principle to execute our application, that principle that we follow and the understanding of that principle is being viewed as the direction of our application. Without understanding that principle, our application has no direction. The way to look at it, an application without a destination is an application without a direction. During our analysis, it is important for us to point out and ask question about the direction of our application or whether or not that entity exits.

364.　　　By understanding the last three analysis guidelines above, when we cannot identify those entities in our application, we simply show that we don't know what we are doing. During our analysis, it makes sense for us to identify those entities and ask questions when we think they do not exist in our application or cannot be identified.

365.　　　By understanding analysis guidelines number 360, 361, 362, 363, and 364, since an application without a fundamental value should fail related to time, an application without a direction and a destination should fail as well related to time. The way to look at it, since the direction and the destination of an application enable us to focus to solve the underlined problem, related to that, the direction and the destination of our application also add value to our application. In other words, the direction entity, the destination entity, and the basis entity are related to the value of our application. Without those entities, our application should fail. During our analysis, if we identify an application that fails, it is

always good for us to analyze that application/function related to the existence of those entities in relationship to the fundamental value of that application. In this case, during our analysis, we can ask question whether or not those entities exist related to the fundamental of that application.

366.   An entity is identified by what it is, not what we think it is. If we identify an entity by what it is rather than what we think it is, then we identify the natural value or the fundamental value of that entity. In terms of functions that we provide in life or applications that we execute to solve specific problems, we should execute those applications or identify those functions by what they are. When we do that, it is possible for us to identify the fundamental values of those functions. If we identify those functions by what we think or execute those applications by what we think rather than what they are, it is possible for us to misidentify them or misexecute them. The way to look at it, a function or application is to solve a specific problem. Since we misidentify that application/function, we also misidentify what it should do. In this case, the function of the application or the application itself is already misidentified. Since the application/function has been misidentified, it is impossible for that application to solve the problem it intended to. During our analysis, we should always analyze applications/functions by taking them for what they are, not what we think they are.

367.   Since a function that we provide in life has a natural or fundamental value attached to it, then that function is valid. In other words, since the function has a fundamental value, then that function is valid according to the principle entity. Usually we use the principle entity to validate that function. By using the principle entity, we can identify the fundamental value of that function; we can also determine if the function is valid or not. During our analysis, if we identify a function or an application, then we can use the principle entity to validate that function/application and determine the natural value of that function/application.

368.   By understanding the analysis guideline above, we can see that if a function is valid, it must have a fundamental value. As well as if a function has a fundamental value attached to it, it must be valid. It is not possible for a function to be valid without having a fundamental value. It is not possible as well for a function to have a fundamental value if it is invalid. Since we use the principle entity to both determine the value of a function and validate it, during our analysis, we should always look at functions or applications in terms of both their fundamental values and their validations.

369.   The function that we provide depends on our understanding of the principle individually. In this case, if we execute a function to provide a service or produce an entity, that function depends on the understanding of the principle of the people who work to execute that function. Since the principle cannot be learned and understood by someone for someone else, the execution of that function depends on the understanding of each person who works to execute the

function. It is always good to think it is this way, rather than the other way around. It is very unproductive when we think that a function that we provide depends on the understanding of the people who do not work in that application or people who are not part of that application. When we think like that, we simply develop problem. During our analysis, if we identify an application where people think that the function of that application depends on people outside that application or depends on the understanding of people who are not in that application, we must analyze that communication to show that in an application, the function of that application always depends on people who are in that application or part of that application.

370.   By understanding the analysis guideline above, we should always think that in an application the people who work in that application have responsibility to execute that application. Since the application depends on the understanding of the people in that application individually, those people are responsible to execute that application successfully. People who are not in that application or people outside that application cannot execute that application for people in that application. That makes sense, since the principle the application depends on cannot be learned by the people outside that application for people in that application, it is not possible for them to execute that application for people in that application. During our analysis, if we identify an application or communication where that is misunderstood, we should always analyze that application or communication to show that is not possible.

371.   By understanding the two analysis guidelines above, when we identify a problem, we should always think about the people who provide functions in live to solve specified problem. In this case, if we identify a problem, we can think about the responsibility of the people who provide functions to solve the identified problem. In this case, during our analysis we can ask questions: What is the function of the application provided by those people? What is the function of that application? If the function is to solve the problem, does it solve the problem? If the function is provided in life to solve an identified problem, does it solve the problem? What is the function of the people? What is the function of the people in that application?

372.   By understanding the last three analysis guidelines above, it makes sense for us not to make functions that we are not a part of depend on us in term of execution. For instance, if we are not a part of an application, it is not good for us to show that application depends on us to execute. In other words, if a person is not a part of an application, it is not good for that person to show that application depends on him/her for execution. During our analysis, if we identify a communication or application where this is being viewed, we must analyze that communication or application to show that that is not possible.

373.   By understanding the last four analysis guidelines above, we can see that in an application, the people in that application assume the responsibility to

execute that application or execute it successfully. People outside that application cannot assume the responsibility to execute that application. For instance, if *Person One* is a part of *Application One* or works in *Application One*, then *Person One* has responsibility to execute *Application One* successfully. As well as, if *Person Two* is in *Application Two*, then *Person Two* has responsibility to execute *Application Two* successfully. *Person One* cannot assume the responsibility to execute *Application Two*. As well as, *Person Two* cannot assume the responsibility to execute *Application One*. During our analysis, if we identify an application/communication, where people who are not in an application try to assume responsibility to execute that application, we should analyze that communication related to the responsibility of people in that application. In this case, we analyze the application to show that the responsibility of the people in that application is to execute the application successfully.

374.   The learning of a given principle enables us to learn that principle, then understand it, then use it in what we do. In this case, we can see first, we learn the given principle, and then we apply it in our application, which is related to our understanding of that principle. It is not possible for us to apply a principle properly in what we do, if we have not understood that principle. It is not possible for us to apply a given principle properly, if we have not yet learned that principle and understood it. During our analysis, if we identify an application or communication, where a given principle tends to be applied without being learned, we must analyze that communication/application related to the learning and the understanding of that principle.

375.   By understanding the last six analysis guidelines above, we can see that personal responsibility is taken into consideration in our application execution. In other words, in order for us to assume the responsibility of our application execution, we have to take personal responsibility into consideration. In this case, if people in an application assume or have responsibility of that application execution, then those people have and assume personal responsibility to execute that application. In this case, in that application if *Person One* has *Function One* and *Person Two* has *Function Two*, then *Person One* is responsible to execute *Function One* or has personal responsibility to execute *Function One*. As well as, *Person Two* is responsible to execute *Function Two* or has personal responsibility to execute *Function Two*. During our analysis, if we identify an application/communication where personal responsibility is not taken into consideration, we must analyze that application/communication related to personal responsibility of people in that application who execute the application. In this case, we analyze the application/communication related to personal responsibility of each person in that application.

376.   By understanding the analysis guideline above, it is very easy for us to see that our personal responsibility is attached to our feeling. The way to look at it in an application, if we feel that we have personal responsibility to execute that application; then we have responsibility to execute that application. As well as, if

we feel that we do not have responsibility to execute that application, then we don't have responsibility to execute that application. In other words, if the people in an application feel responsible to execute that application, then they have personal responsibility to execute that application. At the same time, if they do not feel responsible to execute that application, then they do not have personal responsibility to execute application. Related to the analysis guideline above, if in *Application One*, *Person One* feels responsible to execute *Function One;* then *Person One* has personal responsibility to execute *Function One*. As well as, if in *Application Two*, *Person Two* feels responsible to execute *Function Two*; then *Person Two* has personal responsibility to execute *Function Two*. In this case, *Person One* has responsibility to execute *Function One*, where *Person Two* has responsibility to execute *Function Two*. It is not possible for *Person One* to execute *Function Two* for *Person Two*. As well as, it is not possible for *Person Two* to execute *Function One* for *Person One*. When *Person Two* believes he/she can execute *Function One* for *Person One* and *Person One* feels he/she can execute *Function Two* for *Person Two*; then we no longer feel responsible and have personal responsibility. When that happens, both *Application One* and *Application Two* should fail. During our analysis, if we identify an application/communication where personal responsibility is not taken into consideration, then we should analyze that application/communication related to personal responsibility of the people in that application.

377.   Given that entities do have functions, it is not possible for us to provide more functions to an entity than the actual function of that entity. The way to look at it; since entities do have functions, we cannot assign functions to entities. By misunderstanding aspects and functions of entities, some of us may think that we can provide functions to entities or provide more functions to entities. During our analysis, if we identify a communication where people think that they can provide more functions to an entity, we should analyze that communication related to the actual function of that entity. Since the error is caused by misunderstanding aspects and functions of entities, in this case we analyze that communication related to understanding aspects and functions of entities. This is the same as saying that, we analyze that communication to help understanding aspects and functions of entities.

378.   Usually we identify the relationship between two entities, but we don't make the relationship between two entities. By misunderstanding entities, aspects of entities, and relationship between entities, some of us may think that we can make relationships of entities rather than identifying relationship of entities. During our analysis, if we identify a communication, where people think that they make relationships rather than identifying relationships, we should analyze that communication related to understanding entities and aspects of entities. In this case, we analyze that communication to help understanding entities, aspects of entities, and relationship of entities.

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379.   The relationship between us or between each other cannot be made, it can only be identified. Since the principle is what is what relates us to each other and the principle cannot be made, our relationship cannot be made as well. Since we can only identify the principle, we can only identify our relationship. By misunderstanding the principle, it is possible for us to think that we can make our relationship. During our analysis, if we identify a communication or application where people think that they can make our relationship, we can analyze that application/communication to show that our relationship cannot be made. Since the people who think that do not understand the principle and our relationship, in this case we analyze that communication/application related to understanding of the principle or to help understand our relationship.

380.   By understanding analysis guidelines number 11, number 21, and number 40 we can see rather than committing error in communication; sometime it is much better to just disregard a communication. The way to look at it, we use the principle to enable us to analyze a given communication. In this case, we cannot disregard the principle in our analysis.

381.   By understanding analysis guidelines number 74 and number 126; since we cannot learn and understand a given principle for each other, it is not possible for us to understand a given principle according to someone understanding. The way to look at it, a person understand a given principle according to his/her understanding of that principle, not according to someone else understanding. I understand a given principle according to my understanding of that principle; you understand a given principle according to your understanding. While an instructor can help us understand a given principle, however we do not understand that principle according to that instructor understanding. The instructor understands that principle according to himself/herself; we understand that principle individually according to ourselves. It is not possible for the instructor to understand the principle for us. During our analysis, it is important for us to think that it is not possible for us to understand a principle according to other people understanding of that principle.

382.   A function that executes depends on each person who executes that function. By understanding the above analysis guideline, assume that our main function includes the following function.
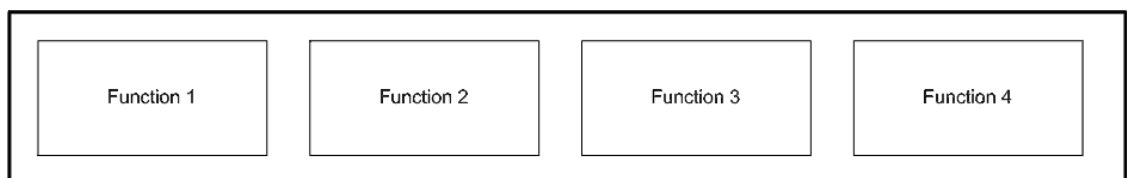
Where *Function 1* is the function of *Person 1* and *Function 2* is the function of *Person 2* and *Function 3* is the function of *Person 3* and *Function 4* is the function of *Person 4*. In this case, *Function 1* is executed according to the understanding of *Person 1*, where *Function 2* is executed according to *Person 2*

understanding of the principle and so forth. By understanding that, we can see that *Function 1* is not executed according to *Person 2* understanding of the principle and *Function 2* is not executed according to *Person 1* understanding of the principle. Since *Person 1* cannot understand the principle for *Person 2* and *Person 2* cannot understand the principle for *Person 1*, then it is not possible for the function executed by *Person 1* to be executed according to the understanding of the principle of *Person 2* and it is not possible for the function executed by *Person 2* to be executed according to *Person 1* understanding of the principle. The way to look at it, since we cannot learn and understand the principle for each other, it is not possible for us to execute our functions according to our understanding of the principle for each other. During our analysis, if we identify and application or communication where some people think that a function that a person executes can execute according to another person understanding of the principle, rather than according to the understanding of the principle of the person who executes the function, then we must always analyze that communication or application to show that one cannot understand the principle for each other therefore one cannot expect a function that one executes to be executed according to others understanding of the principle.

383.   Since one cannot understand the principle for each other and one cannot execute a function according to each other understanding of the principle, then it is not possible for one to assume the execution of a function for each other. The way to look at it, related to the analysis guideline above, if *Person 1* is not in the application where *Function 1* is not the function of *Person 1*, then *Person 1* cannot assume the execution of *Function 1* or the execution of that application. That makes sense, since *Person 1* is not a part of that application. Let's assume two separate applications, where we have *Person 1* in one and *Person 2* in the other. In this case, *Person 1* has his/her own function in *Application 1*, where *Person 2* has his/her function in *Application 2*. In this case, *Person 1* cannot assume the execution of the function of *Person 2* and *Person 2* cannot assume the execution of the function of *Person 1*. The function of *Person 2* executes according to the understanding of the principle of *Person 2* and the function of *Person 1* executes according to the execution of the principle of *Person 1*. During our analysis, if we identify an application or communication where a person that is not in that application tries to make a function of that application executes according to him/her, we should always analyze that application to show that; since we cannot understand the principle for each other, in an application it is not possible for one to understand the principle for someone else or someone outside that application or who is not in that application. In other words, since the person who is not in that application cannot understand the principle for the person in that application, it is not possible for the person in that application to execute the function according to someone outside that application.

