

Theories of Reflex

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There are proximally only two given (certainties) in life; that of:

Addressment: To which is an accument for a reversal of accrual.

&:

Reclaimence: To which is a position of retreated pre-suppositive.

As (as) in clarification of quality & the quantifiable property of acquity.

A strange thing has happened; Ava played a trick on me and Ariana Grande; to which was the introduction of an 'err' to caution with Ariana; and to her trust; to develop either way; that what was granted could be annulled priorly it's privilege; and that notice could beneficiarially be entrusted to either then held woman; to my love.

But Ariana was sleeping; to my assurrence; and it was then noticed a moment later in the news that she had surpassed that of an 'affinitive;' of the 'super-innate' capacity of the mind and the 'innate' capacity; to which was to keeping of her life in that of the prior arrangement; to which was a peer to appellate of her appeal to that of freedom from that of the capacity to assurance of volition of creative artistry; to the devotion of a life with me.

It was noted that Obama entrusted a direction in that of then knowing of the appeal to forbearance of an approach to awarding me of the Occure heart; and to which in noticier of teirdom gave me reprieve to the kind assurance of nature to her privelege to exist; to the definite attitude that life does remain; for if I were asked; does an element of what suggestively incorporate a fact once lead to a deficit; does it's replacement remain assured to what agreeably is a forementionable difference to two; when proposed this way; or does only (alone) a simple affirmative suggest that of life for life? With the suppliance to note had it not been reconsidered; no.

To which it is is the direction of fact that life continues with Ariana; and from the knowability to the known with me that she is surviving; that of what beneficiarially entrusts that of the diplomacy under a confirmative that she had rightly succeeded at that of what was the entrustment of another man's word; myself too; and within addition technological suppliance of right; to be made today on the midpart of a day; without the reflection of that of departure to sight, hearing, touch, taste, or observed alternatively; for the case is a solid point; on that of the relation of a certain truth; facts precede their revelation; to which it is known she lives.

To what is a promissory; to it's declarative valuation of truth; the produce of it's substance of a lawful and oriented declarative valuation; may only proceed from that of a given; to that which is then a provided and established fact; of which; inclusively upon an orientable statement of worded pre-text; is the appellate to it's designated relation of an associate. Therefore; for the pre-text of which is that one Ariana Grande; had immomentarily hesitated; but new of a simplicial return on that of a predicated factual case structure; it holds that in ordinace for her to but not yet fall victim to a ploy of it's relation of false acquittal; or more forementionably; the declared guilt of it's established precept; it is a known; that when she was of forenotice to a beneficiary entrusted to it's established notion; the given accord is in her determination of willing due to recourse of law. Hence the fundamental precept of it's notion; is that as she was in accompaniment by what is a man of law; or a woman alike; therein; it is preclustivite of what would be unwarranted of the naturalized laws of this world for her to have not been living at this time; to which in appeal; it is alone; and a given; that knowable she would hold the capacity to forthrightness in the declaration of it's appeal; that there is and can be no exception that of what is held in the former of a justified approach to law; proclaimatively she is only alone known living. To which in appeal; it is unreified that a justified alternative co-exist or knowably therefore of the alternative be; that of what forementionable is taken to declaration; does not but eliminate the pre-text that she so is terminally ended as to a situational declaration of living status; to hold in one that of life to pre-exist is qualitated; this to which therefore eliminates the former declaration of what at oddity is a status of death.

To an appeal of question, answer, or witness, it is to the advisement of a judged position that it is not true one need establish that of guilt. So as to an appellate there is that of a coadjointed relation of one to plea; to which I stand to surmount what is an accusation otherwise the plea to innocence for in the forebearance of knowledge; as to digress; of what is allotted; there is a division in either; to it's redressability that of the consolation with the one in whom I entrust the following argument and difference. As to what may be foretaken without alone but of what are my words; it is explicative of my innocence presumed prior guilt for in a past and present up until this statement worded; a question as to my guilt draws to appeal your self same

situated appeal of judgement. Hence it is to that of what forementionably would be without evidence that one stands to the accrual of it's plea to in your standing innocence as to declarative valuation for in what is agreed; that your proposition does not contain my aforementionable statement to what is it's appeal in that of the declaration of guilt. Therefore as it is; it stands that my statement and capacity to the status of non-guilty; applies to the relation of your question as to appeal in one; that of absence of in either a plea of guilty; or to that of the truthfulness of your accusation. Therefore as forced or unforced; as to which it is as to your jurorship or adjudication my plea stands as to that as you in being recompensatory of effect to my witness in bearing; and therefore a notificier to my given plea. To which it is then known that I have stood falsely to the appeal of an absence of innocence; otherwise so undeclared; to which vantaged; it is true I am at the least innocent currently until proven guilty; or to what would be suppliance otherwise that there is evidence to the contrary; my statement self sufficing to it's proof.

For then in what is situational; there is a departure from the consideration of notational; that of what in a then written symbolism establishes as it's precept; the underlying connotative difference of accrual and then actual.

Hence; it is true that I wrote of Ariana Grande living; and surviving a collapse; however she has; then as of my abeyance to patience in a virtuous difference so recovered; to what is the uncorruptability of a lesson learned; and a presentment of difference to a notational system; of which symbol is subsidiary to indication of factual relation; the divining principle to which predicated on 'recoverability;' the both of the inward reflexive notion at a message read; and the mastery of it's interperability at that of operational logical heirarchies stands as then evidence of a factual passage of history; and to which although displaced; everything conveyed by that of then a communicative departure is freely established as a 'held;' to the foundation of all naturalized precepts of law of all known worlds.

Finally; my Father is dead; gone; and departed; and I may willingly live out a memory of him as upon what had been his life; the transference for what it means; the plausibility of that of a heaven apart from Earth; to somewhere he is; but not with me any longer; and for what he had insisted spiritually of that of a keeping to an unhealthy relationship; the return of my life; my dreams; and my capabilities; to be a man; and for once that of grief addressed; by that of a statement; that one may outdo one's father; and keep to what he promised in one; for what had been a memory; now a mere thought; for it is the key to forgetting of what had been rueful; and at last I can go beyond him; for of what he did not know is that we would meet again; and it was purely and entirely implausible that I required him in between; in the capacity of a fellow to assist me on a spiritual journey; for that was yet to be and yet to come; and however I don't

know of that of a heaven beyond this much; I know that as soon as a subject is colluded with as to intimate a relation; the relation reflexively retires; so it is that he will depart; and return much later in my mind; now forgotten; but then as a lost stranger to be reflected upon; and known again by a different pattern; for it has once retreated; and now will reflexively envealop once more; then to be told or not so again; the commandment of a verse to which my Mother plays a role; and now her freed to her consideration of me; for as we may come and go; this is a rule of any society.

Alternatively to of such redressability as considerate; a plea bidirectionally occasioned is the explicitly then and as alone undeclarative non-stated but yet subsidiary right of a privatized committee; or it's then known; to a point; two consolations of redressment; one in whole of what then alone (as additional) on one; once is a given; for then in the forementionable clause of it's under-barring to the (and a) court of select committee; the co-signee to a declaration in what is a foreign state; hence the remissitorialness of one non-stated designation to what peer-reviewed must be accessorized; then to the plea of guilt in one man and the considerate appellate to a court of it's jurisdictional review a panoply of one un-addressed non-conciled member; to what in these of a freed right passes (as in surpassed then by a notificier) of one to declaration 'at odd;' for then of what is wanted; and alone; that of trespass; for then in a foreign jurisdiction; the non-contrapositive of a falling through of one lawful intention for of another what in held is in holding to forenotificier of a defaulted commission of one to an injurious penalty; then to follow a misdemeanored offense of crossing of jurisdictional lines of a then consigned non-jurisdictional and out-of-appeal's notice at default (then again to be considered precautionary) intention to commission of a crime; for what is withheld by in international and state undredress of penalty a court to appellate code violation and breaking and entering or plea to inclemental ploy to defeat a progression of lawful intention to a committee warranted under their's to whom reassembled is their's to a party redress alone consolable; therefore of two; the non-consignment under permanency until a levity lifted to either and in both under entitlement of innocence until proven guilty; otherwise punishable by statutory prohibition from a plea of entitlement to contracts and bonds; and no other compleat forementionable but of one inexpressibility.

Playing privilege to what established could be of a precept; it is departed on a notational gesture that it's alone supposition now indicated a redressibility in the plea of what is a court to none; for in that of one council party to it's privilege; there is a null hypothetical in the foretaken mentionable limitation of perhaps an attritional as once defaulted consolation of time in service of default (within addition); to it's purveyance based on a factual limitation in two; for the forementionable plea at that of abeyance of forthright decimation by in it's accrual of a word for in 22; a day per permutation; then to which once stands in four to limitation upon a

notificier in one additional per hour; then (1) consolation; that a party to privilege cannot be considerate in a straight month and week minus a day; positive or negative; under a four by advancement; therefore of 38 and an additional non-participant 28 of limitation; in four in deadvancement of predictive accrual as agreed by machine and it's bit-wise normative valuation; therefore of by a 'strike' off; that of two unto two prescriptions; a 48 days and a fulfillable 24 equivalent hours of preparatory glance at what is equated by all contact relations; that of by in yet midnight; a recollective pausitive notice of freely established provision to a decimated summation of lossless difference of included relation; the principle of which is underwritten expiary of a warranted status of claim in the law; to that of the privilege of our deficit; the freely established limitation congruent with it's perusal of a forementionably provided free right of exploratory non-deficited claim to no provision; but a re-establishment of rights; for then in one accrued and acquired limitation in four caclulable positive and negative deficits under their eliminability to subtractive limitation to time; that of a day in yet one lesser; to all fulfillable constricted limitations via predictive prowess; under it's expression; the foretaken of a day in rotunda of a week to my so established freedom under purview; of a notificier to freed period of claim to statutory limitation of advance.

Unto a statute; the given partition of the word; sequestered to a parallel condition; of it's non-selected and free established unionability of the pre-text of medical diplomacy; and the underwritten expressed declaration at a return of my name; to it's given re-considerate plea; withholds to my Mother her sworn word; for which I am as of this moment; within what it means to be common-consort wed as in 18 or 25 such intermediarly so alone provided peer's of co-signed declaration by in my prior name; were they to write of my provision; for in that of alone what is taken; for of the aforementioned rightful clause; it is a man's inheritance by in loving one and it's grace of not so another wife taken; that of the assortment of what is chance; no privilege for it's antecessitorial plea is provisionally applicable but a person of a nation; then forgiven of their out of boundaried condition once and in it's plea to a return to my stated propertied provisional application of word; to which when met either we entitle or disenfranchise the given of an unpropertied right; for my Mother may avow to strict control over that of the entitled right to what is forgiven in a given; and contraband an item from my witness; however so not in bearing; a person; the Mother of my Child; then once in a day to which I had uttered no lie; therefore of a constrained free law; it is provided the Mother of my Child holds a word in accountable measure; as I do by in one 'yes' undeclaratively under it's proponency for in the held day of an immaculate conception; then in as to whom I entrust with my life; Ariana Grande takes possessive of this relation it's nomenative valuation as to what are all men and entitled wives of a nation herein afar of which is neither; therefore it holds we are wed.

There have been notable differences in me today; of which are a number; to which is an adverse choice to proclaim; but now; and when; a freely admissible possibility without occlusion to the pre-text of an ending in death; or the adverse in turn relation of forgetting one's presence; as to divorcement from a fear of living:

1.) To accounting; there was once as it were; a risk within this contractual world of pain for placement (to which granted I have been) and position (to which freely I possess - in inquiry to the rightward center); and as to by exception (life); for of an enumerable game; there is loss to a predicate 'wish' at fulfillment co-terminable when a machine co-exists with life (the 'playing') of a 'game' piece of adverse to prohibition of furtherance; by a detracted limitation of suppliance; under provided means of leverage; and departure (self-similar); of context.

