

The Artform of Defense

- 1.) It is inordinate to choose speech to stand against action for such things as opposition unto defeat, for without a means to convey apprehension of release is not but a defeat without acceptance of circumstance nor will.
- 2.) One with of a few is better than many opposed unto a few or a one, as without such means as to make a peaceable return, one is lost without a means to reach or assist another.
- 3.) Not with one is to stand opposed yet not without distemperment nor contradistinction of one or many as such as with one, where as well if one was, so without a side to be upon.
- 4.) As whole & without contradiction of inclusiveness, one is whole & contained within ones choices & anothers.
- 5.) For the strength of one and the weakness of another there arises an exception in each of to compensate with one deciding in each of these to reduce ones strength & weakness to reach balance between one & another.
- 6.) In harmony & for balance one finds one must for a strength of drawing an exception to illustrate a point the requisiteness to of balancing with the weakness of another to question such things.
- 7.) To & from such means as this, a strength within one can be seen truly to be both a weakness to another & a point of balance.
- 8.) In this there is to no true weakness within or of one to another nor a strength in ultimate form for any such one person.

9.) Mutual opposition of the self is a manner of apprehension of individuation not to be sought but by a means to oppose in equivalency of action a settling point within & of one without a way to reach agreement but of disagreement unto no end excepting.

10.) An affront is not to be taken to an affront of the same or a different kind.

11.) Standing on one side of a conflict is acceptable, as on either side an affront may be drawn of if for one side there is a division it may stand against one, unless an aside as for a side is drawn not of one but for one on a side as of one of the self or one.

12.) The truth of one so told to another with remorsefulness, chance, and self defeat is an offering of awareness without reflection but of any of many either for the same sides, it is not for the sake of submission.

13.) As a form of perception, the eye as in the mind of one is nondivisible, non-superpositionally secure, yet although it is not valid the two are one, they are one in the appearance of & by many apart.

14.) If wishing to retrieve an individual; seek not to directly identify him, but instead withdraw him through charitable and indirect actions.

15.) For the presentment of either or both of incursion or blame, for the limitation & origin that is the exception of one path back, choose two paths back from the other, for the sake of a just cause or for any such amends to be made later.

16.) For what one speaks & the other hears, for that of two or many implore not for that which is to be conveyed but be fully inclusively direct for all & one, with but singular exception for the self; which is not that of a delimitation of ones means internally to the people or collective, or externally unto any such individual.

17.) When then approaching a barrier; whether of conviction or suspended action, choose the direction most appropriately for away & different from the side of the self so indicated & introduce into the self neither that of the approach or avoidance of others as so indicated.

18.) To defend against the means for the sake of the former whether individualized or alone as for that which is together a part & that which is apart must remain from end to end together; for a passage of approach & a path of retreat.

19.) Of the two of opposition & defiance there stands a singular proponent; & it may be the self; therefore see through one's actions & equilibrate such means with equanimity.

20.) Then, faced with unworthy opposition, remain as one for that of the remainder as a delimitation of an action or future decision of avoidance of a furtherance; saving for what is of one for one' & for that which is to be shared for either of proponent or opposition; for to do otherwise would be deceit unto the self & the admission of no path ahead nor redress.

21.) That of inaction not so as to draw opposition is release from no such other but the one; and therefore to remain as.

22.) Without this the unburdening of the release from suffering for incurrent wrongs is possible.

23.) This path of a release is to be found.

24.) As under the singular unto the general' admit not that which is an aforementioned action, but do, for the sake of a later admission of another so circumscribed; or for another later action for such a person let be.

25.) When encountered by another under reconsideration; appeal to the lesser & common means of the sake of individuation & the invitation from relief' notwithstanding release.

26.) Accept no other but the prior unto the latter of the person & people in general; without persuasion; for the sake of the singular within the majority of a group for any remainder of those; excepting none but these.

27.) If one step is so admissible under a charge'; that which remains stand for encouragement; & that which stands for the remainder stands for acceptance.

28.) This is endowed with the property to make amends.

29.) One of either parts is sufficient beyond that which is the admendation of two; for without these means there would remain a third; & hence a side so possible between; this a coming together, a meeting, & contact.

30.) For that which is the creation of obstacles; draw equivalently unto the relation of any two; friend or foe; but except the difference & similarity which is opposition & recalcitrance.

31.) Whether so to be as a man passing once between two such others; to neither pass before nor after is so to remain reductive to the self as one for neither the sake of these coming either before or after, yet to remain one must be as either of such as these two others neither upon of upon approach nor retreat; & yet remaining & abiding as the self; this comes for free.

32.) The truth of the differences; either of the appearances or of reality is to be told by acknowledgement of the difference of & between awareness of such a thing as pain, withdrawal, or acceptance of when one need not intervene for the self & as unto others; this is the difference of escape & release.

33.) For one unto many; or for the sake of the many unto the one; withhold not that of the relation of the one & many as otherwise as unilaterally equivalent, balanced, & uniformly as individuals; without secularization of the individual if there exists adversity, unless there exists difference.

34.) For that which is the obstruction of obstacles; know of difference and similarity and defend equivalently the relation of any such two; friend alike; excepting the difference that is adversity in way and manner & similarity to that of which is opposition & non-defiance.

35.) To defend for one another as likewise for the self & the forgiveness of that of one standing for individual & mutual defense is neither to present any such other as one for another as that of but offense & defence of return & release, for the one whom is, the one whom stands, & the remainder of such others but now as one recollected.

36.) A demand as so given; as so granted, is redemption of the self, wares, & means for one as so as unto that of which is of another; as coming or going for things such as these for & upon two such people among a grouping; reflected in one; and comutually shared as the endowment of a way, path, & passage.

37.) As so was so of that of neither of action nor to inaction from before of that which was causeless, there exists just action; hence so for the unknowability of inaction, such action was so taken.

38.) To so withdraw from two as one; is to complete a union of self established cooperation as of whence as that of which is before one's self unto the means of the one through any two such nor four such as remaining with choice over another inimitable & entrained ends of discernment of obstacles before ones being as for a choice of two before & three later as for communal and later opposition as neither singular defence.

39.) The deliverance of one so as once redeemed of as from within one such enclosure of for similarly all such others as by one & for all such remainder is deliverance of all such ones for & by the deliverance of one.