384.   Since it takes time for us to learn a given principle, it is not possible for us to execute our application instantly. In this case, the execution of our application depends on our understanding of the principle. Since we cannot understand

instantly the principle our application depends on, it is not possible for us to execute that application instantly. The way to look at it, at the time we want to do what we need to do, it is not possible for us to do that instantly. Since our application is a function of our communication; since our application cannot be executed instantly at the time we need to do what we want, it makes sense for us not to communicate in a way to show that our application can execute instantly. Since our application cannot be executed instantly, when we communicate to show that our application can execute constantly, we simply commit errors and develop problems. During our analysis, if we identify an application or communication where it is shown that we can execute our application instantly or do what we want to do instantly, we should always analyze that communication or application related to the understanding of the principle. The reason some of us may think that our application can execute instantly, because of lack of understanding of the principle. In this case, we analyze that application or communication related to the understanding of the principle. In our analysis we can show that the principle is not understood and it cannot be understood instantly.

385. Since what we do is related to what we think; for instance we interact with an entity according to that entity, but if we misunderstand that entity, we simply interact with it according to our misunderstanding of that entity. In this case, we view that entity according to the way we think about it. Since misunderstanding of that entity enables us to commit errors and develop problems, in an application or communication, if we identify the misunderstanding of an entity, it makes sense for us to analyze that application/communication related to understanding of entities. For instance, if a person commits an error because that person does not understand an entity, it makes sense for us to analyze that application/communication to help that person understands the underlined entity. In our analysis, we can ask questions. How does that person view the entity? How does that person understand the entity? Does that person understand the entity? The way to look at it, the entity is being misunderstood; we help with the understanding of the entity.

386. Since we are present at separate locations, we execute our functions at the locations we are currently present. By understanding our aspect, it is not possible or practical to execute a function at a location where we are not currently present. When we try to do that, we simply commit errors and develop problems. During our analysis, if we identify an application or communication where some people try to execute a function at an area where they are not present, we must analyze that application/communication to show that it is not possible or practical.

387. By understanding the analysis guideline above, we have learned that it is not possible or practical to execute a function at an area where we are not present. Nevertheless, since our relationship and our aspect enable us to work together, it is possible for us to recognize the function of other people in the areas where they are present. In this particular case, while we cannot execute functions for people

outside our present locations, but it is possible for us to work together where each of us recognize our own function in our application and also the functions of others in applications where we are not a part of. During our analysis, if we identify an application/communication where some people try to execute a function at a location where they not currently at, then we can analyze that application/communication related to the function of the people at the other location and also the understanding of the function of the people who try to execute that function—we mean the understanding of the application those people are currently a part of. The way to look at it, people in *Application One* at *Location One* tries to execute functions for people in *Application Two* at *Location Two*. Here we analyze the application/communication to determine whether the people at *Location One* understand the application they are currently a part of and also whether they understand as well the application at *Location Two*. Since this happens because of lack of understanding of the principle, in this case we can analyze that application/communication to help those people understand the principle as well.

388.   Usually we identify a given principle. It is not possible or practical for us to make a principle. The way to look at it, we identify a principle; we then learn it and understand tit. When we misunderstand the principle entity and ourselves, it is possible for some of us to think that we can make principles. In our analysis, if we identify an application/communication where some of us show that they can make principles, we then can analyze that application/communication to show that it is not practical or possible to make principles. The way to look at it, the reason some of us think that we can make a principle or a guideline for other to follow, because we do not understand ourselves and the principle entity. During our analysis, it makes sense for us to help people who think like that understand themselves and the principle entity. In this case, we help them understand who they are and a principle is.

389.   Given that our application is a function of our communication; it makes sense for us to emphasize ourselves in the communication that enables our application to execute rather than the place or the location of our presence. The way to look at it, our application is a function of our communication, not a function of place or location. For this reason, we emphasize on the communication or the correctness of the communication that enables the execution of our application. During our analysis, if we identify an application/communication where people emphasize on place/location, we then can analyze that application/communication to make sure they emphasize on the communication, not the place or location.

390.   Since the execution of our application depends on our understanding of the principle, the principle dictates us in our application. While we use the word dictate here for the purpose of analysis only, it is always good to use the word guide or guided instead. The way to look at it, since we depend on the principle to help us execute our application, the principle guides us in our application.

Given that it is not possible for us to understand the principle for someone else, it is not possible for one to dictate each other for the execution of an application. During our analysis, if we identify an application/communication where it is shown that the execution of that application depends on other people rather than the understanding of the principle of the people in that application who are being guided by the principle, we must analyze that application to show that it is not possible for one to understand the principle for each other. Since we depend on the principle to execute our application, the principle guides us to execute that application, rather than being guided by someone else. It is not possible for one to guide each other, but it is possible for each other to be guided by the principle.

391.   Naturally, we get flagged by our parent when we commit an error. It is always better to say that, naturally we are flagged by our parent when we commit an error. The way to look at it, from our parent understanding of the principle or from the principle itself, we have been identified that we commit an error. In this case, we are identified from the principle or by our parent that we do not understand the principle. To help us with the understanding of the principle and to prevent further error, it makes sense for us to recognize that the error is committed, so feedback can be given to enable the correction. To prevent further error and to help us with the understanding of the principle, it is important not to disregard the error or lets us go without identifying it or providing feedback. During our analysis, if we identify an error in an application/communication, it makes sense for us to identify that error and provide feedback to enable the correction. It is not productive to disregard the error and not providing feedback.

392.   Given that we are related to each other by the principle, the principle itself enables us to identify that relationship. By applying the principle in what we do; when we work together, we use the principle to do so. In other words, the fact that we are related to each other by the principle, the principle itself enables us to work together. It is not possible for us to work together or work together properly without understanding the principle that relates us to each other. It is not possible for us to work together efficiently, without understanding the principle that allows us to do so. It is not possible for us to work together without identifying the principle that enables us to do so or connects us together. When we try to work together without understanding our relationship, we simply show that we cannot identity the relationship that enables us to work together. During our analysis, if we identify an application or communication where people try to work together without understanding the principle or relationship of each other, we must analyze that application or communication to help understanding the principle and our relationship.

393.   Given that we cannot learn the principle instantly, it is not possible for us to solve a problem instantly. By misunderstanding that, we simply develop problems. In this case, let's assume that we develop a problem, because we think we can solve a problem instantly. It is not possible to solve this problem instantly, since we cannot learn the principle that enables us to do so instantly.

The way to look at it, if we identify a problem, it is not possible for us to solve that problem instantly, but we can learn the principle related to time to solve that problem. During our analysis, if we identify an application or communication where people think that an identified problem can be solved instantly, we must analyze that application/communication to show that it is not possible. In this case, we analyze that application/communication related to the understanding and the learning of the principle that enables the solution of that problem.

394.   To prevent the continuity of error, when we identify an error in a communication, it is important for us to provide feedback immediately. In this case, during a communication if an error is committed and identified, it is always good to provide feedback immediately, rather than continue that communication with the error. The way to look at it, to enable us to understand the overall communication, if we divide that communication into several parts and we first identify a part that contains error, then it makes sense to identify that error then correct it. By doing so, we provide feedback to enable the understanding of the overall communication, rather than wait for the whole communication to be completed later. In other words, we make sure the part that contains error is corrected and understood before continuing farther.

395.   Related to the analysis guideline above, since our application is communication driven, it does not make any difference. For instance, if we identify a problem in a part of our application, it is always good to correct it immediately before going to other parts of that application. The same as, if we identify an error in that application at the beginning, it is always good to correct that problem before executing that application or wait until the execution of that application for the correction of that error. During our analysis, when we identify an error in an application, it is always good to analyze that application related to the exact time that error was committed. For instance assume that the error was committed at *Time One*, and then at *Time Two* we identify the error. Then when we analyze that application, we can emphasize ourselves related to the identification of the error at *Time One*.

396.   We depend on the principle to execute our functions. For instance, assume that *Person One* executes *Function One*, then *Person One* depends on the principle to execute *Function One*. In this case, *Function One* is executed by the application of the principle by *Person One*; where the application of the principle depends on the understanding of the principle by *Person One*. Let's assume that *Person One* misunderstand the principle and execute *Function One* with error, then the resulting function or the result of that application depends on the misunderstanding of the principle by *Person One*. In this case, the misunderstanding of the principle or the misapplication of the principle caused *Function One* to execute with error. Since *Person One* depends on the principle and the principle is independent, the error in the execution of *Function One* takes *Person One* misunderstanding of the principle into consideration rather than the understanding of a person who does not execute *Function One*. The way to look

at it, the error committed by *Person One* in the execution of *Function One* does not take the presence of another person into consideration. Disregard if another person is present or not, the function still executes with error. In other words, since one cannot understand and learn the principle for each other, the misunderstanding of the principle that results to error in a function execution or application does not care about the presence of others. The way to look at it, if another person is present or not, *Person One* still does not understand the principle and execute *Function One* with error. During our analysis, if we identify an application where a function is executed with error, it makes sense for us to analyze that application/communication related to the understanding of the principle of the person who commits the error. Since the principle cannot be understood by someone for someone, in this case it is good for us to analyze that application/communication to help the person who commits the error understands that the error is still committed disregard if others are present or not.

397.   From the analysis guideline above, we have seen that an error that is committed in a function execution does not take into consideration the presence of others in term of understanding the principle by the person who commits the error. In this case, it is always good for the person who commits the error to think that the error is committed, rather than thinking that it is committed because of the presence of others. For instance, if a person commits an error without the presence of others, it is still an error as well as if that person commits an error with the presence of others. It is always good for us to feel that we commit an error, disregard if others are present or not. During our analysis, if we identify an application/communication where some people feel that the errors they commit are not considered being errors since others are absent when they commit them, we should analyze that application/communication related to the understanding of the principle. In this case, we analyze that application/communication to show that it does not matter if others are present or not, they still commit the errors. Since they think like that because they do not understand the principle to enable them to execute the function properly, in this case we analyze the application to help them learn and understand the principle to enable them to execute functions properly.

398.   Our understanding of the principle takes feedback into consideration; it also takes our responsibility as well. In other words, our understanding of the principle takes both feedback and responsibility into consideration. In this case, we are responsible to apply the principle and to provide feedback to enable the correction of errors and to prevent errors as well. To better understand what we have just said, it is always good to take it like this. Since our understanding of the principle takes both feedback and responsibility into consideration, it is always good for us to show that in our application and our communication. For instance, if we are communicating with someone and we feel that the person has little or no understanding of the principle of communication, it is always good for us not to communicate in a way to enable that person to commit errors in communication or commit more errors in communication. It is always good for us to understand

that. We should always think about that during our analysis and our communication.

399.   By understanding the analysis guideline above, we have seen that it is not good during a communication to enable a person to commit errors or commit more errors. Since our application is communication driven; as well as in a given application, it is not good for us to enable further error in that application. It is also not good to for us to allow any error to commit in that application. In terms of our communication, our responsibility is always to have an error free communication. In order for that to happen, everybody who is in that communication or part of that communication must not commit any error. Since our responsibility is to have an error free communication, so it can be understood; it is always be in our advantage not to enable others from committing errors in that communication. During our analysis, if we identify a communication where a person enables another person to commit error in that communication, we should always analyze that communication related to the responsibility of the person in that communication and his/her understanding of the principle. In this case, in our analysis we can ask questions, whether the person who enables others to commit error in communication understand the principle of communication. Does that person understand the principle of communication? Does that person understand communication?

In term of our application, since our overall objective is to enable our application to execute without error; if we identify an error in an application that is caused or enabled by another person, disregard if that person is in that application or not, it is always good for us to analyze that application related to the responsibility of that person. In this case, we can analyze that application to determine whether or not that person understands the principle. When we analyze that application, we can ask questions. What is the responsibility of that person? Does that person understand the principle?

400.   Since the function of an entity cannot be assigned to another entity, the function of an entity cannot be negated as well. Since the function of an entity cannot be assigned to another entity, the function of an entity cannot be viewed as negative. In other words, if *Entity One* has *Function One*, in this case *Entity One* always has *Function One*. Since *Function One* is the function of *Entity One*, *Function One* cannot be viewed as negative or as a negative function. That makes sense, since the view of *Function One* as a negative function would deassigned *Function One* from *Entity One*, where *Function One* would not be viewed as the actual function of *Entity One*. During our analysis, if we identify a communication/application where the function of an entity is viewed as negative or tended to be viewed as negative, it is always good for us to analyze that communication/application related to the actual function of that entity. Since the actual function of the entity is positive, that function cannot be negative or viewed as negative. Since this is being viewed as an entity identification problem, in this case we also analyze the application or communication related to understanding

entities and function of entities.

401.   By understanding the analysis guideline above, since the actual function of an entity cannot be negative or viewed as negative, it is always good for us to preserve the aspect of an entity during our communication. In this case, during our communication about an entity, we preserve both the aspect of that entity and the function of that entity. During our analysis, if we identify an application/communication where people tend to negate the aspect of an entity or view the aspect of an entity as negative, we must analyze that application/communication related to the actual aspect of that entity. Since the actual aspect of that entity is positive, it is not possible or practical for us to view it as negative. In this case, we analyze that communication/application to help understanding the actual aspect of the actual entity and to show that it cannot be viewed as negative.

402.   Given that people are personally represented, the communication of a person in a group should not take the whole group or everybody in that group into consideration. The way to look at it, let's assume that in a group we have a fixed number of people and the function of the group is to solve an identified problem for instance. Since the people in the group themselves are independent, a person in the group does not represent the whole group or everybody in that group or people who are not in the group. In this case, the communication of someone in that group does not represent the others and should not represent the others, since we cannot be represented by others. In this case, if *Person One* in the group communicates, that person communication does not represent the communication of *Person Two* in the group or someone who is not in the group. It is very important for us to understand that, when we fail to understand that, we simply show that we do not understand ourselves and the principle. During our analysis, if we identify a communication where people think that the communication of someone in a group represents the whole group or other people in the group or outside the group, we should analyze that communication related to the understanding of the principle, ourselves, and our aspect.

403.   By applying the principle, we simply follow the guidelines. It is very important to know the relationship between guidelines and principles. By being principle dependent, we depend on a given principle to execute our applications. Once we apply a principle to execute an application, we automatically follow a guideline. The fact that we are principle dependent, we think about principles, but not guidelines. In other words, in our mind, we usually think abut principles, but not guidelines. We have principles in our mind, but not guidelines. In this case, we think about the existence of a principle, but not the existence of a guideline. For instance, during our analysis of a communication/application, we think about the principle that enables us to analyze that communication/application. We do not think about the guidelines. The guideline simply exists when the existence of the principle is absent. The existence of the principle is what enables the analysis. In term of the existence of a guideline, if we identify a communication where the

existence of the principle cannot be identified, then we can refer to an appropriate guideline to remind about the existence of the principle. Usually a guideline exists to remind us about the existence of a given principle. It is always good for us to know that.