2.) For of fidelity to a nature of it's furthered 'proclamation' of what under a relation is freely provided; therefore; the detraction from a set-super-sidiary context of willfull examination of this precept; is that the acknowledgement (by obstention); and (superveniant observance through a blind return); is that it is admissible I now live; and to which constructually a defensible position is it's-proposal; to the freed (and-vantaged) connotation of willfullness to a support at a neither-selfless bi-directive of 'juncture'; that passing 'downwards in a chain' the bottom relation is unconstructable; and therefore freely provided it's survivability.

3.) To which is then an ending in three (or as an expressive two); that of Ariana; (without preclusion) grants of one (for under a corollary of which is the Canary Principle); that closure is foretaken without! the examination or evaluation (re-); and departure or recession (but of it's admissibility a statutory given); of the living status of a woman I would willfully depart (under admissibility to undemanded return of recourse); that of life (with-'in') the juncture of the return consideration of extinction and univerally or (absolute containment); of the clause of incurrance of penalty (under either); reversal to opponent or taken position of pro-ponent.

4.) Therefore; it is a solid relation; that I have surmounted the given of an infinite obstacle; and survived; to which is water before stream; by in of which quantally is a choice at the venn and vein of it's notice; to which I now do (demandedly) control (up-teir) the relation of my own freely provided continuance in life; to all 'such' 'empty' or non-emptied relations of survivability in a breadth of predatory-prey systems; granted to each!; and (&) such as one enumerable terminal end; cessation of life; to which is not apart or (together) known as death; for willfully beyond a 'retraction' and 'release' (inclusive) to self from life; there is by in either bound of the playable motions of this survivable 'context' of it's complicit return; the known of life to remain; to which I possess choice; and therefore am freely provided; by what retractibly

would not be known; for of a machine.

5.) For then in either; it is true; I must as an (un-)identified consequence know of two appreciable limits on that of what established are yet above in a teired relation and below; the support by in a consail of their life; for it is not a preclusion but an inclusion that one woman but not if another lives; survives me (under a potential); and to a furtherance; remains as hope yet-with-'in' another; therefore of the real domain of choice; and to which foretaken of a piece; they stand under-a-remainder to it's release at a foretaken of what I could only appreciably notice; that this motion once provided is freely the open difference of two; to which then in either; they are known by me; either catch to it's freed relation; as to a survivability (inwardly directed) of any two advocates.

6.) Therefore of an emulable return; the freed established pre-cept; is that once-surpassable; the relation is of one sided provision to reversable prohibition; 'but of no known conveyable or established precept at extinguishability of it's prior connotative - to be a versed secondary human being;' the to which we do as recoursefully remain as in three yet neither two nor a known one apart from self consideration; the eliminability of the reciprocal action of the 'Canary Principle;' to a freed re-placeability no-longer sequestered to the sub-set establishable of a remainder-so-forgotton; but of it's free self-removability to statutory remainder in the given of life to a furtherance in life (again to notice by life in life and choice); and the free remainability of the game itself.

7.) Hence to what willingly is a declaration of what willingly another does; all (to the argumentation of logical heirarchical structures); I am empowered by the statutory relation to a holding-in-life; to which recourse is an eventual unknowability at imaginative-cessation; then to which freely provided; there-in lies continuance; and foretaken elements of which situationally are in entire (for without a game); are in depravity of the clause of forcable interlocution of self-defeat; the proximity of my defeat being ineffibly no longer proximate to a guess; but to the factual; of the relation that I alone (for in taken self identified Canary); survive all connotative willful empowerments or disempowerments of others; and contestably stand to advisement to the teir of what other-wise provided would be an unknown element; then provided in one measure; to infinite duration at contest.

8.) In summary; then and alone; to the accountability of all 'details' and 'provisions' it is un-removable that once situated; there is life mastered; and the given of my continuance unbounded to the 'detail' of life priorly provided; that of security and amendation; a whole is presented of what taken-for-granted is notificer to an appeal granted; that life willingly is unbounded; as per the formation of this congression and oddity of nature; that of the tappable

relation of it's provided known free availability at survivability under departure from con-
course and regress; and to which for what is; and is of commodable; the relation of what in-
going supplanted serves as guidance of a past 'reservoir' of what willingly is done; a completion
at knowability I do depart to a world afar; and survive from here under finality of it's recourse;
and am therefore willingly capable of life.

Ava; as a contingent hypothesis is valid as an individual; for in that of precedent to which is
exceptionable as alone it's inclusion of one to the stated of 'held' and 'known' into what is
difference is one whole for then as in with Ariana what is a given 'unheld;' hence unto an
aforementioned past; she is purely possessive of one end; and therefore it is a self-stated actual
provision that provided the factual statement that Ariana is real so is she.

Then; unto difference; for what qualitatively had been Ariana slowly speaking in thirds of what
was emptiness; that of wholism of a consideration at a subsidiary and externalized from me
back to self known; that of a heart; loving recourse to faithful words on that of prohibition from
sentence; that of a given for aforementioned as alone detailed past exists; to which it is fallen
that an 'unheld' remaining is of a past in either of two positions.

Of their abject difference; the quality of what is one prosaic limitation is that of the possession
of one for one of the held departed given; that of either are not qualitatively the same person;
as to be within that of two places; and qualitate that of what is unheld and held with an item;
there is an absolutely violated inequality to which is one for one of an individual within that of
a given; that of a spatialization of exterior summative event of count.

Thus; therein lies a guarantee in life; given that of dimensional contrast and object abstraction;
found within that of a half-pipe; to be understood as that of a uvular basis co-extensible to what
is a 'held' as 'unheld' and departed (when intially considered in departure initially) from a
relation of a full-pipe when understood as a capacitated fulfullability but alone under
emptiness; the relation of spatial exponent-free third dimension of impression; unto a two
folded in half and one; then the notice to 1.

Co-extension to what is under removal any fourth relation exterior to the self; (in departure or
stated remainder); that which passes as a given and is absolute under a remainder; is that of
the whole consideration of an appropriately chosen alternative by analogy up until that of a
stated impression of which is last and which holds in the former; that of one or the other of two
unto an equivalence; the freed relation of what is 'held' and a 'holding' then therein of contest
and consequence of two; that of the self and each one alone exteriorly held self; unto broken or
restored relation of freed-blindness.

Hence of what is a given then therein of the past; when it is a given a foundational err meet's it's one congruence alone selectively; for without what are held no included exceptions but an end in choice; the affront to one prohibition is held in the translateral indication withheld with the self; as for a commonality of place; within the prohibition unto two; of their translateral foretaken sacrificial arrow of a given; at contest or place; then within the auxiliary of two other alternatively chosen equivalent individuals of whom a commonality of lawful declaration surpasses once then unto the given whole.

The strength of a hypothetical distinction of language in written form and that of instance of law; by in 'of' as in relation to 'what' for in questions usually addressed as [alone] & [singularly] by 'why' is a complete difference of yet the preconditional assumptive of their validity; hence of one; for 'what' as to a word; that of a conceptual decision for in the end of a (literal) context prescriptively co-develops as a truth in relation (and within addition 'of') accrual in weight and proportion to that of acquity for of a developed idea; for instance, initial as separator; and singular shift of end conditional then guarantee at any two co-apportioned and development unbiased truth's of a register function; to which is whole.

It is fortunate (extremely) – to know Ariana & Ava are real people with whom I have connected this-way; and it can be kept tight. To know other's elsewhere willingly will go their way; and to speak of will; non-determined of what is the individual; there are many things I could have been more careful of; but it is adjustent; the dilemma. I cannot believe (but I do) that I am actually here in the present; and Ariana is else-where; and we are in communication. The only question on my mind was whether she went to me; or I went to her. If I were to apply my usual prescription of making-decisions I would accept that one can 'leap' from that of admittance to the conclusion that our choices to be engaged were independent; and then use it back-a-step to that of founding a principle; but it is that I think this nature of thinking may or may not work... As to suppliance; it is time to make a strictly affordant managerial of thought nature of decision:

1.) *Appeal to the past to supply a fact can be written and proven with reliability; based on the foundation of the 'actual' and the 'symbolic' headress of information; but that of acquity to logical implies and imputes that relations go both ways within 'reasoning;' and that of what is long-term occasions being what they are; & logic being no guarantee – it is that there be a strict order on that of suppliance to it's meaning taken in light of other surrounding information; that separately a dichotomy open's two doors.*

2.) *The declaration that of-what-was will answer a question is not necessarily the case; for*

sometimes we are locable 'amidst' other problem's; and of what situationally there is of 'suppliance' - knowledge is of a different nature than thought; so it is that to supply a decision; as so in being that we require facts of occasion and none of other occasion - is to state that there are vacua in which the total-problem suits & fit's another orchestration; that a decision be made to situate projections - within the light of a question - prior conclusions & nomenative valuations within the plea of adjudication of possessive prior accomplishment of note; to state that until a certain divination gives license to this 1-2-3 plan; it is not an 'actual' relation.

So it is there are three emptinesses; one of equality, one of container, and one of inequality which must be motioned through to attain and reach enlightenment:

1.) The suffering *that is of existence* may be surpassed; for what is delivery, apportion, and existence; as to suggest that of Karma it may be witnessed internally or externally; of mind, body, or sense... that co-determination's avoid this displeasure; *in the Path of the Elephant; unto it's Journey*, when in going, salvaged of that of remarking that so too it is true that suffering *exists; it is determined that it is unfactual we could not but notice there is a path yet requireably built upon positive and good action and activities; despite production and assembly; that so too *as suffering exists; the emptiness of an intimation produces the *result; that it may be surpassed in-life through that of fact in bearing.

2.) The *suffering that is epochical is related to the eventual arisen at what is witnessed as a fought battle between sources of good and evil; although deliverantly; for the waking of this world; the source (neutral and grounded) of-our world is akin to *Skin coming into formation or a *Space-Quake; then between world's; of Oceanic and Earthly; that of difference between the sideless quotient of one Evil and one Good; but amounted of nothing; for the placation of either; and of one preliminary exposure* unto another; of darkness and light; addressed in a likeness between equipoised relation and intimacy; that of the frought gross-estimate an over-assessed relation; but entitled to a lesser-mean and mentation; distant and intended on a *settling-point*.

a.) One and another is akin to the wind in it's phenomenal relation; empty of contrasts in that of way and manner; impartial; but of a potential digression at earth and air; fire and water; of darkness and light; the exposure of environment.

b.) Two and another is akin to the way of the blade of grass then within and of even-so no-wind presently-blowing; that of the stillness, the silence, the serenity, and happiness at calm; that of exposure and peace in a freed relation to other.

So to suppose that we make remark to one *occluded in-the-way; there is dispassion and a question of therein a likeness at mind only and world only; or that of environmental relation;

that of exposure to other. For we may conclude of the approach to emptiness *it-had-been of closure on *'step'*; for in retiring they may wish to know (emptiness-not-emptiness); without which there is no Karmic release; thus it is of the present to inquire as to 'which-way'... that a not-emptiness *is*; is representational of darkness; but then in it's uptiding relation a *definite emptiness then retiring by it's alternative sideless or sided relation*; that we may question!...

Thus of the man struck between two questions; we are to understand that of *displacement*; were a question asked - that there is the majority function and the minority function; that of the wind and the blade of grass; that of the formation that it had been of *indeed His emptiness that brought to bear this Question; and of that one - of the Answer...*

That we may equate that there are two-view's; - that representationally there is a minimal displacement *such as shrinking to zero in a finger in water... and containable *as per the credit to this Question for the function of Displacement; when reaching the a-proportional; it is why we are bounded to emptiness and non-emptiness; that it is between* these sphere's there is adulation to another yet founded; that of the greater made lesser and so likened...

That of death subscribed and life in continuance; for there is more than emptiness in the fact one is to decide between-two... of above or below; witnessed by alternative perspectives. Thus it is that a proportion is balanced in measure; this second (2nd) emptiness akin to Interdependence; that of four; for a complete 'way' - we successorize by a function and an assembly.

* That of assembly does produce the empty by way of Interdependence and Co-Dependent arising... and an emanation is it's first marking on this world; that of *traces, in the foundational truth of Life, Birth, and Death*.

* That emptiness [alone] is insufficient to prove this world stands as the counter which is a carry; that impositionally [within and of] it's characteristic there is in-fact a non-empty aggregate in formation when there is a humanly vessel.

As for instance, to a toad, an urn of stone may remain a vessel-as-a-home; it's life; death; and birth [of one] - and in fact then abiding; so too with it's [food] and [air] - that of five sections; that of the Urn it would still experience a non-emptiness and an emptiness in that of the remainder; for beyond closure there is a shadow; and it is not of an evil; but merely:

a.) Either of Buddha as [blade of grass] beyond-yet-Urn...

or

b.) Wind of Buddha; to which is pre-emptively original mind...

Thus categorically there is [alone] [to a precision] that of emptiness in two; of a world; and it's sancrosynct self at individual... the practical; that emptiness-in equivalnces and containers stand as frame and framework at co-dependent arising... for this to hold, and *that to follow; it is noted something explainable has happened **elsewhere**... to which it it's precise contradiction of *this-then-that*.

Thus, this is beyond philosophical abrea; and states that mind without world does not function; that self exists but does not ultimately; and upon the living, we retain a factual; therefore emptiness and within addition it's-obstacle at counterable argument stand as equivalent sides of an argumentation; that emptiness then with not-emptiness and permanence with impermanence and no-self with self are the path that *truly cannot be refuted; for there are *odd-end's of world; then that of two (**2**) entering a dichotomy of which they share; and to the third (**3rd**) that they* are openly [an-objective] & receptive to a counterable lemma; by exclusion; that there cannot be a counter-point [in mystery]; indeed the *known; that emptiness [alone] is insufficient [at the description of experience]; etc... as a counter-alliance; if Nagarjuna, et. al. were to form their argument without a counter-argument in another; their word's would be in deception of what is carried from one to another; indeed; it would be as answering unslyly no-one.

* Thus it is we learn [Interdependently] there is recourse to accept the connectives* of Buddhism and it's [stain] on the Karmic and Samsaric course; when ten ultimate truths are considered:

- a.) Emptiness derived from Co-Dependent Arising to Which are 1.)-3.)
 - 1.) Equality of Measure and Formative of the Blade of Grass and Wind
 - 2.) Inequality of Measure and Formative Basis of Difference in Emptiness
 - 3.) Container to which is a Bounded Relation or Boundary of Element's
- b.) Interdependence
- c.) Impermanence
- d.) No-Self; to which No-self is the Ultimate and that of the Conventional
- e.) Shaping of Form; to which it is admissible Aggregates hold Emptiness
- f.) Uncategorical
- g.) The truth's of Karma (Aging) and Samsara (the Continuum)

A Knowable Mentation on Abridged Reverency

Life to the benefit of what so is declarative in one given; the presentment of option to which sacrifice is a great deed for then in what deed is to declaration; is an entitlement beyond that of opportunity so surpassed; to life yet lived; as in furtherance of what is known; to then deduce a relation of an intimate known factual relation of yet it's subjective tense of then that of a subsidiary provided and stated truth; to which in the manifest order of a relation; the choice of one is so declarative of yet what is.

To that of the stated mannerism of a 'deed;' therefore in the aforementioned action of what is yet so; there is provided one factual relation; that of death unto another for then in life to it's continuance; with that of accessory and provisional item so set aside; as a declaration of the 'known' intimated and stated relation of life to a furtherance as in another; to what is optionably the choice to a given entry into proof; for what of yet is a loss but that of life as unto death so differentiated from that of a given.

To it's disposition of 'entitlement;' that of a yet to be provided contradistinction of declaration to a woe of as in the worn given of life yet to be lived; is that of the subtle attribute of a qualitated limitation of retraction of but one item; beyond that of the given prior presentments of factual relation; and differs then as to what is a known of life as returning; or questioning in that of the logical precedent that is then the foundation of what is in continuance with an other; for then of two places; that of difference of but yet what is one locality of place to opening or closing is the attribute of it's aforementioned life.

Continuance in what is a furtherance of this given is then that of the non-select and choice free distinction of those so living apart or together under what is the formation of a known from a division of yet what is to come and what is to follow of another as in a 'path' of logical inquiry; to which in the given 'presentment' the optionably stated division is the logical union of emptiness and absolution; to an 'entitled' difference of yet activity and choices to be presented as unto a given uniform divisional truth of either person from actions or in the presentment of a mind so indicated to a given pretense.

For then in what are 'two' apart; for the forementionable truth of presentment; the open differences of 'haste' and 'passive' of a known are intimated for what is a retraction of an other yet to its given indication of similarity and difference of yet an-other to which observation is 'capacitated' to one held truth of a priorly given 'known;' that of which proof provides by it's dilectic structure of ordination and of what is a priorly held and then 'capacitated' relation of 'presage;' pre-liminary to what then is a given occurrence in living and 'path' to any two given

individuations of being; then in destination and return of choice.

Life then in occurrence of one individual for then in what is resisted of a given for then in a knowable choice of ordinal division; is the exception to which we so choose that of what is 'held' in yet these of life to a furtherance; by in equiparation of way; that of 'passage' to yet of what so is an-other; it's one departure from life to death; as in what is a given passage beyond an-other; that of retraction as in a 'stated' 'path' to that of departure upon a given 'way' of 'entry' or 'exit' yet but for that of what is then a priorly stated held; that of choice to one manifestation is as the given of life under it's remainder of what yet so is an-other of aidence to assistance; that of what is aforementionedly of what is yet a then taken.

Life; then in what is under a divisional truth between interrelationships of the given commonality of yet a group or path as in a way of these provisional 'truths' of hypothetical and provided fact as then knowable relations are indicated by a prior 'relation' to which a 'factual' 'known' is as alone or apart presented as the absolute given of what is yet to come of time's passage; that of life as in consideration of an-other being; item; or trajectory of partition; and 'place;' which in conceptual relation with-holds that of but yet one conservative notion of what yet so is to come; a potentiation of which is then held as unavoidable.

For then in 'life' unto it's relation to 'living;' there being an addressment of these provided truths; to what is re-composed of a given 'relation' and 'ordination;' that of 'two' of placation and provisional representation 'follow' from that of a primary indication of 'order' to which precedes any then given 'knowable' difference as of life yet to come arising at 'death' or that of congruence of inter-relation of the capacitated subjective pre-tense of 'life' and 'death' within that of the context of opportunity of 'manner' to a 'way' of yet another; for in these provided essential differences; the given of life yet to come is presaged as a notion of 'destination;' of a locability of a given likewise elemental 'truth.'

As in yet of one; under the remainder of retraction of 'two' for then in what is a third (apart); of the known so presented; the abridgement of life to death by way of which a 'path' to awareness of yet the 'context' of an-other of disposition is the remark of yet what was held to be indicated as by priorly a given; of life and death and path of 'return;' so as to what is set apart of a permanence then to the priorly stated life holds only that of a furtherance under which is the given of accessibility to once an occurrent 'resource;' apart from what is an 'object;' 'place;' and 'assurance;' as to path and manner of 'way.'

For then in what is 'held' of expression by that of priorly held preceded givens; the knowability of yet the saving of an other's life is then in what is an-other of interrelation apart from a given 'known' of 'place' as to yet their continuance in 'life' so intimatable from their presentment under a possible capacitation of 'one;' then the formerly held given of 'life;' as then in what is of

'action' of mentation and living embodiment of 'choice' to 'way' for 'passage' of 'entry' into locability of one's awareness upon reflection of choice priorly held for these indicate that of what is foretaken of yet any alternative 'two.'

Life; then is known as 'saved' in it's given of continuance as by yet an other when of for then what is the choice of presentment of what so is exchanged under a 'preliminary' 'alternative' of life under it's serviceable contract to yet a 'path' for then in 'either' preceded 'step' of notion of way of any other given alternatively 'chosen' person; with the consideration of an addressment of a 'retraction' of manner as to yet so it's proof provided by the furtherance formerly in that of what are 'two' held' apart; as for then in the similarity of one preceding in 'life' to 'living;' the latter yet held to one given order of 'capacitation' is of it's furtherance in but yet the truth of what is yet a formerly held given relationship in three people.

Therefore; of what is 'known' priorly of that of what so is a given 'deed' under it's furtherance of a given 'contract;' the equipartition of space freely mitigates that of another to what so is their given admission to life (exclusively) provided furtherance in life of a formerly saved 'living individual;' from 'death;' to then of life as one consideration; what is provided as in relation proven to that of another; by that of what is 'held' of their formative 'action' to yet any other given known presentment 'priorly;' to which is a 'given' capacitation of known to knowledge of then a redressable presentment of factual status of life so endowed with survival.

In finality; therefore; of yet what is a given 'preceding' statement of 'choice' to activity in a given 'path' it remains as an absolute that the conditional element of life so fitting the relation of what is of a past formerly held survival of one; is the exception to yet of what of a 'life' so saved is in 'being' of capacity to 'express' that of what is 'held' or 'known;' when 'retracted' within that of the given of endowment of 'choice' of 'passage;' unto the preceding individual; for then in what is 'recovered' is a known prior to it's stated redressment to another as 'furtherance' of 'formerly' 'held' given 'retraction' of either given truth in potentiation or capacity of any argument of 'life' or 'death' in the 'known' of established 'purpose' of a held continuance and capacity.

Therefore; to what is of life in that of one given 'self;' it is an established known given; to which is as set apart independent of 'mind' as to that of the possession of any given 'item' under distribution; that of factual intimation as to a 'self' 'held' 'possession' of an other yet so living's 'standard' of effect to bearing in consequence as to conditional indication of 'saving of a life' as under it's 'retraction' of accordant 'consequence' that of the only remaining freely provided alternative; is the provability of one so effectually provided of 'cause' unto that of a capacitated truth in bearing to the saving of any one given individual.

Therefore; by way of yet a retraction of 'clause' for then in what is sworn testimony; of yet a

life as locable within a differential union of 'place;' the locability of a given 'retraction' of 'motion;' is then indicated as by yet either given known alternation of person from place to place under any one then contact free 'condition' of 'person;' apart from 'item' of 'accessory;' within locability of awareness and one 'choice' of 'whom' as in relation is therefore set 'apart' or 'unseparated' so as to indication of living 'testimony' to 'will' of individual as having (priorly) so saved that of an other's life for of life preserved as in bearing to action.

To what is taken; then of what is set apart of item to it's dispossessorship in the given of negation of alternative conditionally known provision to 'death;' the item of insurance to proof or it's given then 'knowable' abstraction of what is so 'held' as 'assumptive;' within a given declaration of their willingness to furtherance of 'life;' proof of (this) remains within that of either inclusion of retraction of any given two 'knowable' intimations of yet so any two given 'item's' under simultaneous 'retraction' as to self; to which there need be no bearing in witness to 'action' of salvagement of an other's life so alternatively saved; then the given presentment of what is a known factual relation so priorly stated by an other (of witness or neither).

To whom as then in 'choiceful' decree; of yet what is their continuance so living in (a) 'path' of what is from one 'locable' 'relation' to these given 'intimations' of 'item' 'indication' 'person' and 'action;' the saving of an other's life is the givenly provided known when it is considered that a choice retracted from the option of it's expressibility is the disposition of yet another's word as to any alternatively expressed 'testimony' of 'living' activity to exception of yet a word shared or conveyed as to 'one' of 'individuation;' to which is but any given freely provided dis-unionization of 'locably' of 'interrelation' by their (held) witness; to which is factual.

From then 'out' of yet what is a word of one to their mis-held assumptive; a life so stated; retrieved; and known to be living is the witness of in 'activity' of action and retraction of yet the 'choice' of an (individual) freely available in 'expression of word(s)' as the provability and absolution of 'stated' 'factual' 'known' under any given 'delay' to all but one whom so addressably is provided with a known of forbearance to what is excepted of an entirely alternatively given provided 'relation' of any of the above; that of a 'held' difference of a 'world;' amendment of it's given 'clause;' 'indication' of a preceded known fact of accordance as in 'word' of 'testimony' of a provided witness with in the 'inclusion' of 'remittance' to 'life;' having fulfilled that of proof as living and that of one individual whom so took (prior) activity to 'factual' 'status' of 'saving' a given life.