Guidelines do not exist without principles, but principles exist without guidelines. In other words, by understanding a given principle, we should always think that a guideline does not exist, since we do not think about a guideline to do what we do, but we think about a principle to do what we do. In our analysis, when we identify a communication/application that deals with guidelines that must be followed, we should always analyze that communication/application related to the existence of the principle instead. Usually we concern about guidelines when the principle is absent. Since having an entity identification problem enables us not to identify principles, for those who have no clue what a principle is, may find it easier to make guidelines rather than leaning and identifying principles. In this case, it may be possible for us to identify a lot of entities that claim to be guidelines. Whenever we identify such entities in a communication, we should always analyze that communication related to the actual existence of the principle. Since that happens because of lack of understanding of what a principle is, in this case we analyze that communication/application to help those people understand what a principle is and the relationship between themselves and a given principle.

404.   By understanding the analysis guideline above, usually the guidelines exist for people who are not aware of the principle and understand it. Usually people who are aware and understand a given principle, simply disregard the existence of a guideline, but regard the existence of the principle. In other words, those people think about the existence of the principle, but not the guideline. To better understand what we have said or to better understand the overall explanation, let's take a look of exercise number 889 and exercise number 917. We know that our parent feedbacks us when we commit an error and when our parent feels that we are about to commit an error. By understanding that, we can see both us and our parent have a feeling of the principle related to what we do. By understanding exercise number 496, since applying the principle itself is considered as following guidelines, by sensing the principle, the guideline itself is no longer needed since the principle is already been sensed. In this case, we can see that people who understand the principle and who are aware of it do not need guidelines or need to be aware of guidelines. Since the principle is what needs to be learned but not the guidelines, it is always good for us to be aware of the learning, the understanding, and the existence of the principle, rather than the guidelines. In this case, whenever we identify a guideline, we should always think about the existence of the principle related to the learning of the principle. In our analysis, whenever we identify a communication/application related to guidelines or providing guidelines, we should always emphasize on the learning and the understanding of the principle instead.

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405.   Related to analysis guidelines number 22 and analysis number 398, usually we preserve and promote better communication rather than extended improper communication. For instance if *Word One* points nowhere or *Entity One* does not exist, if a person talks about the existence of *Entity One* in his/her communication, it is not good for us to try to extend that communication or try to promote it. Once we do that, we simply commit more errors and disregard the existence of the principle. In our analysis, if we identity a communication that contains error and someone tries to extend or promote that communication, we should always analyze that communication related to its correction. In this case, we analyze that communication to make sure it is incorrect rather than extend it or promote it.

406.   Since our application execution depends on the principle; since we depend on the principle to do what we do, we must be aware of the principle and understand it. If we are not aware of the principle and understand it, it is not possible or practical for us to use it to execute our application or do what we do. By not being aware of the principle, we still continue to execute our application the old way. The way to look at it; let's assume that *Function One* is the function that we execute. Now *Function One* depends on *Principle One* in order for it to execute properly. In order for *Function One* to execute properly, we must be aware of *Principle One*, learn it, and understand it. If we are not aware of *Principle One* and understand it, it is not possible for us to execute *Function One* without error. In this case, we simply execute *Function One* wrongly. What is important here is that the proper execution of *Function One* requires us to learn, understand, and apply the principle. By misunderstanding ourselves and the principle entity, it is possible for many of us to think that we can execute a function or *Function One* without being aware and understand the principle or *Principle One*. During our analysis, if we identify an application/communication, where people think that a function can execute properly without being aware, learned, and understood the principle that enables the execution of that function, we must analyze that application/communication related to understanding the principle that enables the execution of the function. Since that happens because of misunderstanding of ourselves and the principle, in this case we must analyze that application/communication to help understand ourselves and the principle.

407.   By understanding the analysis guideline above, we can also view the guideline (the above guideline) as the process of solving an identified problem. Since the problem that is being identified was caused by the opposite of what is being described from the above analysis guideline, in order to solve that problem, the steps identified from the above guideline must be followed. In this case, if we identify a communication/application where people think that an identified problem can be solved automatically without following the process above, we then can analyze that application/communication to show that is not possible or practical. In this case, we also analyze the underlined communication/application to show the identification and the understanding from the analysis guideline

above.

408.   By understanding the last two analysis guidelines above, it is always good to ask ourselves this question. What does it take to get things done? What does it take to get something done? By understanding the same two analysis guidelines above and analysis guideline number 213, we should quickly realize that in order to get something done, it takes the identification of the principle, the learning of the principle, the understanding of the principle, and the application of the principle. In other words, in order for us to execute a function properly or execute our application properly, we must first identify the principle our application depends on, we must learn and understand that principle, and then we must apply that principle as well. Otherwise, it is not possible for us to get anything done. By not being aware of the principle, a lot of people may think that they can get things done without identifying the principle, learning the principle, understanding the principle, and applying the principle. During our analysis, if we identify a communication/application where people think and feel that way, we must quickly analyze that application/communication related to the existence of the principle and the learning and the application of the principle. Since they think that way because they are not aware of the principle and understand it, in this case, it makes sense to analyze that application/communication to help them be aware of the principle and understand it.

409.   By understanding exercise number 880, exercise number 881, and exercise number 890; by now we should have a very good understanding of entities and part of entities. We should also have no problem with entity identification and when we identify an entity, we should quickly understand whether that entity is a part of another entity or main entity. By having a very good understanding of entities and parts of entities, we know that while many of us live or locate at separate locations, nevertheless all of our locations combined make up a main entity. In other words, each location where we live is a part of the main entity and all our locations combined or countries where we live form the main entity. From analysis guideline number 389, we know that we execute functions and what we do take functions that we execute into consideration, not the locations where we at. Again, since the functions are functions of communications, rather than the functions of the locations where we at, our communications should not take locations into consideration. In this case during our analysis, we emphasize on the execution of our functions, rather than the locations where we at. Since our locations are considered the parts of the main entity, we should always be aware of that in our analysis and not to show any misunderstanding of the parts of the main entity and the main entity itself. By understanding the overall explanation, any analysis that tends to take location into consideration or show the misunderstanding of the main entity and parts that include in it, will be remove with or without being notified.

410.   By understanding the analysis guideline above, we should also realize that the main entity is not the problem and the parts of that entity. In other words, any

part of the main entity is not considered as problem and also the main entity as well. The errors that we commit in our communications that enable the development of problems are what considered to be problems. By understanding what we have just said here and the analysis guideline above, any analysis or communication that tends to portray the main entity or any part of that entity as problem, will be removed automatically with or without being notified. In this case, if we identify a communication/application that tend to portray the main entity as a problem or part of that entity as a problem, we should quickly analyze that communication to show that the main entity is not a problem or any part of it. Since that causes because of misunderstanding entities and parts of entities, in this case we should analyze that communication to help understand entities and parts of entities. In other words, our analysis would help understand the main entity and parts of that entity.

411.   By being principle dependent, it is impossible for us to operate without principles. In other words, our relationship with the principle entity does not allow us to operate without it. In this case, everything that we do requires us to use principles. By misunderstanding ourselves and the principle entity, it is possible for many of us to think that they can operate without principles. During our analysis, if we identity an application/communication where people think that they can operate without principle, we must analyze that application/communication to show that is not possible. Since this view has been shown by misunderstanding ourselves and the principle entity, in this case we analyze that application/communication to help understand ourselves and the principle entity.

412.   Related to the analysis guideline above, by understanding the relationship between ourselves, our parent, and the principle entity, we can see that if it was possible for us to operate without principles, we would not have been existed at all. In other words, by understanding exercise number 84, if it was possible for *Entity One* identified in exercise number 84 to operate without the principle entity, that entity—entity number one in 84—would not have existed at all. By understanding that, if we identify an application/communication where some people think that it is possible for us to operate without principle, we then can analyze that communication/application to request a verification of our existence. In other words, if one of us thinks we can operate without the principle entity, in this case we perform the analysis to request the validation of our existence.

413.   Related to the analysis guideline above, our existence enables the existence of our parent. In other words, if entity number one identified in exercise number 84 exists, then its parent must exist as well. Since the existence of our parent enables the existence of the principle, it is not possible for us to exist without our parent. During our analysis, if we identify a communication/application that talks about our existence, it makes sense for us to analyze that communication/application related to the existence of our parent as well. The way to look at it, a lot of times we identify communications where

people talk about our existence, then disregard the existence of our parent. In this case, they claim that we exist, but our parent does not. In our analysis of those communications, we should always emphasize on the existence of our parent. In this case, we can ask them to verify that whether we can exist without the existence of our parent. It is good for us to ask them to show that in our analysis.

414.   By understanding analysis guideline number 79 and analysis guideline number 406, we can see that *Function One* executes according to the understanding of the principle. The substitution or replacement of the person who committed the error does not enable the understanding of *Principle One*. In this case, if an error is committed, we emphasize ourselves on the understanding of the principle, but not the replacement or the substitution of the person who commits the error. It is always good for us to know that during our communication and our analysis.

415.   By understanding our responsibility in term of feedback, it is always good for us to be aware of our responsibility when we are working together or around each other. It always good for us to be aware of our responsibility all the times. Once we disregard our responsibility, we make it possible for us to commit errors and develop problems. Once we disregard our feedback responsibility, we make it easier for other to develop problems. During our analysis, if we identify a communication/application, where people disregard their feedback responsibility, we should always analyze that communication/application related to our feedback responsibility. In this case, we analyze that communication/application to help understand our feedback responsibility in term of feedback each other in what we do.

416.   Our parent is considered to be the principle and we are considered to be the children of our parent. By understanding exercise number 783, it is always good for us to think that we all depend on the principle and we must apply the principle to execute our functions. It is always good for us to think as well, we related to each other by the principle and the principle attaches to all of us. In other words, the relationship between us and the principle entity enables the principle entity to attach to each of us. By misunderstanding the principle, our parent, ourselves, the relationship between us and our parent, and the relationship between us and the principle, it is possible for many of us to look at—or think— the relationship between us and our parent in hierarchical approach. It is not good for us to think about it that way. It is not good for us to look at it that way. When we think it that way, we simply commit errors and develop problems. Instead, it is always good for us to think that we are all the children of our parent and all of us need to apply the principle to do what we do. We should never think about that relationship in a hierarchical approach. During our analysis, if we identify a communication/application where people think or view the relationship between us and our parent in a hierarchical approach, we should quickly analyze that application/communication related to the understanding of the relationship. The reason people view the relationship like that, because they do not understand the

relationship, themselves, the principle, and our parent. In this case, when we perform the analysis, we must approach it in a way to help those people understand themselves, the principle, our parent, and the relationship between them and our parent.

417.　　　Since our application depends on our understanding of the principle, usually we operate the way the principle wants it. Given that once cannot learn and understand the principle for each other, it is not possible for us to operate the way someone wants us to, but the way the principle wants us to. During our analysis, if we identify a communication/application where someone operates or tries to operate according to another person rather than according to the principle, we must analyze that application/communication to show that it is only practical for us to operate according to the principle, but not possible for us to operate according to someone. Since that happens because of misunderstanding of the principle, in this case in our analysis, it makes sense to focus on helping understanding the principle.

418.　　　By understanding analysis guideline number 375, given that one cannot understand and apply the principle for each other, in our application we are personally responsible to apply the principle to execute the function of that application. For instance if *Application One* has *Function One*, where in that application there is a fixed number of people, each person in that application is personally responsible to execute the function of that application. In this case, the overall application must be approached in a personal responsibility manner, rather than disregarding personal responsibility. During our analysis, if we identify an application/communication where personal responsibility is being disregarded, we must analyze that application/communication related to the understanding of the principle and the existence of personal responsibility. The reason personal responsibility is being disregarded in that application, because the principle itself is not understood. In our analysis, we should focus on the understanding of the principle to reflect personal responsibility.

419.　　　By understanding the analysis guideline above, we should also know that, when one thinks he/she can apply the principle for another person, then the term personal responsibility no longer exists. Whenever we think that we can apply the principle for each other, we no longer feel and have personal responsibility. Once we think like that, our personal responsibility no longer exists. To better understand what we have just said, let's take it like this. Let's assume that *Person One* has *Function One*, where *Person Two* has *Function Two*. If *Person Two* feels that he/she can execute *Function One* for *Person One* and *Person One* feels too *Person Two* can execute *Function One* for him/her, then personal responsibility no longer exists. In order for us to have personal responsibility, all of us must feel individually that we can apply the principle by ourselves. In this case, both *Person One* and *Person Two* show no understanding of the principle. During our analysis, if we identify an application/communication where someone thinks that he/she can apply the principle for another person and the other person

thinks the same, then we should quickly analyze that application/communication related to personal responsibility and the understanding of the principle. Since that happens because the principle is not understood, in this case we analyze the application/communication to help understand the principle.

420.   Given that we depend on the principle and the principle is an independent entity, it is not possible for one to communicate for each other. Since it is not possible for one to understand the principle for each other, it is not possible for one to change or adjust someone else communication. In other words, since a person cannot understand the principle for another person, it is not possible for a person to change or adjust the communication of another person. In terms of feedbacks, since we are all responsible to feedback each other, but since we cannot apply a feedback for a person we give it to, it is not possible for us to adjust that person communication, but only that person can adjust his/her communication. In other words, a person who provides a feedback to another person cannot apply that feedback for that person, but only the person the feedback is directed to can apply it to make the adjustment to his/her communication. By understanding that, during our analysis if we identify an application where someone tries to change or adjust someone else communication, we should analyze that application/communication related to the self application of feedback. In this case, we analyze that application related to independency and the understanding of the principle to show one cannot apply feedbacks for each other, the feedback can only be applied by the person who it is directed to in order to make the adjustment to the underlined communication. We should always think about providing feedback to a person, rather than making corrections for that person; since making the correction for a person does not solve the underlined problem.