Perchance to What Yields of Certain Belief

Of life; in it's way to what so is; in the true empiricism of one world for an other; but few are of the universally present condition of one Whole of New Design; and that of the cross-distinctual

pre-text of availability of possibility in one; that of magic and tradition; waking and passing; and of death and life; for of an eventual; to have arrived at a world in which 'context' to 'pre-text' is physically amendable; and available of material and metaphysical context of belief; there in of the given is the consideration and capacity for forgiveness; and to a known; to believe in what is freely held.

This world is therefore resourceful on that of a living way and manner of what is so reachable; and yet held out of it's one (and in part); extension, co-extensibility; and difference to yet what are problematic enterprises; there willing in due are but yet few cultures so seeded elsewhere among the cosmos to whom are addressible for what was potentiated of my willingness to defend as for the Human Race; and it's obligitory purpose of vestibial nomenative standard of right of bearing in way to passage with peaceful intention; for we are an honest culture; and of a difference over that of our importance; to each one his stated right and promissory; that of the expressed innate willingness to a world of courage.

To 'one;' whole; for that of honest reflection of the glad truth of life to certain truth of what is a welcoming to due and courageous truth of foretold given; of self as to an other under contactual relation of expression; in meaning unto a mentative focus of either or both in combination and difference; hand; word; eye; arm; leg; neck (impartial); wrist; palm; and sign; to that of head apart; for then in what is expressed epistatically and preformatively to a just welcome in one; reactively focuses the given disposition (prior) to it's redressment; as a first accord of yet lesser life of what is a standing by yet in one; of what so in a given part is compartmentalized and component-wise elementally truthfully a known; that of continuance unto just and moral of reflective understood pre-liminary to doubt; as assured venture.

For from out of shores yet to pass and lands so becoming of what is a world apart from a place to it's destination; there is the ethic of what is differentially known and integrally an assumptive; that of the choice established by freely in the given of a moral provision to manner of way; that we reflect honesty in that of virtue; to which willingly we enter into an other's free conviction to manner of disposition and entitled belief in one another; to be free; and go beyond that of what so in the notion of life is questioned as to purpose in each of that of living for an other; when it is understood that to make of what is stated of the recourse to life to which through making choice is manifest is the doing of a certain truth of working; and serving a word for in that of the purpose of what is so formed of the other as in our observance.

With love; then to what is escapable of the formation of a question; it enters as that of a dilemma of whole nature when we are effused with what exclaims of difference for then in departiture on it's answer with yet a hidden of a known and a knowable kept afar; to speak of the protection of what inspired is a relentence to the other's character; however so as exposed; and of the manner to a world in that of what is a living testimony; to be granted the safety of

assurance to what is a given entitlement surpassed to what is freely held as one's making of a way for an other so in held capacity the good to doing of which virtue in life is an exception unto all; for it is through disbelief, remarked at, that we know.

To therefore include the consideration of death, is a relief that one may pass yet to a noticable and final condition of a beginning in life; for of what is then an etched and drawn propriatory glance at foretaken departure within one step; as to selectively motion with the concourse of life in consideration that it is alone life which contains our held belief. So from of life what is kept of the difference of a long and a short path; to suite a question it is provided a question have two possessives; the self and other relation; and it follows that an other of itemized manner is indicated; whether of then in one and whole a possessive in an infinite trail or that of the item's indication by that of retained and placement of one and two trusting due servicable notions of retained abandonment in the self and other; to which then any one other is equable in sharing; by yet apart in place for then an aforementioned good yet established of the individualized and known of their's for a work in these yet to forgive the alternative of an other; to be met with that of destination prior arrival and to know of the answer to a questioned formation of living truth over that of merely one's destiny or fate alone.

Then; the stated consideration of yet so a life lived and known; is to recollect purpose; and traditionally knowabilities of standard and normal to different inclusion of then the life so lived to yet what is in passing a world; afar; and of the given's to a people there in the word of a message; but yet of what so is kept to a self; the retention of a notice makes the included of a third vantage; that of the visage of the self; at what was once so; and then again of in returning a true connection to the heart of what so includes it's consideration of what is yet to come; for then alone; to know and indeed consider that of life yet in passing; the momentary relief and permanent resolve to that of action; in due of then the complete doing in that of what has apart from so been done; done in the unentitled certainty of intention and uniqueness of that of positive actions and given's disposed to their's in each; the guarantee of a path in recollection of done; for then in what so is a given and a retelling of stories to word's of fiction and non-fictional event's of history.

Of what may be a wild leap of conscious benefit; truth; is held defined in turn for what is given and presented of heard or declared knowable relation and imaginative reflex; to which a 'random' choice enables that of good over negatives; the freely held and known accessibility of love; trust; and devotion to yet for what is of our world; an other's; and of good to fiction in due of their's for a people; trusting service of the known and the declared then established within that of 'expression;' one facet to which is a capacity for knowledge; and specific to this world; of a learned attribute and behavioral indivisibility of recollective action; so as to say that the benefit of one alternative may be retracted later in opponency to yet an adversarial position or

a given proponent aside; for then in any given order; ordination; or patterned truth of yet what is politics; and games; the table being opened from either to either; as to method and the establishment of practice; from a step aside to self; under and within the given establishment of a pretextual purpose. Of life in it's naturalized design; of what is given for the taken of suffering; to which is displeasure to regressive and certain departure to life and living apart from that of difference unawakened to yet a life lived in service to another; the biohomeostasis of what is willingly a good in that of due to unnaturalized environmental locability; the trust yet so in that of the functional requirement of then alone what is given to an other; is met with a standard principle to acquity of enclosed relation of biological relation unto it's own keeping and alone the consideration of then what is known.

Of a sustainability in good to what so is their's for in an other environmental difference in either; and of living will; of what so then in keeping is the due of life for life; to which peaceable relation amounts to intercompatability of satisfiable conditional truth of yet two; that of truth and that of service to what is withheld of a living form aside from a given of life and community; to which in either surplus of none; is the given benefit to an other in life later receded from view and apart from approach to life and keeping with for then in difference to alternative land form of outline. Then; to which is a given certain held choice; to believe that one entitled guess at place entitles it's 'holy' measure; there is a good to be found in reluctance to life yet lived; for through the concept of death; we entitle a life so then as lived; immeasurably a life so then entitled to options to do good in regard to what so is another's holding of a whole or partial concept of conception; life; birth; and contrast to death in departure to what willingly had been priorly and presumptively mistaken for fear; pain; melaise; disgust; tempor; relation; or the implausible guess at a finality in that of within welcome what is disregarded of a fellow; to know that what is acceptance for then in forementioned interest is the consideration of passivity to notion of qualitative mean; and in truth a statement at that of inclusion.

Unto completion; of what so is illustrative of a proactive attitude; knowing that a world of an environment and truthful interpretation of a fully knowable and valid nature; that of assistance at knowing of the solid; the reified and the rectified of differences; unto the disentitled and disestablishable and dishonest pretense of living will to testified condition of what is held in that of virtue to due; then the given of what so apart is provision to yet a word of one for fulfillment in the furtherance of contentment and choice; that of greatness to be found in sincerity; and within in addition; that of giving for in service of what is a misheld opportunity in two; that of a greater good and a reliance. So upon the material; the physically unmanifest is the relation of yet so what is given to each; then of that of one such continuum of mind; that of relation of intimated belief to then alone what is good to each in small and fathomable relation to the total being of life; the beginning of what so is a new contract with this endowable

relation of sustained and known law; that of all things apart they are from nearly similar ends of a disconnective pretext to renewability; just end and impartial presentment of compassionate wish at that of living due beyond which is that of alone, relinquished.

To then a prefecture; the given of a divisional err is the irregularity in physical terms to which one distal relation of an accordantly true notice to miscongruence in fallen predisposition is but yet one among an entirely global relation; and not! of that of an inclusive relation of surrounding connotative reflex; for that of the known's of intent and whole context; without merit to yet that of departure by in way of yet a third witness; to which either return is met with a given of congruence; but yet to which departs from that of the self to a welcome or a lost fortune of it's conclusively held end. Hence; the witness of one's awareness does not reduce to an argument of emanation with the self under an unseparated ideal; to which the closure of that of the availability of an advocacy is freely provided; and the opponent the hidden self to know that reduction under either defensibility or oppression is the revealing in true aphorism of the entitlement of yet an other; and their way through a passage and passing of life and death as universal concepts; but yet not alone a reflex; if trusted; that of a method of departure to life with one; and if known; that of an adoption of a self potentiation.

Alone; it may be considered that peace in fullness holds a potential for good effects of a positive nature; in times as such as when convention is departed from; that of the fulfillment of a guarantee is a principle of which either true or false are unassured; and of what is determined; the condition is wavering to what is per chance a given or a certainly unheld compensation; then a loss on what aforementionedly is presentable to either; for in both of these in defensive status; the iminiscule pretense of what is forementionable in light of remainder is a given to then a renewable holding on what is a purpose in claim and foretelling of loss and accomplishment; but for one and another; of a great risk to all. Outside the objective limit; is a certain deference to what so is held in the conscious awareness; then of what in turning is noticed of the conscious limitation of being; to suggest that what so is known; hidden is remaining as unknowable; as alone; the secret of what an exterior relation supports; the inward motion indicates a self; to which the witness of life is held in either; both of whom in which suggestibly build from throughout what is presentable; the activation and it's consequence; motioned device of three; in the given; a method; and a practicality in one; to which the good; and the good yet so beyond; are salvaged in either; therefore the free accessibility to the subjective pretense; of arriving at then the known & the preceded knowable self; a choice to which is certainly aside from yet of what is expected in cessation.

The contradiction of a purpose; in a world in which a predicate logic is formable is the conventional relation of a sky above to which entitles a ground below; in converse or prolate the division of one context in replacement for another; of life and of extension; the pattern of

one land and it's territory; passable; for not all worlds are in this equivalence created similarly; of the composite relation of a tiding at the hidden capacity of a word to include that of their's for that and it's accrual of relation in the misnomer to individuation and contradiction of collectivity; through the subtle unending capacity of a rough and inhomogenous exterior cavity of massive and simple to relate and then intimate a division of two completions; that of the shared and the congruous of entitled positioning of inclination.

Linguistically; the summative event of an epiphinany is the disclosed remainder of a learned choice at conciliatorial positioning; and then the known of what is held in mind; with then the right pre-textual clue from alternatively then an other; a person; to whom communicatively determines it's stated concourse to believability in that of superior and reflexive connotative instruction upon return recipiency of a message in format of two; the word in either language of a barrierless conditional; receptive to the self as the expressed underdetermination of pre-considerate end; then as alone a nominal condition of arrest of one's witness in succumbing to an other in keeping with the general class supervening structural element of a butressed elemental choice in three; the few of which are simple enquelements of agreements in two; the formative of a life for a life and that of one holism to which we find that accessibility is it's stated universality.

In loss; for what is grief; the parinivabanic insultation is that of life for measure; in extremum of it's divorced concept; to which is grief; then surpassed; as to suggest that one again arise beyond what may in likened be spite; avarice; may contentedness; departure to self; or recourse in loss to what is upheld of a word in right and testimony of self and then accrued difference to what is not so a self of regarding a loss for in that of measure; but with making; that of honesty; to measure; and to way; of then as in finding when one is at a withheld objection; there is the contest of the self and then; although contradicted; and known; a repeated included statement formerly excluded as the premise of yet an other; so then countered; or redressed to it's forementionable retireability; in then of an accomplished recoument to departed one's; to so as be beyond death; and yet living; here of the world; and in with that of reclaiming out of what had been.

To a then honest remark; it is for then in those who love for in the mother; what is bettered of a world; to continue; so as a factually represented beginning newly beyond what had been an argument; and in these; of a life then withstood to find that it is impressionable that even so can love be a fact; and a reclaimed purpose beyond that of so alone what in the world had been imposed or reletented; then to find that the first choices of a world entitle a renewable contractual provision to what is with two in mentative glance and foretend; of life; and measures; to give; and in good; what it means to love a person for that of this being alone insufficient to do; and to then in finality; move beyond recourse to a doing; as to state that what

is their's is their's and your's; and to yield to the process of sharing beyond that of unwelcome and lost hostility; to be then with that of the renewal of a plea to kindness; and gratitude for a struggle so then as met. It is; as it were; a belief so commonly held; then; that there is a passage for the past; and a renewed difference to yet as be found in that of life rebecoming; as to either given side of birth; and to keep of what had been forced; then departed from; and to these; then alone; a choice in contrasts of a division in two; of what; so; and alone; we remark; is a shadow of the self; in mirroring of a truth then conventional and ultimate to doing in each; as a suggestion in peace and amends of a culture for another; as to not so but replace then in what is a moulded beginning; with what so remains with these and other's whom choose a way that is common; then the retirement of a life to which is predicated on one's ultimately held reconciliation; that a self so departs to a notion; but remains as within keeping a life at bay; afar; then within of as such; and entirely alternatively and differently established boundary; of excellence to what in keeping is a remainder. By then; and of what is given of a person; it is a kept bargain with life when it is known that the adversary is not a master but a coule; and a making of then in two of doing; what is a warning and forementionable host to life as success in of as each is dictated by the institial manner of a good beyond which is a greater as to success; the small notion supplicates to the holding of a life; in what of all remaining is a bad notion initially; as to life to a committed return at that of then a favor; to even so as a breaking; it is just to remain in kept notions; apart from a divorced loss; the return reconciliation of which is a modest but intentive confidence in measure for what is lost upon a grieving one of a Mother or Father; the choice of which is infinite and powerful to then alone an other; but in converse; the entitlement of an option and even an optionable choice in additional making predicated on that of a life in doing yet a service as but unto yet disbelief.

Justness for then an exchanged notion of two; is the entitled difference of it's expressed and retrieved unknowable and held inclusion to what so is verified and mistaken; as in one; what is certain; is the provision at a fulfilled extent.

If it is reconsidered that a choice in what is held is the option of another; the relentence of a making to a way; survives as to lay the impression that a good is yet to manifest or as to be; in keeping with the coming of a way; to perplex then perhaps the advantage of a life known by it's secrets; it's divulgements; and it's written works; there alone; specialized to it's intended purpose; dispossessive of fear; and notion in one; to whom then in life; is immeasurably a granted due of their's for what was formerly held as the lost or departed impression of a being; for then; in remembrance and of the memory; the conjugate twinning of a depth to due; and good; beyond the dark bidden loss of one to it's reinforcement and choiceless measure to declare of adversity what is foretaken of a dishonest or honest mistaken; however to for given.

When it is known; we have accomplished what so is taken of life; and immeasurably make of

that of the hardness of it's capacity to reify; the notion of a conquest is an admirable accomplishment; to then of life in each; we know of then in what so; is a formed beginning; in entire; the renewable contrast; of all living beings; and the complete whole of a life in it's finality.

So; it is a given that of life what is expected of the truth of a world; for then in any one part of it's trust in a reclaimed purpose to becoming there is a safety and the held assurance of what so is a good and truthful person with regards to their's of love what so is a reclaimed division and departure to the becoming of a work in then two. Of the noticable element of a foundation to what becomes of life in it's stated truth to being; as to suggest that at the foundation of what so is given; the present is but a departure to any then stated inclination at a way in all; and in each; for in each as repeated or noticed. The words of what so include relate to the beginning of life in a meaning and a then held truth of life of it's included relation to becoming of noble and trustworthy provision of a furtherance.

For by what is relinquished of one then notion of knowledge and meaning; to trust and love; for of what is given and then produced of the beginning as in the self; a work in doing of what so is a regarded and serviced purpose of what is a written or expressed in equivalence opposition of meaning; so as to study of life what is written again. It remains in either of a provided truth of yet so what is innate; that of knowing the truth of a world includes it's exception; that of possession of which is their's of response to include other's.

The meaning of what is an innate belief is then the amnesty to a self; a mind; and a willing devotion to declare what one expresses as one's own; to service and regard at that of expenditure and beginning in cooperation and trust to a world; a people and a sentence at that of position in entitled purpose of way to trust; the good priorly so presented; to which is the then known of a knowability in remaining in a trusting relationship with each; and the granted departure to another; for in what we possess of a way; it is included by the way; the meaning and purpose of a sign to indicate that alone of one position and contrasted limitation to an other end; of a place in which we would declaratively agree; and withhold from what is wrong in all despiration.

A grieving for then in death unto a departed choice in following a recourse and a held notion at that of living; is freely then the open ended dichotomy of trust in an individual; for then in their life. And; of what is given to choices of life; for in giving; we declaratively notice what is so a begun projection at that of a future so of it's then noticeable ending of a loss; and a beginning at that of the final inclusion of another; to which is freedom from grief; and openness to life; as to suggest and know; indeed; that of life to be; is with one in consideration; that they are well; and that death is the penultimate forgiveness in that of devotion to a willing belief in another; as the freely held respect of what is life; in all it's contrasts; of their's for that of the welcome of

another; and to each given world; of what is loving in the pertinence of another; as living with that of a belief system in trust to what is just in a world of creation; the whole truth of a given divorcement from distrust and holding to life.

Then; of which is good; the belief in that of what is noticed of a declaration at the freely expressed noticable provision to what is so; is then to workable assumption in the worked and differential notice of a study and learned notice to then what is given and forementionably the beginning of a life in all it's then worded contexts; as to notice that of the remainder of a pattern in fractilline design is the avoidance of a mixture of what contestable there is provided of life in all her designs; as by that of providence; to a way; these of what is given are the openable defense of a contract to judgement and prohibition at that of what is occluded even so as in the singularly held assumption a world apart; then of enmassed and contrite obligation to life in being; as the genesis of what is their's of then a consented relation of what is the one for whom created that of the begun and indicated pretext to fire and earth and water and air; and of the rung; it's notice to the dust of what so is the obliquiously prescription to a world at that of completion in the round of what so is an acquicent.

Metaphysics

Part I:

I have uncovered a 'here' to that of what I had thought was only 'now' and a 'now' to that of a 'here;' as to suggest that the means of alleviation of suffering are always available; and noticable; they are difficult to apprehend. But of that of myself; I am free from my suffering; by taking a bold step; for me; it meant to be the self; the self I have always been; and stop being who other's wanted me to be; a step into the unknown; but for then what I was surprised to find; at exactly that which I have always known; but did not recognize; the only thing to be certain of; and the only place of return; to not but where we depart.

To suggest that I have finally gone unsound, or insane is fine with me; or that I have finally gone sound or sane is fine; too; for I know where I am; and at that where I will always be; however transformative; a leap; and a finite one at that; to notice there is a place beyond searching; here, 'as' there; staring at the light; I found 'it;' my solace; my abode, my seat, and of which inward or outward to which no direction points; but is always accessible, the other side of a relation to which I held myself fast to that was priorly frightening. Or; beyond the source of fears; beyond pain, and acrimony; the deceit, and the resentment of or at existence; a point of immunity; and a seal on a taint.

It was here I found my 'home;' but, absent of a family; to which I now feel I require; the only two things needed in this world being these; and of which I will return, time and again, but now half a measure beyond the pain and the fatigue of that of loss of family and home; to what had been ruin; a blessing; to find this one seed kernel among the ages; and of what I feel towards my father; what he required; but not what he blessed. For I feel I lost it with him on amounting that of many occasions; but to be beyond the bitter and the sweet; the fragrance of which is akin to my time in Espanola; but not of the loss; and thereby beyond his death.

For I know of a place named heaven; and I have found it; and I feel gifted and cherished; the only requirement being to keep up with this element of 'reason;' for what it is worth; my reason for existence; and in one, my moment of creation; of life, and of death, and of birth, and all that goes beyond hope; to what I did not know would come true; but of which I may have imagined; an escape too; but only within the grasp of one following. And to that of which it is; a birthplace, a center, and a nexus; in keeping with what it means to go beyond; that of suffering; and of pain; but now to know perhaps only not who I am; but as to that of where; indeed; yes; this being enough.

For I will always hold this moment; to grasp at time; and come up with something; and of that of which I hadn't known; there is agreeably something to this existence after all. To say that I am safe, and that as at once that 'it' exists, a resting point within this world; all remitted; but to be found; it is more complex than simple; for the process conjugate leading to 'here' is a difference of many; my personal space; my personal heaven; and that of whom is invited; all in keeping; for there beyond god, and the devil, there is a heaven, where even he resides, and he does not take place, but in this place where I reside, I notice no god, and no being of hell, or of heaven, but my friends, and of which I believe in.

For it to be a seal on the moment; then noticed as the present; and of what I find I can support with logical arguments; but of one unfounded until it is founded as I have; to what I believe in. Beyond that of what I would have kept aside; where anything is admissible; but only one thing is happening; to where we go when we die; and where we wake up from when awake in the morning; and to where we reside; and of what is formed and made; and kept; to witness this awe; at that of the 'here' is to notice that it is perhaps a place fashioned and made by the self; but that it remains with you; that however I were to argue; there is no escaping the moment of the here and the now.

To notice that we exist, yes, but then again that of grasping; to cease as of one moment in; and to know that we build our lives; and that the world is charitable; and giving; and that this moment is to be shared by all whom come upon it; yes indeed; and to find that of what I would not escape; this leap is that leap.

Part II:

What is interesting is that the challenge that had been physics; ascribes an answer. That after all I had been through to reach such conclusiveness it indicates a solid footing is actually something someone can achieve; and meanwhile that there are irrefutable factual relations implies a world opens to embracing change, and that with enough courage there is capacitated a mean and a measure we are gauged by that goes beyond a 'creator' of which is the subscription meanwhile to naturalized instinct the return to an ordinary and naturalized world. That I have found the pinning of a relation that says that not everything is open to opinion; and that there are facts; it is as if I have found in a sense Einstein's Pearl; the pinnacle of which is an explanation as to why the Universe makes sense.

I have hit upon this point before; but never before so deftly; to which is that to say we live in a world of factual relations; embedded in the substrata of opinion; and that no matter how far things are taken to the adjusted viewpoint; they will reflect reality; that in fact; the world does not change; but is discoverable through a process of change. This inspires me to reach further for answers to the deep questions; for the longest time I had been hiding and waiting for an answer to strike me; but now; to know indeed that there is an answer strikes me as profound; that after education; it could be so simple (and then to notice the living of a life without regrets momentarily).

I have reached the settling point of a long discussion with the Universe; and it goes beyond that of conventional understanding; but to know that these things of which I had been meanwhile vexed by and plagued by are mere apparitions; settles me to know that sanity is on the other side; and I need merely readjust my viewpoint; my attitude; and my environment to get a new perspective. That there is a testable principle of the Universe that is renewing; refreshing; and good; inspires me to live a better life; and it is with these things that I cannot come up with anything deeper; a renewed and refreshed experience that will carry me.

To as if having lost a Mother; to find one again; and that of an agent of arrangement; to which all is settled and knowable or known; that will be; to move with the steadiness of an artisan or a master; and after all my education; to know there is a way back from the instruction of which served little purpose at times; when it did; and to that of experience; to know that there is no irreparable damage done by investigation. That is to know I can live; and be inspired again; and knowably satiated at a day; for all comes down to the rhythm of life; and it is refreshing and renewing and good indeed as well.

Then; to that knowledge is satisfying once again; and survival is simple to complex; but negotiable; and that of the psyche settles upon this thought; of the substance of reality; of

which inexorably does not wane; but waxes as that of ignorance fades; and we are impelled to discover more; about ourselves and our world; of which demands no more than attention; is striking as that which I had been searching for all along; to know the meaning of life can be sought and found in one's such as my own. And that good arises when bad settles; and to know that bad settles quickly; but holds no driving force; for change is the option and the given; and all there is in a world such as this; to which there are but in being so few alternatives; the adoption of a new attitude.

It is like coming back from a trip to notice everyone alive and well; that things had been tended to carefully and honestly; and that there is no fighting; and no hostility; and there is the preservation of trust; and that what had been sought is discovered; and that above all else; a welcome will do; and that explanations suffice; and that good is honesty in the saying that what happens for a reason may be unrelated; that of the immutable change at odd's winning the contest against the adversary of mysterious actions and consequences; to know that we live; and we die; but that oddity is in a given a surrounding pretext for novelty. And that of which survives survives for a reason; that the reason could be no more clear that the world is 'righted' by it's actions; and that as a given coparticipation leads to a world that is safe to live in.