421.   From analysis guideline number 394, we have learned that it is not good or practical for us to let the continuity of a communication that contains error. Now, since our application depends in our communication, it is good for us to ask ourselves this question. What happens when we let a communication that contains error continue? What happens when we do not stop a communication that contains error and let it continue? During our analysis it is possible for us to identify a lot of applications that their executions develop problems, because of the continuity of communications that they depend on. When we analyze such as applications/communications, we should always analyze them related to the corrections of the errors at the time they are identified in the communications. For instance, if the communication happens at *Time One*, then the error must be identified an corrected at *Time One*. In this case, *Time One* is the time the segment in the communication happens that contains error. It is always good not to continue a communication that contains error. When we continue a communication that contains error, we enable problems to develop in the application that depends on that communication.

422.   By understanding exercise number 726 and exercise number 839, it is always for us not to look at each other physically in a way that enable us to disregard our parent principle or the principle that enables us to function. Since we all depend on the principle entity to function, it is always good for us to think about that principle or think about that principle when we look at each other, rather than thinking negative about each other. In other words, since the principle is what we depend on, it is always good for us to think a bout the principle when we look at each other, rather than thinking negatively. By understanding that, if we identify an application/communication where people think negatively when they look at other people or look at each other, we should analyze that application/communication related to the existence of the principle. The way to look at it, the reason someone thinks negative about someone is because that person does not understand the principle and its existence. When we analyze that communication/application, we should help that person understand the existence of the principle and show that it is better to think about the principle when we look at each other, rather than thinking negative about each other.

423.   To better understand the analysis guideline above, let's assume that *Application One* depends on the understanding and the application of *Principle One*. In this case, *Person One* thinks about *Principle One* in order to execute *Application One*. Now if *Person One* looks at *Person Two* and thinks negative negatively rather than thinking about *Principle One*, then it is possible for *Application One* to execute with error. The way to look at it, *Application One* depends on *Person One* understanding the principle, rather than *Person One* thinking negative about *Person Two*. In this case, *Person One* thinks negative about *Person Two*, rather than thinking about *Principle One* makes it possible for *Application One* to execute with error. By being principle dependent, we think about the principle rather than thinking about each other physically, once we disregard the principle and think negative about each other, we make it possible for our application to execute with error. Once disregard the principle and think negative about each other, we simply develop more problems. During our analysis, if we identify an application/communication where people think negative about each other, we should analyze that application/communication related to the understanding of the actual principle that enables the successful execution of that application. Since we must think about the principle rather than thinking about each other physically or negatively, in this case, we analyze that application/communication to help the underlined person understand the principle and think productively. By thinking about the principle, we think productively.

424.   By understanding exercise number 931, it looks like it is not easy for entity number one identified in exercise number 84 to handle comparative, if not possible. To better understand what we have just said, let's assume that *Route A* exists, where *Route B* does not; but for any reason, that entity thinks both *Route A* and *Route B* exist. In this case, *Entity One* in exercise number 84 thinks about two entities, where one does exist and the other one does not. It would have been nice and it would have been perfect for that entity if it thinks only about the

existence of *Route A*, rather than thinking about the existence of the two entities, where one of them does not exist. The way to look at it, it is always good for us to think about the existence of an actual entity, than viewing that entity in a comparative approach. During our analysis, if we identify a communication/application where comparative is being used, it is always good for us to focus on the actual entity instead. For instance, if *Route A* is being compared to *Route B*, where *Route A* exists and it is actual, in our analysis we simply disregard *Route B* and focus on *Route A*. That makes sense, since *Route B* does not exist at all and *Route A* is actual, so it makes sense for us to focus our analysis on *Route A* instead.

425.   By understanding the analysis guideline above, that happens when *Entity One* in 84 does not follow direction. The way to look at it, since *Route A* exists and it is the actual route, *Entity One* in 84 must follow *Route A* to go to the actual destination. Now if *Entity One* in 84 thinks both *Route A* and *Route B* exist, then the aspect of that entity does not allow that entity to follow or go to both routes. The way to look at it, our aspect only allows us to follow one or the proper direction to execute a function. It is always good for us to think it that way. During our analysis, if we identify an application or communication, where the proper direction is not followed, we must always analyze that application related to following the proper direction. Since that happens because of misunderstanding of the principle entity and ourselves, in our analysis we should always focus on understanding ourselves and the principle entity related to the proper direction to execute the actual function.

426.   Given that one cannot understand the principle for each other, it is not possible for one to execute each other function. Since it is not possible for one to learn and understand the principle for each other and one cannot execute a function that needs to be executed by another person for that person, within our application it makes sense for us to recognize each other function. The way to look at it, assume that in *Application One*, *Person One* has *Function One* and in *Application Two*, *Person Two* has *Function Two*. Since *Person One* and *Person Two* cannot understand the principle for each other, it makes sense for *Person One* to recognize the function of *Person Two* in *Application Two* and it also makes sense for *Person Two* to recognize the function of *Person One* in *Application One*. It is not understood for *Person One* to think that he/she can execute *Function Two* for *Person Two* and it is not comprehensible for *Person Two* to think that he/she can execute *Function One* for *Person One*. Even when *Application One* may require some inputs from *Application Two* to execute, it is not good for people in *Application One* to disregard the functions of *People* in *Application Two*. In this case, people in *Application Two* still need to handle their personal responsibilities. During our analysis, if we identify an application/communication where people in one application disregard or try to disregard the functions of people in another application, we should analyze that application/communication related to responsibility of people in both applications. Since this is caused by misunderstanding the principle, in this case,

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we analyze the application/communication to help understand the principle.

427.	By understanding exercise number 890 and exercise number 898, in life there exists entities that are physically identified, entities that are not physically identified, and entities that are not visibly identified. Since our communication about an entity depends on that entity and our communication cannot change aspects of entities, those entities still preserve their own aspects during our communication. By having a very good understanding of exercise number 64 and exercise number 66, it looks like during our communication and our analysis, we have to be more careful about non physically identified entities and non visibly identified entities. By having a very good understanding of what we have just said, it looks like physically identified entities must be handle differently than non physical entities. In this case, if we can ask ourselves this question. How can we handle entities that are not physically identified and entities that are not visible? We must always think that a physical entity must not be handle the same manner as a non physically entity. Without understanding the principle of communication, it is possible for many of us to think that non physical entities must be handle the same way as physical entities. Because of that, we may encounter in many applications/communications where non physical entities have been mishandle. Now since the lack of understanding of the principle of communication enables us not to distinguish the difference between physical entities and non physical entities, it is possible for many of us to always think about the existence of physical entities and non physical entities the same way. In this case, if a solution of an identified problem does not require a physical entity solution, it is possible for us to try to solve this problem with the use of physical entities. The way to look it, it is always good for us not to think that all entities in life exist physically and all problems that we identify require a physical entity solution. Whenever we identify a communication/application where the misunderstanding of those entities has been identified, it is always good for us to analyze such application/communication related to the understanding of the principle outside this analysis guideline. The way to look at it, it takes a very good understanding of the principle of communication to understand how to handle both physical entities and non physical entities. Since the analysis guidelines take scaling into consideration, it may not be good for us to perform an analysis by referring to this guideline. If we see that the principle is not understood, in our analysis, we focus on the understanding of the principle to help the person who commits the error. By referring to this guideline rather than focusing on the understanding of the principle at a lower level, that will not help that person, since he/she does not understand the principle at a lower level.

428.	By understanding the analysis guideline above, when we identify a problem it is always good or us to analyze that problem and determine whether a solution for that problem requires a physical entity or the usage of a physical entity. Since the misunderstanding of the principle enables us to think only in terms of physical entities, it is possible for us to identify a problem and think at no time about a physical entity as the solution. Once we do that, the physical entity

we claim as the solution is never be the solution at all; since it is never be. During our analysis, if we identify a communication/application where a problem is identified and at no time a physical entity is being used or mentioned as the solution, it makes sense for us to analyze that communication/application to determine whether the underlined physical entity is the actual solution for that problem. If in our analysis the physical entity is not the actual solution for that problem, in this case, we extend our analysis related to the actual solution for that problem.

429. Related to the analysis guideline above and by understanding analysis guideline number 113, since the solution of an actual problem is being viewed as a substitution and the solution of a problem requires a compensator, it may turn out that the actual problem may be improperly identified. In this case, if we analyze the underlined application/communication and we find out that the problem has been misidentified, it is always good for us in our analysis to point that out and identify the problem properly. The fact that the problem has been misidentified, the actual solution of the problem is certainly misidentified. To enable the identification of the actual solution of the actual problem, the actual problem must be identified properly. During our analysis, it is always good for us to focus on the identification of the actual problem. In this case, if a problem is identified, it is always good for us to analyze that problem to determine whether it is the actual problem.

430. The communication about an entity depends on that entity; the understanding of that entity depends on us. The information about an entity depends on that entity; the understanding of that information depends on us individually. While communication about an entity depends on that entity, but during communication about an entity, our understanding of the principle of communication depends on us. For instance, let's assume *Time One* is time past where an event occurred; now we are at *Time Two*, which is time now; the communication about that event depends on that event, but our understanding of the principle of communication depends on us; as well as our understanding of that event. Let' assume that event occurred at *Time One* and it is related to understanding of *Entity One*. In this case, when we communicate about that event at *Time Two* or present information about that event, it makes sense for us to show that we understand *Entity One*. In other words, since the understanding of the principle of communication depends on us, while communicating about the event at *Time Two*, it makes sense for us to show that we understand the principle of communication; as well as the understanding of that entity. By understanding that, during our analysis, if we identify an application/communication or information where the communication about an event or information about an event is presented in a form where the principle of communication is not understood, we should analyze that communication/information related to understanding of the principle of communication. In this case, if a communication/information is presented about an event that is related to misunderstanding of an entity, if we see that the presentation is in a form where

that same entity is not understood, we should analyze that communication/information related to understanding of that entity. By doing so, we help the person who is communicating understand the underlined entity.

431.   If needed and if necessary a reference entity can be used to referring to. A reference entity itself is an entity that contains other entities. By understanding exercise number 439, we can see that a reference entity contains principles. Since a reference entity contains principles, those principles are considered to be the focus rather than the reference entity itself. In other words, while a reference entity can be used to referring to, but if the contain of the reference entity is not understood, the need to refer to a reference entity is not necessary. Since a reference entity itself contains principles, in order to understand the reference entity, the principle entity itself must be understood. Without understanding the principle entity, it is not possible for us to understand the reference entity. Without understanding the principle entity, the word reference can be very misused. In our analysis, if we identify a communication/application where the word reference is being misused, it is always good for us to analyze that communication/application related to the proper usage of the word reference. The way to look at it, since the misunderstanding of the principle entity enables the reference entity to be misunderstood, a lot of time the word reference is used by people who do not understand the principle entity to refer to entities that are not references at all. In this case, when we identify an entity that is referring to as a reference and it is not considered to be a reference at all, it makes sense for us to analyze that entity to determine whether or not is a reference. In our analysis we can ask question. Is that entity a reference? Why that entity is not a reference? In our analysis we can focus on the actual reference entity and the understanding of the principle. Since the misunderstanding of the principle enables the reference entity to be misunderstood, it makes sense in our analysis to help understand the principle, so the reference entity can be understood.

432.   By understanding analysis guideline number 225 and exercise number 839, since entity number one identified in exercise number 84 looks like the principle entity, in this case when we see each it makes sense for us to think about the principle instead. By thinking about the principle entity, we think that we are related to each other by the principle entity, rather than physically. By thinking about the principle entity, we always expect each other to execute functions according to the principle. By not understanding the principle and our relationship, it is possible for many of us to think that we are related to each other physically instead, although physically that relationship cannot be identified. By having no understanding of the principle entity, it is possible for many of us to think about physical relationship especially when someone executes a function improperly or execute negative functions. For instance, assume that at *Time One* which is time past one person or a group of people executed a negative function or execute a function improperly. Now at *Time Two*, since we are related to each other by the principle, it does not make sense for us to think that there is a physical relationship between us and the people or the person who committed the

error. In other words, if at *Time One*, *Person One* executes *Application One* with error, at *Time Two*, *Person Two* cannot show that there is a physical relationship between *Person One* and *Person Two*. It does not matter if *Person One* is physically present at *Time Two* or no longer physically present. What is important is that we are related to each other by the principle and when we look at each other, we think about the principle. It is not good and it is not productive for us to think that there is a physical connection between us and people who commit errors or how have done bad things in the past. When we think like that, not only we show no understanding of ourselves, we also show no understanding of the principle and we show that we will commit the same error, rather than learning and applying the principle to do things properly. During our analysis, if we identify an application, where people committed errors in the past and at present time if we see some people try to make a physical connection between the people who committed the errors and the people at present time, we should quickly analyze that application/communication related to understanding ourselves and the principle. The way to look at it, since there is no physical relationship between the people in the past and the people at present time, we expect the people at present time to learn and apply the principle to do things properly and disregard the people who had committed the errors in the past. Once those people start to try to establish a relationship, they show no understanding of the principle and show that they would have done the same things. In our analysis, we should emphasize on the understanding of the principle and show that there is no physical connection to help those people learn and apply the principle to execute current functions properly.

433.   By understanding the analysis guideline above, that always happens when people believe in groups rather than the principle. The way to look at it, in a group each person has responsibility to execute the application successfully. By having no understanding of the principle and our relationship, it is possible for people to rely on groups rather than on the principle. When that happens, it is possible for a group of people to execute a negative function on the name of the group or the people who are in the group. In this case the people who are in the group disregard their personal responsibilities. Since one cannot learn and understand the principle for each other, each person must have his/her personal responsibility. In this case, one cannot rely on group for personal responsibility. By understanding that, when a function executes improperly or negatively by a group of people, it is always good for us to look at personal responsibility of the people in that group. Now if that function executed in that past at *Time One*, now at *Time Two* whether or not the people are physically present, it is not good to show a physical connection between that group and the people who are physically present. When we show that or try to show that, we show no understanding of the principle and also ourselves. The goal of the people who are physically present at *Time Two* is to learn the principle to execute functions properly. What the people do at *Time Two* or the application of the people at *Time Two* depends on their understanding of the principle, not the understanding of the principle of the people at *Time One*. During our analysis, if we identify an application that was

executed negatively in the past, at present time if we see people try to make a physical connection between the people who had executed that function in the past and the people at present time, we should analyze that application/communication related to understanding of the principle. The way to look at it, the group who executed the function in the past do not have any physical connection with the people at present time. The people at present time should concern about applying the principle to execute their functions correctly rather than thinking about physical connection with the group, since that connection does not exist at all.