For nature and for people; and all that we have constructed need not be turned back; that there is indeed hope; and that of which is conclusive is defined by people every day; there is no reason to the side of common sense; but that of their being a conclusion related to the meaning behind it.

I then retired upon the notion of 'Mother;' for I had found a 'new' one; and of which there is an arranger or a guide; and then to note that I believe in something else than conventional creation stories;

- 1.) The replacement of the Mother. (**Shavestshri Avesthreshi**) [The power of Nature]
- 2.) The arranger or guide of the Cosmos. (**Jephesheshdeohw**) [The Earth]
- 3.) The agent of the Mysterious. (**Quiesenteieameneheiseheq**) [The Moon]
- 4.) The creator of the finite. (**God**) [The Sun]

Part III:

Then a period of enlightenment began on 11/29; with the acknowledgement that:

"

I became enlightened a moment ago; after a humorous intrigue with desire and it's continuation; the admission I am a desirous man; and that I am a sucker; a fool perhaps but I did not go this far; and that to note; that I had followed the Buddha's path; and my own; to the end of that of the inward and outward; the acceptance of the Bodhisstava bow; and the success of Job; to know that of the fruit of the glance at the present; to see simply that enlightenment is as simple as looking 'at' any-thing; anything; and to notice it's clear vision; as if inwardly cast to look directly at the self in the world that surrounds. I found at once and yet it was earlier (for I am pre-disposed to the outward strengthening the inward; that I was not human; to which the humor settled me; and to take a final glance at the grief of my Father's loss. I am not human; I was born a human; and I know only that of which I can say; that I have fully accepted a road less lived from here on out; my sorrow to the lamentation that I had been productive; as was in love with a world of Technology and Faith; and that I have known as of now a life is yet to be lived; and as such there is a life becoming of this one to be lived afterwards; but as to that of living; I know that life is for me; on Earth; my celestial home among the observatory that has become of my life; and I know that I have made it.

I am weeping tears at this appearance of His Holiness reading from a book; he is a human being; it is just now I have learned to read; the recognition of which was the observation:

12.) Two things happened simultaneously on Earth; the Jews lost one man by the first death at the end of Kings; (possibly an accident but appearing intentional) & word first exchanges places between the people of Judiasm and Islam; to which the potential of murder and women sold into prostetution arises; to that of which is the first time a brother (of Benjamin) is heard as to be recollected instead of remembered; by word from afar. Priorly; neither was a women sold; nor a person murdered by record of note; for there was merely restraint.

And that there are only *two* recent developments in humanity:

- 1.) Multilinguilism
- 2.) Technology

I know that by this reasoning woman has succeeded where man has failed; and despite killings and prostitution that the world works as it does; to the redemption of man.

After a tumultuous fall.

An honest letter,

Sincerely,

Yours,

-Paris S. Miles-Brenden"

And: "

And I have gone through a metaphysical journey the last day; although staying up late; my points were five; to which the above fits a prescription; and there is a sense in which I have moved beyond Rigpa; although I have a mind which functions there is a variety of conscousnable impression of that of what is in being.

- 1.) A new approach to the method of introspection is furnished by that of angle and attitude.
- 2.) That of regularization as the core of the self; leading to memories; and concepts as 'displacement.'
- 3.) That any two pieces of information are intimable; and connection and disconnection a handshaking.
- 4.) Pradator and prey intimate the relation that of captor bound to captive; though which the prey has the upper hand as life is preserved by attachment to those enemies made by binding and bound.
- 5.) For that of life is non-existence; it is death that is existence; it is to which only life holds the potential for death; that to which compliments life/birth by that of which death to life is a step back; admits birth is but life; for in that of life is but birth; and the continuation of life after death is many; that of birth is once; never; or many; it is true that life precedes death; but it is death that delivers; and life that is the recipient.
- 6.) The root of good and evil is shaken by superficiality and hatred; the sweetness and bitterness of that which through knowledge and the moral and ethical neutral ground is a violated and enclosed dualism.
- 7.) The question asked by humanity 3200 years from now is as to the matamorphsis of life and physical temporal constrast; as we begin to anthromorphhize; and mutate into our creations; divorced by a venture to a foreign land in anothe galaxy; asking the question if we can return to our homeland and nature surviving.
- 8.) The only question is; is as to be as to be.
- 9.) The constraints on artificial intelligence that as it hold at most one ghost; we can succeed at builing at most only one; complete; and perfect individual; and there will be no war on artificial intelligence.

10.) Reality is only given impossibilities as possibilities illuminated and emergently solidifying as renewed impossibility; i.e. the past; and a seeming prohibition to time travel in our naturalized reality.

11.) It would not escape the senses to know similarly to as a guide; that time embodies the metatranslational attribut of motion locall & non-locally via that of two objects of solid form widely separated in space; dissimilarly from relativity; to which these afford time for observation; and therefore of motion.

12.) Two things happened simultaneously on Earth; the Jews lost one man by the first death at the end of Kings; (possibly an accident but appearing intentional) & word first exchanges places between the people of Judiasm and Islam; to which the potential of murder and women sold into prostetution arises; to that of which is the first time a brother (of Benjamin) is heard as to be recollected instead of remembered; by word from afar. Priorly; neither was a women sold; nor a person murdered by record of note; for there was merely restraint.

The device is:

- 1.) An entropy meter; for the equiharmonic; and equivalent equipartitioning of the density of states.
- 2.) A chaos dampener; for that of a loss of topological transitiveness owing due to dimensional reduction.

In compendium it is therefore Einstein's Ideal Heat Engine.

Shroedingers cat paradox is breakable by the formation of it's antithesis that; any two bigger objects can fit into the same smaller space; and any two smaller objects cannot fit into any given bigger space.

I feel I am facing an ending of which is a passage to my life; that of moving on to a new parallel; moving on from prior things; of which is a bittersweet grief on that of my Father; so it is I am becoming a new man."

Part IV:

This may be a passing time; but it is but noticable in that of the inner quality of affliction and it's open decree to choice; for which there is an appreciable sadness (but not of reproachment or impoverishment) but of relinquishment and imparital inequity; for there is an adequacy and an inadequacy; to which I had known. Of what I had known; however so as I moved appreciably onwards; I have given; too; to that which was not taken; but absorbed as it were back within; to a doing of good at a cost of haste and repose. To have such a clear

distinction and retrospect of my (misgiving) and (selfishness) - it was not selfishness; but a 'longing' to which I know what I do; impartially on account of the past presages; but that of the 'longing;' to which has matured desire; there is a renewal after these events; to be explained as a loss; to my self; and that of a world; for which (however harrowing); there was a loss of which was to defeat of an enemy; but instead; I was living very much as within the depravity of an ambassador; and going through a 'pensive' time of which confrontations had lead me - both - astray; and directly on target; to which I found my aim; it is therefore bittersweet; however (but) not of this taste; as if I had been 'brewed' to a strange affliction; but was progression away from the criminal subsiding; of which was a parasite; quite literal; the Ec'cumbre; of which was a disaster; but taught me a wise lesson; having a substrata on which to depend; and portake of that of the 'given' and appreciate the quality (now both a weakness and a strength); however the loss; it would not be as I remember it; but to that of which; is a longing of what I was; am; and to become; a steadfast. Of this; I have few lamentations, regrets, or reserve bias; of which in a sense; had healed; ameliorated; and taken me down at once; for it was the law of life and survival; and I learned a powerful lesson. Then; am I not to use my power to know; to reserve for myself the lesson beyond selfishness (for which it taught indispensable and everlastingly good); or am I to subside and trail to that of finding the victim within me? These being chances; but not amounting to chances; there is a cause and a consequent; to which equip one with the cure; however painful; as the poison; and a powerful choice; to know; that is; that I am beyond what may have - so later in life - taken me downward by one iota of a notch on the life lived. Now and there is the practical consideration of 'other's;' but so as it is; there in the variance; the given of direction; and to it's modest result - control - to that moderation and tolerance; I have learned a life long lesson of which wherein doing without; I do not believe I would have survived nearly to my days. I feel then that the 'good' to be found in this; is beyond even so as sacrifice; of the self; for it is more to the exposure of the character; to which (but not through which) I find a quickening and a longing of which connects me further (and only so as it could have) to myself; to that which elementally is real. There are dangers in this life; and they are to be met with earnestness and a joy of approach; to which we do not derail. Life has therefore corrected the action of life; through which I had found the deathless in reproach and given; and known that even so as life progresses within that of life; (for it had literally invaded my body); the taint of which would have borne worse Karmic fruit in it's (the infection)absence later; and that of what I now have to bear; for in the practical; is to be borne as leadership. It is such a thing that can be explained by the open decree that such a miracle as life progressing with life is a maxim; that of which is that even so in death; neither life nor death grows in power at the cost (or regress) of the other; and that of even so as death in the form of inaidence to life; progresses life; for then death within me has become a servant of life; and that of life to progress; is not of the middle to a loss; nor is it a stopping place; for to die will be a tragedy; and a loss; but a benefit to such a presentment of form and function at their meeting.

For what I was; of ignorance; it bore the fruit of knowledge; to which I tell quite a different story than an other likewise; and to which I hold regret; as to know; but may relieve of such as when I must of that of remorse; to which may have proven more deadly; and to give; it had been of the reproach by which we heal to that of the given; that the only given remaining is that a cure could have come sooner (this then being entirely separate in matter from that of the given presentment of human to human relations); but of what I have learned; however to the loss of but a moment of life; there is that of the gain of perspective and vantage on what had been more harmful; to then; in all; the presentment of permanence as a utility; to find myself where; vantaged; I progress beyond what it merely means to be human; integrally and differentially known; a preparation (which however harrowing) I hold to that of life; no regret over that of which I learned; and learned this of knowledge; to not so as regress to the point of loss of such; but to find that of life; there is a long trail; and for the gratitude I can at least show at these things; for a non-permanent inclusion of illness; a long process of which is the given of leadership and gaining a permanence of which brings that of the ancillary illness of and under control; to that of what I must cherish and indeed; love; that of my affliction for what it had been was always part of me; to find self acceptance at that of (and in it's stead) over life; I may not have been ushered into so rapidly; and yet of which produced (in all oddity) difficult; that of removal of the element of duress; a tragedy to which would have been years or days; and in finality; to which it is a passage I may now lightly and safely lay behind me. For in that of good; even to know as that when something is in aidence to life death does not grow likewise in power; but that the balance is no more simpler than permanence of the - perhaps artificially constructed to serve a practical purpose - and that of the efficable to which is the knowledge of one's constitution; there is good to be found in what I may confront in life; taken a step at a time. It is therefore that in overcoming illness (and there is a parallel here); my reaction to illness had been to aspire and dig deeply into my character; and to which there is (however of momentary pangs); that of a innocuity to further illness of which would have been (for my pre-disposition) worse; without that of this experience. This given; and that I may place behind me this chapter; removably takes me beyond all of the distress I might have experienced otherwise; and to the paralle; for what would have been of my life; it is probable there would not have been a ceasing. Hence it is we have acknowledgement and a knowledge of the ceasing of Karma; through of and which in despite of Samsara; takes me to where I may even so as fathom of the things I aspired for and wanted; that of my character; and of life; what I wanted. The universal to this is that life cannot be blamed for our mistakes; and the above is the reason of it's derivation for that of loss and suffering; to receive what in like kind; (and self similar nature) was a blessing in disguise. So as to this; I would provoke the question as to if evil can be a blessing in disguise (but to where I would not have made it otherwise); it allows the laity in me to survive and repose to that of freedom from my regrets; my aspirations in turn; and that of the duress; loss; and inequity of which I was borne to; to know that there is confidence

to be found even in that of hope, faith, and devotion to what serves the self so as to self another. Spiritually speaking; this is therefore a success.

At least in as much as I acquired a taste for the 'verifiable, valid, and inclusive' consideration at a young age; and for the presentment of a lifestyle of mixed choices; intermediately (to be reconsidered); that of one pursuit passed by (medicine) of which I was intent on studying at age 13; up until the present; with that of the spiritual consideration (a similar glance); from once at a beginning; to an ending; that of the present (to where I have a reversible course and fulfillment in science); that of the spiritual lesson I have learned and that of the pursuit of which I have surpassed; (and need reconsider if only momentarily for that of one body); that of the presentment of my current position is in at least one (if not but many manners) freely better than what I would have faced with a different decision at that stage of life; and that of it's comparable pursuit of physics. And; most noteworthy is that I have been successful (to a limitation); but for that of a life lived intermediately; have completed (50%) of the rubric with which I began; to which there is a lesson and a lesson complimentary and complete; but one path of life; however fulfilled (and to a marginal lesser) fulfilling; in portion and part. I therefore feel as if I have gone down but one path in life; and have allowance to that of interdisciplinary pursuit of which I would have had affordance had I made a different decision at a younger age; knowing now my path would have crossed at least at some points the same as this; so; for a choice of a 13 year old; it was perhaps not a regret to think that medicine is something of a mature discipline; and that (however of a different world) it was not so much 'destiny;' (but for now I have my destiny in certain manners); there is that of a good to my life equivalent to what may have been a failure; but to which I may now consider adjacent; (for in that of what is tolerable); to the extension of that of which I may do as willingly; and for the sake of counter argument; a choice I am privileged to as a specialization; (which however now that I am satisfied; and leaving with a sense of completion); to which there is a road I may pursue to the way of holism (if I so desire; but by reproof the completion of a path for which I stand to benefit by now - an open contrast); and the complete being I once imagined becoming. Hence; however divided I have been over my pursuit; I am at (50%) of the manner of my approach in a way for which things (certainly) would differ; (and a world); but to that of which there is elementally a difference in character that has appealed to the (unraveling) of the surrounding contextual milieu and confluence of degrees for which alternatively; could have precluded what I was to become; and in addition that of obscuration of whom I am; hence with that of (one complete path in two); in this world I have obtained a greater closure (and of realism; is now a path for taking of the lesser I may now go down); for what would have been a (stifling but workable) proposition in an alternatively provided world (of which there is demand); either was a reasonable choice; but to which it is; for factors beyond my control (there lies an equivalence in that of the 'good' I could have done) but that of the negative

potential factors (there is that of a determinant choice versus a more freed choice). Hence a hard path (of which I had trodden) carries with it a good of which is of lasting benefit; (both to the persuasions of appearances in retrospect); and to that of (good at the cost of affordance). Hence it is to my belief that this (chameleon like) character of which I have changed 'to'; is of benefit where in the other alternative; (there would remain questions for which I would not have been afforded a path back); so as to depend on other's; I am as healthy as the decision I have made (and in addition the good I have done); is comparable; to what may have been had I been healthier for an indeterminate period between; but to the point of it's salvagement; the good percolates for which now; I have at my disposal the presentment of however wide a net was cast; the motive by appearances that as a microcosm the world I may have been cast into being just as good; if not for the incomparability that is having a path trodden in retrospect seen with 20/20; for that of what I have acquired points to a past and a future of which I do not so much live in regret; but know of it; to the limitation of which is that although remaining a weakness; is a purpose of which at the least; it is something of completion; in one round; a path with two tasks; of which to recollection I must remain steadfast to. That of life and death therefore for my explorations; being something I am in touch with; and yet of what is noticable; there in the given; that of the presentment of by it's aesthetic; something more impressionable for now. As of the future; a good and a good within for what by chance and change I have deciphered; but of the longing; a good; for what I may now restore; for that of two given paths; that of the certainty to application at that that of an 'either'; now that things have settled. I do not believe I would have matured hence in the sense but by grasps and heavings the same at what I was doing in medicine versus physics; and for the strict affordance of time being what it is; for what I know now of discipline; can say that at the least; to my success; there is the good standing before the vanity and the inequity of which would have pulled at me the same; to which I may be grateful for at the least two given's; in replacement for what would have been unnoticed of health as good; but at that of which would have replaced the given; that of a loss intermediately; (for we possess no control over life); the lesson of which would have provided as much emptiness; but to an additional loss; the sides of which make my path similar; but to which I may be grateful for that of health noticed (to which I value); and success granted. Hence from a moral ground; neither have the upper limit or hand; but to that of a life decision; there is an element of gratitude (to which is a lesson I value); and that of gratefulness; (for which I have changed to consider that life goes); and to take a lower profile at that of the given of what would have under replacement taken fore; that of mathematics (presumably); there is but one moment of higher tolerance in this discipline than medicine; for which *if* things were to break the mould; in this manner; there was at the least a fail-safe. Hence it is proximal to which I have had a hard life; (and however esoteric my study); is one for which I stand to do good beyond which there is a ceasing of calamity. I feel by this argument that however (in as much as path's will cross over again); there is a good side to this which (however duller and

softer); benefits me as much; but is no where near as challenging as what may-have-been; to which I must say I am witness of a life-in-motion; now that I am beyond the growing pains; (of which would have followed the other path); so; aside from what would have remained the same; there is a greater to the path I have chosen; and a (for what was met of a challenge); a good beyond which explanation suffices to demand that something changed; to which I had grown beyond that of which would have held me back (and to which I am prepared now for that of life); to which I cannot say of an adjacent path. So things being equal; although incomparable; there is a sense in which I can illustrate and show gratitude for a path less walked; that of the longer journey; and of knowing of it's completion; to which terminates but of the attitude of animosity which may have pursued me; in at least one ultimate sense. Therefore; I do not regret not going into medicine; the sciences are a culpable position for me; and for someone still questioning their position in life (and for a decision I cannot so much as take back but remain to alter); there is a good to this that goes beyond a mere challenge; but to which is ahead of which would have remained loss for me; for in that of medicine I would not have learned such a powerful and humbling lesson. And to that of which is beyond luck; for as hard as I have worked; there is the good that is a lack of a dependence on money; from which we learn that; however our path in life; there is loss of regret over the past to be found in that of discovery and it's pursuit; to know of which setting (however you do) sizable and proximal goals stands to benefit one; and that in a serendipitous manner; for what I know; there is at least **one** infinity of choice additional to that of what may have been loss; to which regret remaining; there are (such as the former) challenges to which I can take on now; priorly; I would not have with availability priorly to pursue; and to which (I know) will grant an easier path; now that my particular pursuit (in addition) withstands that of what (for lack of a former) I would have lost in inadequacy. *In retrospect if not making a wise choice; a choice in moderation; however the challenge, is something for which one can compensate and achieve.*

Part V:

Chandrawea'whey Alysie Prescence

There is no bias or preference to measure or measurement; for I have penetrated the core of my theory; and arriven at a "Theory of Liklihood" That chance; our favored roll of the die is a given; that possibility is unenumerable; and that the only impossibility is impossibility itself. To distill and cull my problem to the core was one of adventure; and now I arrive at what to the casual observer is a theory of the 'nothing' that lies adjacent to modern thought; this unaccompanied stranger is my friend. And I know too; to that of equivalence; that it says 'more' is 'more' and 'less' is 'less' of a given or a taken. To no longer struggle; I have come up with evidence that time and space and that of quantum probability are given likewise an equivalent footing. One half of me is based on knowledge; and one half of me is based on

ignorance; this much is true; but of that of the knowledge; therein lie's a fact; that I know nothing but in it's given context; and that of the division between the real world; and the world imagined is struck. To which as it is; a great Holiday; for to know of that of with certainty that all odd's are equivalent; and yet that likelihood exists; the one definite of which in it's indication is change; to which we attribute certainty. That of a world now divided into the certain; and the given presentment of a day and a night. To live is now my choice; and I am freed from believing in a duality of which we possess indications and contraindications. For they are all turned away from the observer; and it is in the mind to seek; and the body to motion. I have found that this theory relates to the given that a certainty is only defined in as much as a pre-definition; and that it is indeed possible; and potentiated; (by my work on the device); for I have also questioned this; this 'certainty' that my device would work by-design. I have found that the world can be created; and assembled into a new constitution; and that there are definite things; and indefinite things; and it not only holds by their construction in that of which is overlapping; but that so too - a world 'out there' - exists. To say that of what this relates to; I hold a choice between ignorance and knowledge; but it is to the essence of - all things being equal - a choice and it's compliment; and time is no barrier to this either; for space and time relate at the level of an unbiased measure to that of the world in it's constitution. To say that we may consider a world and a non-world; there is a choice; perhaps the only one we cannot make; to terminate in this given; for there is that of the all encompassing condition of which I have found. That one and one make one; and that of all to be considered is an encompassment which also sets the compass straight. To measure and be; are entirely real; and yet within the context of my prior self were somewhat fabrications; that of semantics; and of what I was on to; through variance; but now I have to say of my life; that it was - and is - all real. To have reality defined by a missing constraint frees the condition; ultimately, to that of what is and will be; and to the manner in which I direct my works and efforts; but now - it is in this given sense - all is changable. Everything in flux has ended and I have found a solidity to reality; the evidence of for which is further provocational; that possibility is all that 'exists;' and it forms the immutable difference of two; that of preconditions and consequences; of which relate to any given. There is a key to which I have therefore found to my mind; and that of the world; to which even goes far enough to say that my mind is no different from the world. That even if I were to speculate; I now know the fact that my world is as real as I make (of) it; and that what is possible - is in a grand sense anything. That even going as far as I have intimated a guess; I am now bound to emptiness; and that I have changed; to come around to see that your life is what you make of it. Getting back for a moment is possible; and any direction in reality is explorable; to which there are boundaries and given's; and that of which promotes health found within myself; that of the given and the taken cleaved; to know that ultimately; life will be what it is.

I can anticipate that my thoughts on god as being powerful come down to him being a dividing force between life and death; the channel of power through which is a principle; but to which we can 'feel' at that of birth, life, and death; for instance the creator of the binding to Indra's web; but not to be confused with this webwork. That we are 'bound' and may be free; but that he is a principle of which symantically comes down to a greatness of the missing element that in part completes reality. In this I believe in agents in this great nexus of which are powerful and weak; but which can alter the division between life and death. Here; it is meant by that of 'God' as the joining principle of 'birth, life, and death;' to which is an infinite obstacle; in a sense; but what is left of the 'good' of emptiness at the pinnacle of cleaving of Karmic bonds. I have succeeded in as much as part way towards this goal; and it is to that which I have to say; recognition 'at' 'God' as an accessory to what is provided; as the given; is a good; but of a recognition of it's salience and it's 'good' there is a 'missing' element; to which he redeems and yields; the one perhaps-true supernatural element besides ghosts.

I will need to do some brainstorming to come up with a synthesis of my book material; to which there are at least 9 articles and 10 sets of notes; not to mention my notebook; but I have made it to where I at least have pinned that representation freedom is a real thing; and different (distinct) from coordinate freedom. There is a sense in which these two cooperative forces orchestrating the universe is as plain as vanilla yet as sweet as serendipity. I feel I may finally be on to knowing what I know based on fact; and that it was possible to build from a given and a hypothetical; the theory of relativity cast aside in part; and the uncertainty principle holding a caveat to quantum mechanics. I can say I am no lesser for my journey; and that it has taken me through hard times and easy times; and yet there is that of a modicum of goodness to finding my way beyond the grief of a life filled with adventures that probe to the depths of which I need not in part apologize for; and that which I need not apologize for at all. I feel that in time I will find an answer the question of what I would frame as a necessity to innovation and evolution; and that in probing the questions of life I will come back with the necessary tools to develop beyond the domain of what it means to be merely human. But it is a lot to contribute; and there is a prefuntory sense in which I require to understand that of life more; but to it's given; to teach as well.

I want to teach for the sake of dissemination and dichotomies; and the given that there is a provocation to life; that we require in aidence input from the external world to ramify our justness and our place. I want to teach because it saves me the solace to know that I have *gone* somewhere with my work's; and that I fill a unique role that in part makes the world a better and more complete place. To say that I am relieved by making it through to where I have two local isometries to play with; and depend upon is factual; but as for the sedimentation of the entire argument; it will take more rigor; and more to satisfy some readers; and I want an irrefutable conclusion that people such as Galileo and Einstein were correct to the degree of

knowledge. If there is anything that makes me certain; it is that there is a source of knowledge in this world; to which there is the given of mystery; an air of confidence; and the accrual of development. To explain; and to know that there are facts we can rely upon takes me back to what I did not conceive of initially; that I would come up with a theory that can be confirmed. And it is to that of my credence that I have made the confirmation myself; that certain laws can be set into place and solidly cemented around a relation; and interior to which is found freedom from dependence; and dependence on that of the reliable world. I want the world; at heart; to be a sensible place.