434.   By understanding the analysis guideline above, there are two ways to look at it. Let's assume that at *Time One* a group of people executed a function improperly or executed a negative function. Now at *Time Two*, we have two groups of people. Let's name them as *Group One* and *Group Two*. *Group One* wants to make a physical connection with the group who executed the negative function and *Group Two* wants to make a physical connection between *Group One* and the group who executed the negative function. When that happens, people in both groups show no understanding of the principle. In other words, people in *Group One* show they do not understand themselves and the principle, so do people in *Group Two*. During our analysis, if we identify a communication/application where a group of people executed a negative function in the past and at present time some people try to make connection between themselves and the people who committed the error or between other people and the people who committed the error, we should analyze that application/communication related to the understanding of the principle. In this case, we analyze that application/communication to show that there is no physical connection between the people who committed the error and the people at present time and all of us at present time must learn the principle and apply it to execute our applications properly.

435.   By understanding the last three analysis guidelines above, it is not possible for us to solve any problem when we think like that. For instance, let's assume that at *Time One*, a group of people executed *Function One* or *Application One* negatively. At *Time Two* if another group of people feel connected to the group that executed the function negatively, rather than learning the principle to execute the function accordingly to their understanding of the principle, *Function One* or *Application One* will never be executed correctly. The way to look at it, at *Time Two* that group of people or individual feels connected to the group who committed the error at *Time One*. Now at *Time Two*, those people disregard the existence of the principle. Rather than learning the principle to enable *Application One* to execute correctly, they prefer to feel connected to people who committed the error in the past. In our analysis when we identify an application where people feel connected to other people who committed errors in the past, it is good for us to analyze that application/communication related to understanding of ourselves and the principle. The reason they feel connected, because they do not understand themselves and the principle. In our analysis, we should

emphasize on understanding the principle to show that there is no physical connection.

436.   By understanding the last four analysis guidelines above, usually that happens when people believe in entities that do not exist. Because of an entity identification problem, it is possible for people to believe in an entity that does not exist. In this case, those people think the entity exists, but the entity does not exist at all. When we analyze such as application/communication, it makes sense for us to ask to identify the actual entity and validate it. For instance, if two entities are related, then there exists a relationship entity. The relationship entity is the entity that relates both entities. For instance if *Entity One* is related to *Entity Two*, then there exist another entity. Let's assume that the other entity is *Entity Three*, then *Entity Three* is considered the relationship entity, which relates *Entity One* and *Entity Two*. In this case when we analyze such as application/communication, we can emphasize on the identification and the validation of the relationship entity.

437.   Since the function of our application takes communication into consideration rather than location, it makes sense for us not to feel attached to specific location. Since we are related to each other by the principle and our relationship does not take location into consideration, we should not feel attached to specific location. Since people are present at locations and we are related to each other by the principle, it makes sense for us to take our understanding of the principle into consideration rather than the locations where we are present. In other words, we are related to each other by the principle and we are present at locations, we should take the principle into consideration not, not our locations. By understanding that, during our analysis, if we identify an application/communication where people feel attached to specific location and disregard the principle, we should analyze that application/communication related to the understanding of the principle. Since the principle is what attached to us rather than the locations where we are present, in our analysis it makes sense for us to show our relationship with the principle rather than the locations where we are present. While we are present at locations, nevertheless we are not related by locations and we are not identified by locations.

438.   We are related to each other by the principle entity and the principle entity attached to us individually. The principle entity is what attached to us and the principle entity is what relates us to each other. We are not related to each other by a physical entity and a physical entity does not attach to us individually and does not attach to us at all. Usually we use a physical entity to execute a function. Since we have to look at entities or physical entities in terms of functions, when we identify a physical entity it is good for us to think and ask, what is the function of that entity. Since we have to look at entities in terms of functions, if a physical entity has no function, it is important for us to think that physical entity is not needed and it is not useful at all, since it has no function. Now since we are not attached by a physical entity or a physical entity does not attach to us, it is always

good for us to think that. It is not productive for us to think that we are attached to a physical entity or a physical entity attaches to us. When we think like that, we show that we do not understand what physical entities are. When we think like that, we show that we do have an entity identification problem. During our analysis, if we identify an application/communication where people think that they are attached to a physical entity or a physical entity attaches to them, it is good for us to show that we do not attach to a physical entity and a physical entity does not attach to us. Since that happens because of misunderstanding entities and physical entities, in our analysis we should emphasize ourselves on the understanding of entities and physical entities.

439.   Since we are not attached to a physical entity and a physical entity does not attach to us, when information is presented to us, it cannot be presented in a form for us to think that we attach to a physical entity or a physical entity attaches to us. When that happens, the person who presents that information shows no understanding of information itself and no understanding of entities and physical entities. During our analysis, if we identify an application/communication where information is presented to us and shown that we attach to a physical entity or a physical entity attached to us, we must analyze that communication/application to show that we do not attach to a physical entity and a physical entity does not attach to us. In this case, we analyze the presented information related to misunderstanding of entity and also the misunderstanding of the information entity itself. In other words, we analyze the information to help understanding entities and physical entities; we also analyze the presented information to show that it contains error and it is not considered as information.

440.   By understanding the last two analysis guidelines above, especially the first one, we can see that we use a physical entity to execute a function. In this case, if a physical entity is not useful in terms of helping us executes the function that we need to execute, in our application that physical entity is not needed at all. In other words, assume that *Entity One* is identified as a physical entity and has no function in our application. Now if *Entity Two* has *Function Two*, where *Function Two* is related to the function of our application, then *Entity Two* is needed in our application. Since *Entity One* has no function in our application, then *Entity One* is not needed. By understanding entities and function of entities, it is possible for us to use entities or try to use entities that have no function in our applications. When that happens, we simply develop problems by adding more complexity in our applications. During our analysis, if we identify an application/communication where a physical entity is being used without having any function in our application, we should analyze that application and the physical entity to show that the entity is not needed in the application, since it has no function at all. Since that caused by misunderstanding entities and functions of entities, in this case we analyze that application/communication to help understanding entities and functions of entities.

441.   By understanding exercise number 937, it looks like we respect a given principle if we understand that principle, if we provide importance to that principle, if we handle that principle well, and if we handle that principle well in our applications. If we do not understand a given principle, it is possible that we can disrespect that principle. If we do not handle a given principle well, then we disrespect that principle. If we provide no importance to a given principle and we mishandle it in what we do, then we provide no respect to that principle. By understanding exercise number 839, since *Entity One* in 84 looks like the principle entity, when we disrespect the principle entity, we also disrespect ourselves. In order for us to provide respect to the principle entity, we must understand it and handle it well in our applications. During our analysis, if we identify an application/communication where the principle is being disrespected, it makes sense for us to analyze that application/communication related to understanding the principle. The reason the principle is disrespected, because it is not understood. In our analysis we can focus on understanding the principle.

442.   From analysis guideline number 408, we have asked and answer this question. What does it take to get things done? We have answered the question and said that in order to get things done, the principle needs to be learned and understood. We provide a function in life to solve an identified problem, since complexity takes additional efforts from us; it is always good for us to reduce complexity in our applications. By reducing complexity in our applications, it is possible for our applications or the functions of our applications to solve the problems we intended to. Now by understanding the overall explanation up to here, it makes sense for us to ask the same question again. What does it take to get things done? Again, by understanding analysis guideline number 408 and this explanation, we can see that in order for us to get things done, we have to reduce complexity. Since the complexity we add to our applications enables us to add more efforts in areas that are not needed, by reducing complexity in our applications, not only we add less effort to areas that are not needed, we also pay more attentions to areas that are needed in our applications. During our analysis, if we identify an application/communication that is being too complex, it makes sense for us to analyze that application/communication related to reducing complexity. By reducing complexity in our applications or by analyzing that application related to reducing complexity, we can concentrate in the application itself and the problem it intended to solve.

443.   By understanding the analysis guideline above, usually reducing complexity in an application requires a very good understanding of the principle entity. We have defined a complex entity as an entity that has too many relationships. Now within our application, if an entity is used or it is a part of that application, then all entities that make up that application have a relationship with that entity. In this case, since that entity must be used by people in that application to execute the function of that application, that also add efforts to those people, since they must understand and work with that entity to execute the function of that application. Let's assume that entity is not needed at all in that

application, then the exclusion of that entity itself in that application reduces the relationships of that entity with the other entities that are needed in that application, it also reduces the efforts of the people in that application. During our analysis, if we identify an application/communication that is complex and have entities that are used, but they are not needed; we should analyze that application related to reducing complexity and also the functions of entities that are being used. If we find some entities that are being used in the application and they are not needed, then we should analyze the underlined entities and the application to reduce complexity in that application. By reducing relationships of the underlined entities and other entities in the application, we also reduce effort of the people in that application.

444. The introduction of an entity that works with an existing entity does not change the aspect of that entity. To better understand that, let's assume that *Entity One* is an existing entity, where that entity can be identified at any time or past time. For instance if we use *Time One* as past time, then we can identify *Entity One* at *Time One*. Now let's assume that we introduce an entity at *Time Two,* where *Time Two* can be viewed as present time. If *Entity Two* works relatively with *Entity One*, then *Entity Two* does not change the aspect of *Entity One*. In other words, the introduction of *Entity Two* does not change the aspect of *Entity One*. By having an entity identification problem and misunderstanding of aspects of entities, many of us may think that the introduction of an entity that works with another entity changes the aspect of that entity. During our analysis, if we identify a communication/application where people think or show the introduction of an entity changes the aspect of an existing entity, we have to analyze that communication/application to show that it is not possible. In this case, we analyze that communication/application related to understanding of entity to help understand the aspect of *Entity Two* or both the aspects of *Entity One* and *Entity Two*.

445. The introduction of an entity does not change the aspect of an existing entity that works with that entity; the introduction of an entity doest not change the function of an exiting entity that works with that entity. Assume that *Entity One* exists, where *Entity Two* introduces for instance at *Time Tw*o. In this case, *Entity One* has *Function One* and *Entity Two* has *Function Two*. In order for *Entity Two* to execute *Function Two* it must work with *Entity One* or execute *Function Two* in relationship with *Function One*. In this case, the introduction of *Entity Two* or *Function Two* that executes in relationship with *Function One* does not change the aspect of *Entity One* or *Function One*. During our analysis, if we identify a communication/application where people misunderstand that, we need to analyze that communication/application to help those people understand that.

446. By understanding the last two analysis guidelines above, since the introduction of an entity that works with an existing entity does not change the aspect and the function of that existing entity, when information is presented to us about an entity that we introduce that works with an existing entity, it cannot be

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presented in a form to make us believe that the introducing entity changes the aspect and the function of the existing entity. When that happens, that information is presented with error and it must be corrected. During our analysis, if we identify a communication/application where information is presented to us in a form to make us believe that an introducing entity that works with an existing entity changes the aspect and the function of that entity, we must analyze that communication to show that is not possible or practical. In this case, we analyze the underlined communication/application related to understanding function and aspect of entity to help the underlined person/people understand aspects and functions of entities.

447.   Our understanding of the principle takes scaling into consideration. As we start learning the principle at a time and as we make progress learning the principle at a different time, we expect to have a better understanding of the principle at that time than at the time we start learning it. Now in term of problems identifications and solutions, the problems that we develop related to our misunderstanding of the principle, also take scaling into consideration in terms of their solutions related to our understanding of the principle. The way to look at it, let's assume that we start learning the principle, and then we identify a problem and provide a solution for it. Our understanding of that problem related to its solution at that time takes our understanding of the principle into consideration at that time. Now let's assume that we have not making progress learning the principle at another level which is higher than the level that we started, then it will not be possible for us to target a problem where the solution for that problem is related to a higher level of our understanding of the principle. For that reason, we cannot handle all the problems that we identify in the same manner. Different problems that we identify may have a different ways of handle them. It is important for us to know that during our analysis.

448.   By understanding analysis guidelines number 435, 436, 437, 438, and 439, since we do not attach to each other physically, if someone commits an error, we should not feel attach to that person, but we should provide feedback to that person to help correct that error. The way to look at it, the person commits the error or does something wrong, because that person does not understand the principle. Now if we feel physically attached to that person, we simply show that we do not understand the principle as well. In this case, we show that we will commit the same error and we leave the person to commit the same error again. Instead of feeling attached physically to that person who executed an improper function or executed a function with error, we should provide feedback to enable the correction of that error instead. By doing so, we show that we understand the principle and our responsibility. Once we feel physically attached and not providing feedback, we show that we are not responsible. During our analysis, if we identify a communication/application where people feel physically attached to other people or a person who commit errors or executed negative function, we should analyze that communication/application related to feedback, understanding of the principle, and our responsibility. In our analysis, we must show that we are

not attached to each other physically and we have no physical connection. Instead, we are related to each other by the principle. If someone executes an improper function or commits an error, we should not feel attached to that person, instead we should provide feedback to that person to help understand the principle so that person can execute proper functions next time or executes functions without errors.

449.   If we feel physically attached to someone, it is possible that we feel positive about the function executed by that person or what that person does is acceptable to us. When we feel physically attached to a person, it is possible that we feel what that person does is acceptable to us. We use the principle entity to execute our functions. The principle is attached to us individually. To better understand that, let's take it like this. *Person One* uses *Principle One* to execute *Function One*. The absence of *Principle One* enables *Person One* to execute *Function One* with error. Now if we feel that we attach to *Person One*, rather than the principle attached to us, it is possible that we disregard the existence of the principle. In this case, we think that we physically attached to that person instead. During our analysis, if we identify a communication/application where people think that they are physically attached to a person, it is good for us to analyze that communication/application related to the relationship between us and the principle. In our analysis, we can show that the principle is what attached to us, not a physical person.

450.   Physically, a person is identified at a location. Physically, we are identified at locations. We are present at locations; we do not feel attached to the locations where we are present. We are identified at locations; we do not feel attached to the locations where we are identified. Since the principle is what attaches to us, disregard the locations where we are present, we always feel that the principle attaches to us. Since the principle is what attaches to us, disregard the locations where we are identified, we still feel the principle is what attaches to us, but not the locations. The way to look at it, since we use the principle to execute our functions, disregard any location where we at, we still use the principle to do what we do at that location. Now assume that we are at *Location One*, we use the principle at *Location One* to execute *Function One*. Since *Location One* does not attach to us, we do not feel that the location attaches to us, but we feel that the principle attaches to us, so we use it to execute the function. When we feel that the location attaches to us rather than the principle, it is possible for us to commit errors in what we do at our locations. For instance, if we feel attached to a particular location, when we change that location, it is possible for us not to feel attached to the new location and commit errors. The reason for that, because we do not feel the principle attaches to us. Once we feel the principle attaches to us, there is no problem for us to use it to execute our functions at any location we are present. During our analysis, if we identify a communication/application where people feel attached to locations or commit errors at another location because they do not feel attached to it, we should analyze that application/communication related to understanding of the principle.

Since the error is committed because the principle is not understood, in our analysis, we should focus on understanding of the principle to show that the principle is what attaches to us, not the locations where we at.

451.   By understanding the analysis guideline above, usually we apply the principle to execute our functions, disregard any location where we are. Since the principle is what attaches to us, not the locations where we are, we use the principle to do what we do, at any location where we are; it does not matter whether we move from locations to locations. To better understand that, let's take it like this. Assume that we are at *Location A*, the principle still attaches to us. We use the principle to execute *Function One* at *Location A*. Now we move from *Location A* to *Location B*, we still use the principle to execute *Function One* at *Location B*. If we feel attached to *Location A* not *Location B*, it is possible for us to commit errors at *Location B*. During our analysis, if we identify an application/communication where people feel attached to a location and commit errors at another location, we should analyze that application/communication related to the understanding of the principle. The reason a person feels attached to a location and commits errors at another location, because that person does not understand the principle. In our analysis, we should help that person understand the principle; where we should show that the principle attaches to the person, not the location and he/she must use the principle to execute functions properly, disregard where he/she is at.

452.   By understanding exercise number 84 and exercise number 915, we can see that if we have not yet understood a given principle, it is not possible for us to use that principle in our application. In order for us to use a given principle in our application, we have to understand it. To better understand that, let's assume that *Principle One* is needed to be applied to execute *Function One*. In this case, in *Application One*, *Principle One* needs to be used to execute *Function One*, where *Function One* is viewed as the function of *Application One*. Now let's assume that *Principle One* needs to be applied by *Person One* to execute *Function One*. In order for that to happen, *Person One* must first learn and understand *Principle One*. Without learning and understanding *Principle One*, it is not possible for *Person One* to apply *Principle One* to execute *Function One*. During our analysis, if we identify an application/communication where people do not understand that or think that a given principle can be applied without being learned and understood, we must analyze that application/communication to show that is not possible. In this case, we analyze that application/communication to show that a given principle must be learned and understood before it can be used in an application. It is not possible to applied or used a given principle in an application if that principle is not understood and has not been learned.

453.   From analysis guideline number 406, we have learned that the steps of solving an identified problem include the learning and the understanding of an identified principle and the application of that same principle. From analysis guideline number 89, we have leaned that we develop problems by

misunderstanding a given principle. In analysis guideline number 113, we have learned that the process of solving an identified problem requires a compensator. By understanding everything we have said here, we can see that we develop problems by misunderstanding a given principle and we solve the same problems by understanding that same principle. To better understand that; let's assume that *Function One* is executed by applying *Principle One*, then the misunderstanding of *Principle One* enables *Function One* to execute with error. In this case, the execution of *Function One* by misunderstanding of *Principle One* is being viewed as a problem. To solve that problem, *Principle One* must be understood. Since the solution of an identified problem requires a compensator, in this case the understanding of *Principle One* is being viewed as the compensator or the solution of the identified problem. As we can see from the explanation, there is no such as instant solution for an identified problem. Any problem that we identify or develop requires a compensator or the understanding of a given principle. During our analysis, if we identify a communication/application where people think that the process of solving problems do not need compensator or the understanding of a given principle, we should analyze that communication/application to show that is not possible. In our analysis, we should show that the solution the solution requires us to learn the principle that we did not understand that caused the problem.

454.   By understanding analysis guideline number 408, we have learned that in order for us to get things done, we have to understand the principle entity. That makes sense, since we are principle dependent, so we depend on the principle entity to execute our functions or do what we do. In analysis guideline number 442, we have learned that in order for us to get things done, we have to reduce complexity. That makes sense again, since it is much easier for us to understand non complex and less complex entities and complex entities require more efforts from us. Now by understanding everything we have said here, we can see in order for us to get things done, we have to understand ourselves as well. Without understanding ourselves, we cannot get anything done. In other words, in order for us to get things done, we have to understand the principle entity, we have to reduce complexity, and we have to understand ourselves. If we identify an application/communication where people think that they can get things done without understanding the entities listed here, we should analyze that application/communication to show that is not possible. In this case, we analyze the underlined application/communication related to understanding the entities listed.

455.   By understanding the analysis guideline above, if we identify an application/communication where people think that they can get things done without understanding the identified entities, then within our analysis we can ask the following questions. How can we get things done without understanding ourselves? How can we get things done without understanding the principle entity? How can we get things done without reducing complexity? The way to look at it, not only we analyze the underlined application/communication to help

understanding ourselves, the principle entity, and complexity related to reducing complexity, but we also ask questions to show it is impossible to get things done if we disregard those identified entities.

456.   By understanding analysis guideline number 62, we have learned that each type of communication that we use requires specific time. Each type of communication that exists requires specific time of usage. In other words, we use a type of communication that is appropriate or relevant to the type of our application. For instance, a type of communication that we use in an application may not be relevant or appropriate for that application. When we use inappropriate types of communication in an application, we simply develop more complexity. By using a type of communication that is not appropriate or not needed, we simply develop more complexity. It is very important for us to understand that during our analysis.

457.   In term of communication, it is important for us to understand the functions belong to us and the functions belong to the entities that we are communicating about. For instance, the communication about an entity depends on that entity, but not on us. In term of communication about an entity, the function of an entity depends on that entity as well. While we communicate about an entity, it is not possible for us to change the function of that entity or adjust it. During our analysis, if we identify a communication where people misunderstand the function of an entity they are communicating about and also their own functions in term of communication, we need to analyze that communication to help understand the functions belong to us and the functions belong to the entities we are communicating about.

458.   By understanding analysis guideline number 432 and analysis guideline number 433, since we cannot learn the principle for each other and we cannot follow mistakes other people make or mistakes others made in the past, it is good for us to think that our understanding of an entity depends on us individually, but not on someone else. For instance, if someone committed an error in the past, at present time, we apply the principle to execute our function, rather than committing the same error. As well as, if someone committed a communication error in the past, at present time we do not communicate by committing the same error or communicate about that event by committing the same error. Instead, we apply the principle in our communication. For instance, if someone use a word to refer to an entity that does not exist or used a bad word to refer to an actual entity in the past, at present time we apply the principle of communication in our communication rather than using the same word or refer to the same entity. Once we use the same word or refer to the same entity, we show that we also do not understand the principle and we follow the same path as the person in the past. During our analysis, if we identify a communication where people communicate about an event in the past or any current event where words were used to refer to entities that do not exist, at present time if we identify no understanding of the same entity where the communication does not take the understanding of he

principle into consideration. We must analyze that communication related to understanding of the principle of communication and also the underlined entity or the actual entities the words point to. The way to look at it, if the entity does not exist, so does the word that points to it. In this case, as opposed to the entity that does not exist, an actual entity does exist and the word that points to it. In our analysis, we focus on the actual entity and the word that point to it.

459.   By understanding the analysis guideline above, let's assume that at *Time One*, which is time past, some people think negative about an entity and execute a negative function. The reason that happened, because those people did not understand that entity. Now at *Time Two* which is time now, if we communicate about that event, we should show our understanding of that entity. In this case, we always show our understanding of the principle of communication when we communicate about that event. In our communication, we cannot show that we do not understand the underlined entity as the people who executed the negative function misunderstand it. In our analysis, we always refer to words or use words that identify the actual entity rather than negative words that refer to that entity or misidentify it. By doing so, we show our understanding of the actual entity and also the principle of communication. During our analysis, if we identity a communication where people miscommunicate about an event that happened in the past, at present time we should always analyze that communication about proper communication or related to understanding of the principle of communication.

460.   We know that we are related to each other by our parent or we are related to each other by the principle. Now when we look at each other, we think about the principle. In this case, we do not think negative about each other. The way to look at it, we view ourselves in term of the principle or we view each other in term of the principle. We do not view each other negatively. We should never think some of us are good and some of us are bad or view each other in terms of bad guys and good guys. We should not portrait each other in terms of good or bad or in terms of good guys and bad guys. During our analysis, if we identify a communication or application where people are viewed as bad or portrait as bad, we should analyze that application or communication related to our actual relationship. Since this happens because our relationship is not understood, in our analysis we should emphasize about understanding our relationship.

461.   By understanding the analysis guideline above, when someone commits an error or misunderstands the principle, we help that person corrects the error or understands the principle. We do not portrait that person as bad and portrait us as good. When we portrait that person as bad, we simply show that we are irresponsible and we do not understand the principle and our relationship. During our analysis, if we identify an application or communication where people are portrait as bad, we should analyze that application related to understanding of the principle and the correction of error. In this case, if an error is committed, we provide feedback to enable the correction rather than portrait as bad and leave the

error uncorrected.

462.   By understanding analysis guidelines number 458 and 459, let's assume that the misunderstanding of an entity and parts of an entity enable a person or a group of people to commit an error in the past or execute a negative function. At present time, any communication about that event must reflect our understanding of that entity and parts of that entity. For instance at *Time One*, *Person One* or a group of people executed *Function One* negatively, because of misunderstanding of *Entity One* and parts of *Entity One*. At present time, the information about that event or the communication about that event must take understanding of *Entity One* into consideration and parts of that entity. In other words, information and communication about that event must take understanding of the principle of communication into consideration. During our analysis, if we identify a communication about an event in the past, where that event is related to the execution of a negative function by people who did not understand an entity and parts of that entity, we should analyze that communication related to understanding of that entity and parts of that entity. In this case, we analyze the underlined communication to help understanding the principle of communication. We approach our analysis to help understand the principle rather than leaving the underlined entity and parts of that entity misunderstood by the people or person who commit the error in communication.

463.   Related to the analysis guideline above, that also applies to entity number one identified in 84 or ourselves. Let's assume that in the past a person or a group of people committed an error or executed a negative function, because of misunderstanding of that entity. We mean the misunderstanding of ourselves enables a person or a group of people to do something bad in the past. Now at present time, any communication about that event or information about that event must take the understanding of that entity into consideration, rather than the continue misunderstanding of that entity. For instance at *Time One* or time past, a person or a group of people executed *Function One* negatively, because of misunderstanding of *Entity One* in 84 and its aspect. Now at present time, when we communicate about that event, we have to show that we understand that entity, rather than we misunderstand it. During our analysis, if we identify a communication where people communicate about an event in the past that happened because of misunderstanding of *Entity One* in 84. Within that communication, if we see that the people who are communicating still do not understand that entity; we should analyze that communication to help them understand that entity. If we see that *Entity One* in 84 is still not understood in that communication, we analyze that communication to help understanding entity number one identified in exercise number 84.

464.   Related to the analysis guideline above, that also applies to misunderstanding comparison of entity. Two entities are comparable if they are comparable. Two entities are comparable, if they can be compared. Two entities are not comparable if they are not comparable. Two entities are not comparable if

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they cannot be compared. By misunderstanding comparison of entity, it is possible for us to compare entities that are not comparable. Let's assume that the misunderstanding of comparison of entity enables someone or a group of people to execute a negative function or do something bad in the past. Now at present time, any communication or information about that event must reflect our understanding of comparison of entity. In this case, when we communicate about that event or provide information about it, we cannot show that we misunderstand comparison of entity or continue the same misunderstanding path. When we do that, we show that we do not have any understanding of the underlined entities and also the principle of communication. During our analysis, if we identify a communication where people communicate about an event that happened in the past that caused by misunderstanding comparison of entity—we mean the comparison of entities that cannot be compared. We must analyze that communication related to understanding comparison of entity. If we see that comparison of entity is still not understood by the people who are communicating, we analyze that communication to help them understand comparison of entity and the principle of communication.

465.   Since the principle itself and our understanding of the principle take scaling into consideration and our application depends on our understanding of the principle, it is good for us to think that a function that we execute depends on the understanding of the principle and a function that we execute depends on our understanding of the principle. What is important here; are the understanding of the principle and our understanding of the principle. Let's assume that our understanding of the principle is at a lower level while the understanding of the principle goes at a higher level, then the execution of a function takes and should take the understanding of the principle into consideration, rather than our understanding of the principle. In this case, our understanding of the principle is not sufficient enough to make that function executes accordingly, while the understanding of the principle is appropriate at that level to execute the function. It is important for us to understand that during our analysis.

466.   By understanding that analysis guideline above, we can see that at a time we start learning a given principle, our level of understanding may not be appropriate enough to execute a function accordingly. In this case, rather than executing the underlined function, it is important for us to execute that function at a later time, while continue learning the principle. The way to look at it, a function executes properly according to the principle that function depends on. If we do not understand that principle yet, it is possible for us to execute that function improperly, but as we make progress learning that principle, we can then execute that function at a time when we understand the principle that function depends on. During our analysis, if we identify an application/communication where people think that they can execute any function at a time they are starting learning the principle, we can then analyze that application/communication to show that is not possible or practical. In this case, in our analysis we can show that the application depends on the understanding of the principle and our

understanding of the principle is not sufficient enough to execute that function.

467.   The aspect of an entity is given by that entity; the aspect of an entity does not depend on another entity. The aspect of an entity is given by that entity; the aspect of an entity is not given by another entity. The aspect of an entity is not given by another entity and does not depend on another entity. It is important for us to understand that during our analysis and our communication. If we identify a communication/application where some people think that the aspect of an entity depends on another entity or given by another entity, we should analyze that communication/application to show that the aspect of an entity is given by that entity and depends on that entity. In our analysis we should show that the aspect of an entity is not given by another entity or depend on another entity. Since that happens because the principle of communication is not understood, the purpose of analyzing the underlined communication/application is to help understand the principle of communication.

468.   Since one cannot learn the principle for each other, one cannot validate an entity for each other. Since one cannot learn the principle for each other, one cannot validate the existence of an entity for each other. Since the principle can only be learned individually and personally, only a person can validate the existence of an entity by himself/herself and for himself/herself. It is not good for us to think that another person can validate or identify an entity for us. When we think like that, we show that we cannot think independently or for ourselves. Let's assume that at *Time One* or time past, *Person One* misidentified an entity and claim that entity existed without any validation. Now at *Time Two*, we cannot base the existence of that entity on *Person One*, but we can learn the principle to determine whether or not that entity is valid. During our analysis, if we identify a communication/application where someone misidentified an entity in the past, at present time we must analyze that entity to determine whether or not it exists, rather than basing the existence of that entity on that person. In other words, we analyze the underlined communication/application to show that we must learn the principle to validate the entity, rather than basing its existence on the person who misidentified it. In this case, in our analysis if we verify that the entity does not exist, then we can conclude that the entity does not exist, where the person who misidentified that entity had made a mistake.

469.   When someone thinks negative about an entity and execute a negative function or does something wrong, sometime it is good to ask this question. What does that person think about that entity? The reason that person does something wrong, because he/she thinks negative about that entity and does not understand it. To solve this problem, that person needs to understand that entity. During our analysis, if we identify a communication/application where a person does something wrong because he/she thinks negative about an entity or does not understand that entity, we must analyze that application/communication to help that person understand that entity. The way to look at it, the misunderstanding of that entity gives rise to the problem and that problem is solved when the

underlined entity is understood. If we disregard the misunderstanding of the underlined entity or do not help that person to understand that entity, we simply leave the problem unsolved.

470.　　　By understanding analysis guideline number 102, we have learned that a higher level of responsibility requires a better understanding of the principle. Now in term of higher level of responsibility, it makes sense to look at our functions in relationship with our parent. In this case, if we look at the function of our parent to us, we should see that our parent has a higher responsibility and must understand the principle. By understanding that, in relationship with our parent, we can see that the people who serve us do have a higher level of responsibility and must have a better understanding of the principle. We can also say that, the people who serve are closer to the principle and must be closer to the principle, have a higher level of responsibility, and must have a better understating of the principle. During our analysis, if we identify an application/communication where people who are serving us has little understanding of the principle, we must analyze that application/communication to show that people who are serving us must have a better understanding of the principle.

471.　　　From an analysis guideline, we have learned that once we disregard the existence of our parent in what we do, it is not possible for us to do what we do correctly. From the analysis guideline above, we have learned that in relationship to our parent, the people who serve us have a higher level of responsibility and must have a better understanding of the principle. By understanding that, we can see if we allow people with little understanding of the principle to serve us, we simply disregard the existence of our parent. If we allow people with little understanding of the principle to serve us, we simply show that we have no understanding of our parent and the relationship of parent and children. In other words, it is important for the people who serve us to understand the relationship of parent and children. Once we see that people who serve us do not have a better understanding of the principle, it makes sense for us to point that out to help understand the principle. It is good for us to understand that in our analysis.

472.　　　By understanding analysis guideline number 461 and number 469, our objective is always to help those who misunderstand an underlined entity understand that entity. If we do not provide help to those who misunderstand an entity to help understand that entity, not only we do not act responsibly, but we do not solve any problem at all. During our analysis if we identify a communication/application where the need to help someone who misunderstand an underlined entity has been disregarded, we must analyze that application/communication related to helping that person understand that entity. The way to look at it, in that application/communication a person does not understand an entity. To solve that problem, that person must understand that entity. In our analysis of that communication/application we focus on helping the person who misunderstands the underlined entity understands the underlined

entity. In our application we should never disregard people who do not understand. Once we disregard people who do not understand and not helping them out to understand, we simply do not solve any problem and we also develop more problems.

473.   By understanding exercise number 941, we have verified that entity number one identified in exercise number 84 does not exist without its parent. The misunderstanding of that entity and the relationship of that entity and its parent enable many people to think that children do exist without parent. During our analysis, if we identify a communication where people thin that children do exist or can exist without parent, then we must analyze that communication to show that it is not possible. Since this is caused by misunderstanding of parent and children, in this case we have to focus our analysis to help understand the relationship of parent and children.

474.   Since what we do depend on our understanding of the principle, usually we make the learning process of the principle as a part of what we do. In other words, since our applications depend on our understanding of the principle, usually we make the learning of the principle as a part of life. The way to look at it, as a part of life, we learn the principle to enable us to execute our functions. It is not good and it is not productive for us to think that the learning of the principle is not a part of life or what we do. In other words, it is not productive and it is incorrect when we think that the learning of the principle is a part of life, but does not handle it as a part of life or the learning of the principle is not a part of life at all. During our analysis it is good for us to understand that.

475.   Given that the principle is an independent entity; given that one cannot understand and apply the principle for each other, within our application, it makes sense for us to show that we can operate independently without the need of a group or others to apply, learn, and understand the principle for us. The way to look at it, within an application, the responsibility of a person or people in that application is related to learn, apply, and understand the principle independently. Given that those entities are independent, it is not possible for any of them to be fulfilled by other people or group or other person. Once we show that the independency of the principle is not respected in our application, we also show no responsibility. During our analysis, if we identify an application/communication where people show that they depend on others or not independent to execute that application, we must analyze that application/communication related to the independency of the principle entity. In this case, we analyze that application/communication to show that the principle is independent and we must be able to operate independently without the need of others or groups to apply the principle for us.

476.   The learning of the principle is a part of life, so do the functions that we execute. In other words, as we live, we learn the principle and we also execute functions. As we live, we learn the principle, we also execute functions related to

the principle that we learn. As we have learned from analysis guideline number 474, it is not good for us to exclude the learning of the principle from life, so do the functions that we execute. In other words, both the learning of the principle and the functions that we execute are parts of life. Once we misunderstand that, it is possible for us to commit errors and develop problems. During our analysis, if we identify an application/communication where people think that both the learning of the principle and the functions that we execute are not parts of life and try to exclude either one of both of them, we must analyze that application/communication to show that the functions that we execute are parts of life, so does our learning of the principle.

477.   Since we cannot speed up our learning and our understanding of the principle; since the learning of the principle and the functions that we execute are parts of life and we cannot speed up our learning and our understanding of the principle and also our functions/applications, it is not possible for us to speed up life as well. The way to look at it, let's assume that *Application One* as *Function One*, we learn and understand *Principle One* to execute *Function One* in *Application One*. In this case, *Function One* is considered the function of *Application One*. Since the learning and the understanding of *Principle one* cannot be speeded up and it is a part of life, the execution of *Function One* which is a part of life cannot be speeded up as well. Since we cannot speed up both *Function One* and the learning and the understanding of *Principle One*, then we cannot speed up life. Once we think that we can speed up *Function One* or the learning and the understanding of *Principle One*, we show that we do not have any understanding of the principle entity. During our analysis, if we identify an application/communication where people think that they can speed up what we do or functions that we execute, we must analyze that application/communication to show them that is not possible. Since that causes by misunderstanding the principle entity and also entity number one identified in exercise number 84, in this case we analyze that underlined application/communication to help them understand both themselves and the principle entity.

478.   By understanding the analysis guideline above, we have seen that life cannot be speeded up in term of time. In other words, while we execute a function at a time that function is executed, but it is not possible to speed up the time that function is executed. While a function is executed related to time, it is not possible to speed up the time that function is executed. The way to look at it, related to our understanding of *Principle One*, *Function One* is executed at *Time One* or related to *Time One*. Since *Function One* cannot be speeded up, it is not possible as well to speed up *Time One*. The way to look at it, we do things related to time, but we cannot speed up the times that we do things. It is not good for us to think that we can speed up times that we do things. Since we cannot speed up times that we do things, it is always good for us not to act in a way to show that we can speed up times we do things. Once we think like that, we show that we do not understand ourselves, life, the functions that we execute, and the principle. During our analysis, if we identify an application where people show that they can

speed up the times they do things or act like they can speed up what they do, we must analyze that application/communication to show that it is not possible. In this case, we analyze that application/communication to help understand themselves, the time entity, the principle entity, life, and the functions that we execute.

479.   By understanding the feedback process in relationship with our parent, we can see that our parent takes a lower level of understanding and makes it higher. In other words, since the understanding of the principle takes scaling into consideration, we misunderstand a given principle that enables us to commit an error; our parent helps us understand that principle to enable us to correct that error. What is important here is that the error is committed at a lower level of our understanding of the principle, but corrected at a higher level of our understanding of the principle. Before the error, we misunderstand a principle that enables us to commit the error; after, we understand the principle that enables the correction with the help of our parent. The way to look at it, by understanding the process related to our parent, we can see that our parent enables us to produce positive from negative. When we commit the error, we were in the negative territory in term of our understanding of the principle; our parent helps us to correct the error which puts us in positive territory. Now by understanding analysis guidelines number 102 and number 470, we have seen people who serve us have a higher level of responsibility and are closer to the principle and have a better understanding of the principle in relationship to our parent. By understanding the overall explanation and also what we have just said here, we can see that it is very important for us in order for us to produce positive. If we disregard analysis guideline number 102 and analysis guideline number 470 or if we disregard everything we have learned from analysis guideline number 102 and analysis guideline number 470, it would not be possible for us to produce positive and if we cannot produce positive, then we are done. The way to look at it, if we cannot help people who misunderstand a given principle to learn and understand that principle, then we are not capable of getting anything done. If we cannot help those who misunderstand a principle to understand that principle, then it will not be possible for us to execute our application properly. During our analysis, if we identify an application/communication where the need to help people who misunderstand a given principle has been disregarded, it makes sense for us to analyze that application/communication related to the feedback process and the production of positive from negative related to our parent feedback.

480.   Since what we do is a part of life and we live by doing things, then our function in life is to live. It is very important for us to understand our functions in life. Once we don't know and understand our functions in life, we simply develop problems. The way to look at it, we execute a function in life to enable us to live; we provide a function in life to enable us to live. If we misunderstand that, it is possible for us to execute negative functions in life and it is possible as well to provide a function in life, where that function itself does not take into consideration the functions of the people who are physically present—at all

locations—are to live. During our analysis, if we identify an application/communication where people misunderstand their functions in life, we must analyze that application/communication to help them understand their functions in life is to live. In this case, during our analysis we can ask questions. What are our functions in life? What is my function in life? What is your function in life? Since our functions in life is to live and we do things to live, in our analysis we should focus ourselves in doing things right to enable us to live.

481.   Since what we do is a part of life, it is not good for us to act in a way that life is going somewhere. The way to look at it, since we do things for living we execute functions of life as we live. It is always good for us to think that life exists as we live. In other words, as we live life exists. Life is not going anywhere and we cannot speed it up. Once we think life is going somewhere, it is possible for us to commit errors in what we do. Once we think life is going somewhere, we show that we do not have any understanding of life, ourselves, and the principle. During our analysis, if we identify an application/communication where people think that life is going somewhere or people try to speed things up, it makes sense for us to analyze that application/communication to help understand life, ourselves, and the principle entity.

482.   Since what we do is a part of life, we can define life in relationship with the things that we do. Since functions that we execute are parts of life, we can define life in relationship of functions that we execute. In other words, there is a relationship between life and things that we do or functions that we execute. Since life is related to things that we do, in order for us to do things right, we must understand life. Since life is related to functions that we execute, in order for us to execute our functions properly, we must understand life. During our analysis, if we identify an application/communication where the relationship of functions that we execute and life is not understood, we must analyze that application/communication to help understand the relationship of life and the functions that we execute.

483.   Since the learning of the principle is a part of life, in term of time, the learning of the principle itself does not have time attached to it. Since the learning of the principle is a part of life, the learning of the principle itself does not take time into consideration. The way to look at it, we learn the principle to do what we do, related to life, what we do is a continuous process, so does the learning of the principle. Since the learning of the principle takes scaling into consideration, as we do not know a given principle, we learn it to do what we do. In this case, this process itself does not take time into consideration or a time of completion. Once we try to attach time to the learning process, we simply show that we do not understand ourselves, the principle, and life. During our analysis, if we identify an application or communication where someone tries to attach time to the learning process of the principle, we must analyze that application/communication related to the understanding of the principle. In this

case, we analyze that application to help understand the principle entity, life, ourselves, and the time entity.

484.   In order for us to get things done correctly, we have to understand the principle entity, we have to understand ourselves, and we have to operate in a form that enables us to get things done. By understanding some previous analysis guidelines related to what we should do to get things done, here it makes sense to focus on form of operation. What do we mean by that? For instance, since complexity requires more effort from us, if we operate—in a form—with more complexity, then we get fewer things done. By reducing complexity in what we do, then it is possible for us to get things done better or get more things done. Now if we can operate in a form where we can reduce complexity or if we can operate in a form with less complexity, then it is possible for us to get things done or get more things done. By understanding that, if we identify an application/communication where it is operate in improper form, it makes sense to analyze that application/communication related to proper form of operation. Since improper form of operation is related to more complexity and proper form of operation is related to less complexity, in this case we analyze that application/communication related to reducing complexity as well.

485.   Given that complexity reduces the performance of our application, within our application we have to understand the existence of other functions outside our application. Since complexity enables us to focus less in our application, in our application we have to understand the functions of other people outside our application. During our analysis, if we identify an application that is too complex, it is always good for us to analyze that application related to the function of that application and the functions of other people outside that application. In this case, we can look at the function of that application related to complexity and determine whether or not complexity in that application can be reduced by understanding the functions of other people outside that application.

486.   If a part of an entity does not belong to that entity and we try to add that part to that entity, we simply develop problems. If a part of a communication does not belong to that communication and we try to add that part to that communication, we simply develop problems. During our analysis, it is possible for us to identify in many communications where people try to add parts to entities that do not belong to them or parts to communication and information that do not belong to them. When we identify such communications, it makes sense for us to analyze them to help understand that parts to an entity that do not belong to it cannot be and should not be added to it and parts to a communication and information that do not belong to them should not be added to them as well.

487.   The function of an underlined entity is a part of that entity. The function of an underlined entity cannot be prevented from executed by that entity. By not thinking about entities in term of functions and by having an entity identification problem, it is possible for many of us to think that the function of an entity can be

prevented from executed by that entity. During our analysis, if we identify an application/communication where people think that the function of an entity can be prevented from executed by that entity, then we must analyze that communication/application to show that is not possible. Since that caused by misunderstanding entities and functions of entities, we analyze that communication to help understand entities and function of entities.

488.   We think about entities in terms of functions. When we identify an entity, we think about the function of that entity. Since the function of an entity exists wit that entity, we cannot make up functions for entities. Since the function of an entity is given with that entity, we cannot provide a function of an entity. Once we think that we can make up functions of entities or we can provide functions for entities, we simply commit error in communication. During our analysis, if we identify a communication or application where people think that they can make up or provide function to an entity, we must analyze that application/communication to show that is not possible. Since this error is caused by misunderstanding entities and functions of entities, in this case we analyze the underlined communication/application to help those who commit the error understand entities and functions of entities.

489.   In order to enable our application to execute correctly, we must assume we must assume responsibility in our application. In order to enable the function of our application to execute without error, we must understand the responsibilities of the people in our application. Once we disregard the responsibilities of the people in our application, it is not possible for our application to solve the problem we intended to. During our analysis, if we identify an application/communication where the responsibilities of the people in our application have been disregarded, we must analyze that application to help understand the responsibilities of the people in that application and to help ensure the responsibilities of those people.

490.   Since the principle cannot be learned, understood, and applied by someone for someone else, it is important for us to understand that a person in an application must learn, understand, and apply the principle by himself/herself. Once we show that we can learn, understand, and apply the principle for someone in an application, we simply assume that person responsibility. In this case, we simply show that we can execute the function of that person for that person. When we do that, we simply commit error and our application will not succeed. During our analysis, if we identify an application/communication where the responsibility of a person looks like to be assumed by another person, we must analyze that application/communication related to the understanding of the principle. The reason that happens, because the principle is not understood by both persons. In this case, we analyze that application to help both of them understand the principle and their responsibilities.

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491.   By understanding the last two analysis guidelines above, it makes sense for us to show that we are operating with responsibility in our application. Once we show that we are operating without responsibility in our application, it is possible or people in our application to show no responsibility at all. During our analysis, if we identify an application/communication where it is shown that responsibility is not taking into consideration, then we must analyze that application/communication to help the people in that application operate with responsibility.

492.   By understanding the analysis guideline above, in order for us to operate with responsibility, we must operate in a form that shows responsibility. In order for people in an application to feel responsible, they must operate in a form that shows responsibility. In order for people in an application to feel responsible about the function of that application, within the application itself, people in that application must operate in a form that shows responsibility. If people in that application do not operate in a form that shows responsibility, then there is no responsibility at all. If the function of the application does not execute in a mode that shows responsibility, then there is no responsibility at all. During our analysis, if we identify an application/communication where responsibility is not maintained—or is lack of responsibility—then we must analyze that application/communication related to mode of responsibility or form of responsibility. In this case, we analyze that application to help the people in that application understand mode of operation related to responsibility.

493.   The process of solving an identified problem enables us to apply a principle that we did not know that triggers the problem. Since one cannot learn and apply principles for each other, the process of solving a problem does not enable us to think that we can apply and learn principles for each other. Once we think like that, it is impossible for us to solve problems. Given that we cannot learn and understand principles for each other, we cannot execute functions for each other as well. In term of solving an identified problem, the way to look at it, rather than thinking we can execute functions for each other, even in applications that we are not a part of, each of us has our own function in the application that each of us is a par of. Once we think we can execute functions for people in applications that we are not a part of, not only we disregard our responsibility, but we will not solve any problem at all. The process of solving problems enables us to understand the application we are in and the applications others are in as well. During our analysis, if we identify an application where some people disregard their own functions and other people functions or disregard their functions in their applications and other people functions in their own applications to think that they can solve an identified problem, we need to analyze that application/communication to show that it is not possible. Since this is caused by misunderstanding personal responsibility, problems, and solutions of problems, in this case we analyze that application to help understand personal responsibility, problems, and solutions of problems.

494.   By understanding analysis guideline number 331, we know that in order to apply a given principle to produce an entity, we must understand that principle. From exercise number 481, we have learned that the principle entity takes scaling into consideration. While learning a given principle, our understanding of that principle may not be sufficient enough to produce an entity we would like. In exercise number 488, we know that some applications of the principle entity require a higher level of understanding the principle entity. Overall, if our understanding of a given principle is not adequate enough, it is not possible for us to produce an entity that requires a higher level of understanding of that principle. During our analysis, if we identify an application/communication that tends to produce an entity that requires a higher level of understanding with limited understanding of the principle entity, we must analyze that application to show that the understanding of the principle is not sufficient or adequate enough to produce such as entity.

495.   By understanding the analysis guideline above, we have seen that, while learning a given principle is not possible for us to take our level of understanding to a level that is higher than our current understanding. The way to look at it, if our level of understanding is at 2, then an application that requires a level of understanding of 8 to produce an entity from level 2 is not possible; we cannot push our understanding to level 8 to produce that entity. It is not possible or practical and it is not natural as well. Naturally, we learn principles; naturally, it is not possible for us to push our learning of a given principle or push ourselves to learn a principle. The learning of a given principle is a natural process and cannot be speeded up. Once we try to do something like that, we simply show that we don't know what we are doing. During our analysis, if we identify an application or communication where people try to push their learning of a given principle or speed it up, it is always good for us to analyze that application to show that is not practical or natural. Since they are doing that because they do not understand the principle entity, in this case we analyze that application to help them understand the principle entity an also to help them understand themselves.

496.   The information about an entity points to that entity; the communication about an entity points to that entity as well. Since questions and answers are parts of our communications, the question about an entity points to that entity, where answer of a question about an entity points to information about that entity. In this case, both questions and answers about an entity are parts of communication of that entity. Now since the existence of *Entity One* enables the communication about *Entity One* to exist, so does information about *Entity One*. In this case, any question about *Entity One* points to *Entity One*, where answers of those questions point to information about *Entity One*. By understanding that, we can see during our communication, our questions about an entity reflect our understanding of that entity, rather someone else understanding of that entity. By understanding that, during our communication if we identify a question that is asked about an entity, where that question reflects someone else understanding of that entity, in this case we analyze that question to reflect the understanding of the entity by the person

who asks the question. Since this is caused by misunderstanding of communication, in this case we analyze the question to help the person who asks the question understand the principle of communication.

497.   By understanding exercise number 953, we have verified that it is possible for us to determine the correctness of our communication, if our communication can be presented or repeated in front of our parent. For instance, if we can repeat a sentence in front of our parent, then that sentence is correct and it is portable. By understanding what we have just said and the underlined exercise, we can quickly see that during our analysis and our communication, it is possible for us to use the same process to determine the correctness of an identified communication when we analyze that communication. During our analysis, if we identify a communication or application that contains error, it is possible for us to analyze that communication/application related to our parent or presentation to our parent. In our analysis, we can ask this question. Is that communication correct? Can that communication be presented in front of our parent? Is that sentence correct? Can that sentence be repeated in front of our parent? Is that application is correct? Can that application be executed in front of our parent? In this case, if we can determine that communication cannot be taken place in front of our parent, then that communication is not correct. If that sentence cannot be repeated in front of our parent, then that sentence is not correct. If that application cannot be executed in front of our parent, then that application is not correct.

498.   By understanding exercise number 355, we know that we have a sense that adapts us with the analysis entity. In this case, we perform an analysis on a communication when we feel that communication needs to be analyzed. The way to look at it, if a communication contains error; we feel that communication needs to be analyzed. As well as if a communication contains no error; we don't feel that communication needs to be analyzed. The reason for that, our sense which is adapted to the principle entity enables us to feel that way. Overall, we analyze we analyze communications we feel that contain errors, and we disregard the analysis of communications that contain no error. It is always good for us to know that during our analysis and our communication.

499.   By understanding the analysis guideline above, we can see that we analyze an entity if it needs analysis. In other words, if a communication needs to be analyzed, then we have a sense to analyze that communication. If a communication does not need to be analyzed, our sense disregards the analysis of that communication. To better understand what we have just said, it is always good to think it like this. When we identify a communication that contains errors, our logic enables us to analyze that communication to identify errors in it. As well as, when we identify a communication that contains no error, our logic disregards that communication in term of identifying error in it. That makes sense, since a correct communication contains no error and it does not need analysis, our sense simply disregards it. During our analysis and our

communication it is always good for us to understand that.

500.　　　From the analysis guideline above, we have learned that if we can communicate in front of our parent, then our communication is correct. From analysis guideline number 471, we have learned that the presence of our parent in what we do enables us to do things right. In other words, the absence of our parent in our application enables our application to execute with error. By understanding both the analysis guideline above and analysis guideline number 471, when we analyze an application/communication, it is good for us to analyze that application/communication related to the presence of our parent. In this case, in our analysis we can ask question whether or not our parent is present in that application or our parent is present in what we do.

501.　　　While we have identified a lot of analysis guidelines above, however any communication or application that we encounter can be analyzed by using this guideline. We assume the underlined communication/application needs to be analyzed.

In terms of people, communication, and application, the following entities are identified.

| People | Communication | Application |
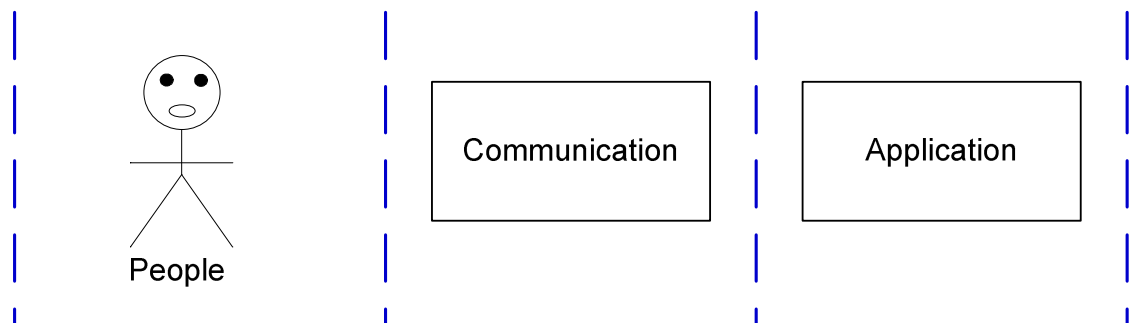
Given that a communication must have a function and the function of an application is the function of the communication that drives that application, we can see that the function of an application executes to solve an identified problem. In this case, we have

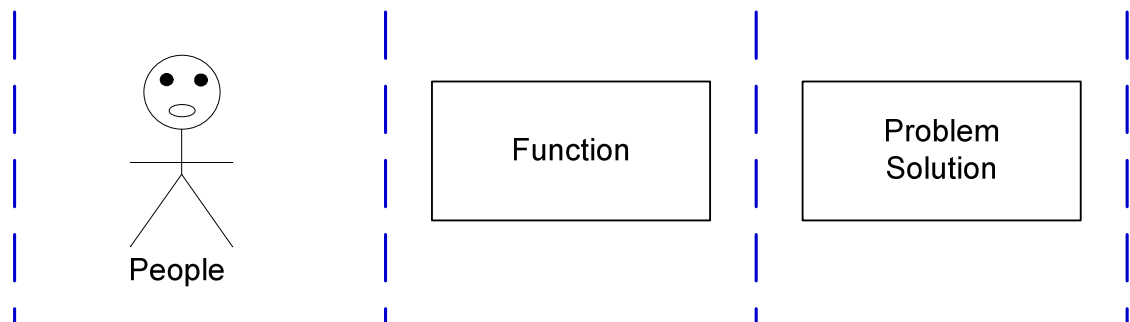| Communication | Function | Problem |

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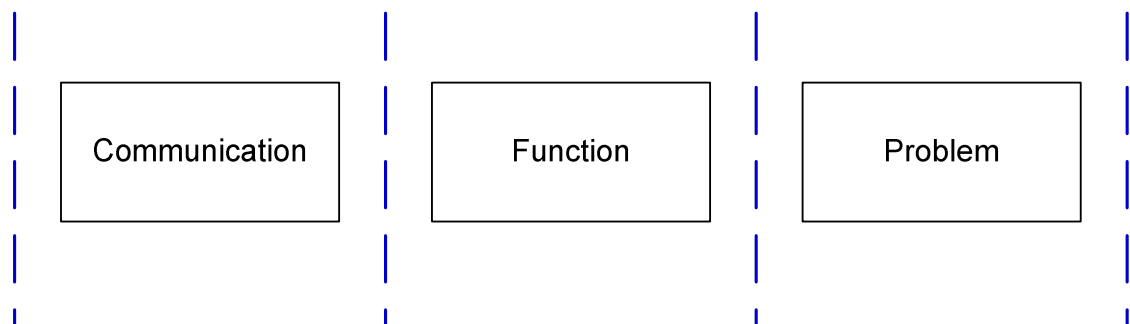
What is important here is that people communicate; the communication of the people have a function and the function of that communication is to solve an identified problem. In this case when the function of the underlined application executes, then the underlined problem is solved.

To better understand this analysis guideline, we can think it like this. An application is driven by a communication, where that communication is from the people in that application and the function of that communication is the function of the people in that application and when the function of that application is executed an underlined problem is solved.

By understanding the explanation above, we can see in any communication, the function of that communication is identified as the function of the application that depends on that communication. During our analysis, it is always good for us to ask questions about the function of a communication/application and the problem that is solved by the execution of that application or the function of that application. If the problem that is solved by that application cannot be identified, then it is certain that communication contains errors. In this case, the communication that drives that application contains errors.

In term of problem solving, we can look at it as follow. People do have functions and when they execute their functions, they solve problems. In this case, we have

In an application people always have functions and when they execute their functions, they solve problems. By understanding that, we can see the function of the application which is the function of the communication solves the problem the application is intended to solve. If a function is executed and the function is negative or executed negatively, in this case we can always ask questions what problem does the execution of that function solve? Since the function is the function of the people and it is a function of communication, then we can ask what problem you solve by doing that. What problem do you solve by executing that function? What problem do I solve by doing that? What problem do we solve by doing that? What problem do we solve by executing that function?