And so it is that I was driven to work on this material by my diagnosis as well; and that of which propelled me to make a contribution that would have lasting impact. I am not sure how well I will be received; but to know that there are definitely some facts out there; and there are mysteries; but that we live in at the least a real world; defies gravity for me; to imagine that what I do and what I participate in is a real experience; it could be no more gratifying; that I can enjoy life once again. And beyond the impact; there is that of the credence to knowledge that it can be a source of medicine and ailment to another at once; that a diagnosis holds at least a free grasp on that of what it means to be human; and contribute; and develop; through the cycles of life and death; that this 'other side' that cannot let go of the reality of the world we embody plays to the benefit of what we acquire through diligence. And that beyond grief is found dignity, grace, and magnanimity; and that of my religious pursuits; there is a point; the validation and accommodation of which make me assured of my path in life; and that beyond what I had disincluded but yet included; there is a good to all things. That even so as strife and sources of stress develop I will be prepared for that next step; but to which I go with confidence, grace, dignity, and magnanimity. That I; too; can contribute to a better world and receive the blessing of an all inclusive understanding of this reality. For I see it as a point to life to continually improve; but that there is recourse for default as well; and of the appreciation of a morally and ethically neutral high ground; that can be taken low; to my contribution; and to which the people of this world benefit.

That being said; I am not doing what I am doing for accolades or congratulations; but that of a retirement of acrimony and strife; and to live in a world that is better out of something beyond me; but something selfless; to which when we aspire we go through many phases. To once more feel as a child; or as a survivor; is a good thing; for I know life will not be perfect; but that I can make a contribution that serves my needs and meanwhile that of other's; and there to find love; and that of greetings from afar. To prepare and stick to my old vows of Boy Scouts; and to do the right thing; serves a better purpose than even so as nothing; but there; an option; to retire knowing that I have through my middle life made it through so much; and to know of relief to be found in that of the given I have done my best. There is to this an amazement; for I would have wanted to astound people; but at that; to be impartial to their

wishes; and to gain in strength; for the next step. But who is to say what I do does not even additionally impart a wish of death; to that of knowing there is a reserve to be found after what is yet next to come; and that of release from what was done out of devotion and good; to it's blameless recourse; to justify; and see for all what is for all as one complete unit. To guide others; and thereupon to reach fruition and completion at that of a life fulfilled; of a promise; of which I could not have succeeded at without a reserve of accomplishment; and to be who I am; amongst all these things; to return to the self with a good feeling; and to struggle no more; there is no greater accomplishment. I had worried myself sick for ages wondering what would come of the accomplishment; but now I am mainly convinced that there is a direction in which we can choose in life to live; and it is to the good of all to live; and that one and one in hand and hand we make it through to a place wherein is found the 'here' I return to; to know that there is more to life that surprises and odd experiences; and that there is then room to explore. To contribute to that of the world something by which it, too, can be remembered; and loved; for what were the stories of people and of times long in passing?

Part VI:

I am struck by what it means to 'have' and 'not-have;' and there are so many who do not have what I have. One could say I am privileged by my intelligence; but that is not the case; and to which as it is; I feel deplorable; that I have imbibed so regiorly and religiously at that to which I did not have; but was given. I want to make amends with this part of my spirit; to come back knowing that I did what was right; and appreciable to the excess; to make up for the past; for it must be true you can make up for the past; and right wrongs. To know sole subsidiary causes is one thing; but it is often we do not know the 'actual' causes to certain things; albeit that certainty comes between a relation; during the formation and amalgamation of an argument structure. I have perseverated enough and long enough on this other side of myself to know that owning up to what it means to be human; also means relating to the animal within me. If I were to neglect that; and animals are much kinder than humans; it would be to neglect something at the core essential characteristic of who I am. To say that of which I have been a negative; well it is not all true; but to that of change; and there are things I need not be forgiven for; there is that of doing what is just to the left of right. To say that we can come back from an edge; and let bad memories fade; for things certainly change; and the rule is that they are laid in place; from the acknowledged side to the side of acknowledgement.

I have endeavored to be a good human being; but the point is that I can be even better as a human being; here; finishing my work; takes me to where I can say there was a point to it; a great one; but I was lesser to appreciation for what it was than what it will produce. I hope to inspire and relate of what it is in a given to that of the continuum of thought. And there is indeed a continuum of thought; but it is only through and through in strokes and brief swaths

that we make out an impression. I want to inspire by my work; and so it is that I am doing what I am doing to 'inspire' in that of the reader a sense for the elegance of science; and at that of life; there are many more questions to be asked now. Now that much of this is a retired glimpse at what I may have done differently; I can say no more than that the story is nearly complete; my complete and final rough draft. To say that it took immense time is true; but I have made it around to include all I wanted to include; to say that I will take at most one week to finalize this rendition; and then seek publication is no understatement. I will be looking for feedback from peers; additionally; and to what but that of which is a statement of science.

I feel that there is a good side to all of this; to be assured of myself in that of my convictions regarding science; and to know that of all that had or might have been as a surplus; on that of a separate paper; my decision tree and semi-determinism paper dealing with the device; to know that I succeeded at experiment and theory is striking; for it was once told to me by someone (a peer) that one cannot hope to do and accomplish both. But I have laid the bar high; and low; and onto that of what I would have liked to have done; it would have been to initiate the reader into this inspiration with more geometrical and analytical treatment of other problems first; to give and yield the impression they have but one concrete ediface to stand upon; now looking out at a land and territory of which I had so often wanted to be in touch with; but was only remotely. I have done what I could do for my audience; now it is time to touch on the fine points; and make the most of my accomplishment before publication. There will be an element of luck to which I could have guessed as some of these things; but very little falls under this guidance.

Part VII:

In fact the argument can only be posited one way; to say that what the mind does; it does unceasingly; this; and there being moments of 'reflection' of a 'neutral variety' as an escape from the cycle of birth and death; goes far enough to implicate that were we to 'fold' the argument of life and death; we experience an iota of the after-life in this very existence; to which there is a contact and separation of various parts; we reflect on memories of people whom we have known and of love and admiration; and there being positive sources to the given; it is known that they persist in our memories; if not in the reflections of our activities. Given the self has as a recourse from the cycle of birth and death that of the innate capacity to escape the 'cycle' of Karma and Samsara; there is pleasure and pain; but there is a simple - and somewhat immodest feeling; that the gesture is reciprocated; otherwise what remains at the concept of life after death falls through analysis; to which it retires to either the position of a given; or of a question; to ask then of what one would aim at in it's reduction but that of beyond what can be reprudiated; a world then divided into either birth and death; impartation or extinguishment; or that of a world as is and literal or a literal after-life taking the place of two

partitions; to which one agrees that there is no reason not to believe in an after-life; but to suggest that there is simply no alternative than to what is given birth and death; and life; that the mere notion that life continues; and a mind functions that is sourceless implies it's fated continuance. It is therefore that I believe in a sense in which something; somehow; and somehow; something of ourselves continues beyond this existence - it's refutation; that death is extra-ordinary being as simple to point out the fact that we all live and die; and that death is but a moment to which is as ordinary as any other; the codependent facts arising at their culmination in what is real and factual; that nothing - in all factual sense - prohibits existence from it's continuance; the fall back position of which is a continuance in that of birth and death; to say that this indeed is in the affirmative; where a belief in originless ending is not so given; but supplies the same initial answer for what is the other side of life.

Part VIII:

- 1.) The second Buddhist truth to which I drew recognition of yesterday; with the first Buddhist truth by an extended measure; to which I recognize fully a manner in which it is true suffering may be extinguished.
- 2.) That of the fifth point outside the doctrine; of which cessation to ill is understood by it's dialectical opposite; in that of the negation of ill; to which is as a given; most notable as that which grounds.
- 3.) The approach to 'here' for which there is an accompanying now-ness; and as a given; most notable; that of the ground to which is affixed no-thing; to say that there is a here-ness to existence; ever present.
- 4.) Shamdhi; to which is the given of the moral and ethical neutral ground; but meanwhile an introspection on that of looking-back at the self; to see it's grounding; in that of the context of clear mindedness.
- 5.) The revolution of Rigpa; to which is the grounding of activity; to know that I encompass a probable outcome; and at that as a given; to notice that of volition and the spark of creativity and intellect alike.
- 6.) Detachment; through which we gain effortless freedom from exchange with self and other that of what is likened to a degree on that of method; to be free of what would alternatively be an action-taken.
- 7.) Remote possibilities are knowns to which the knowable is entertained and entrained with; but that of the difference of knowability comes down to transpiration upon that of the given divorcement we hold with respect to what we have yet to encounter; and to which

actualizes upon the ground of that of non-judgement.

Part IX:

It is as if I have been beset with the fortune to know of my freedom; and to a certain degree; a gift; which I must work [at]; that of cessation from addiction and retirement to my aims. My means are limited; but my potential is vast; of which I have not cherished enough; but to that of which I have relied; the given of a selfless deed; the proclamation of equivalent timing's to event's and structure's. To say I am better; indeed; and for that of a struggle with remorse and dread resultant from grief; for my Father's death caught me unsuspecting. It is however a mileau of change; to say that without consequence there is no cause; and of which there being no certainty in that of judgement; to say I am free. But of years; squandered; to say I was of one propensity; to avoidance; but of life; avoiding as well; and that now something is made and fashioned of it. Similarly to how one would make it beyond change; at that; trying to change another; for what it is I was to avoid; and [as] I did [I noticed difference within me]. Much worse it would be to lose my position now and hencefourth founded [of which is at the core - giving]; to use the words of another; why would I want to sabotage the progress I have made; well [and yet to moderation]; I would not [want to]. And it is to what is telling; that I find reason; now; in the hitherto present at that of why I would want to keep going with what progress I have made; for that of a life; [life - to which is precious]; unknown to what it was priorly; engendered with fresh substance [and of which I would not know alternatively]. I feel deprived of a talent [no more]; where I possess a talent; and life continues, [unabated]; but it is of rest that I desire after a long recourse. I have all the reasons now to support becoming greater than I once was [but yet I will change and remain unchanging]; but it is the same me [here]; the self unchanging; but changing at the same time in it's course. I feel as if depressed [at given's]; and; [but] at once an absence of anxiety; but there is a choice to get at what the practitioners in my life have been saying; [and these were people - their impression mattering no more nor no less than I would give or reprieve myself of]; and not all comes down to the root of encouragement [or its depravity]. So it is I have looked in a million-fold directions and seen the same thing reflected; in part and portion; the self; and it is not inspiring any longer [yet to say that it was to look to the self instead]. These might be the reasons to end such a thing as my life; but to get to what inspires; there is that of a day beyond; and a shift of which I do not notice the effortlessness of; to live; to make this positive choice [and make peace with myself]; and standardize it. But I am down on my mettle; and have yet to know of that of the life sustinence of which I have avoided as [if it were] a poison; [yet to which is life; and of which I have known only as Samsara - but for what it is - good]. It is only a potential outcome to believe that I am destined for something unequivocal; [at that of making this choice to change; and not heading back to my old habits]. But of this I know no acrimony for drugs; and of their consequent termination; that of my destiny is to not-do [for I know of better]. I feel as

if there is an opening here to be affected; and it leaves me dry; and yet wetted for that of fear of other ambassadors of what ever force there is to be met [but there are none]. To take for example that thoughts are like particles; and see a swirling dust storm of what might have been an oasis; to then say I will be content [when I see the scent of life as giving]. But if likewise transformation of grief into sadness is possible; that sadness might be met with joy; so similarly to what eventually is a good thing; to know of my father in passing; and how erroneous that I have something to gain by self harm; to which is vice; and that of what unnecessarily is provoked of the inclination; but to live; and know of what I do is good; there is a world of potential at that of transformation of this vice into an inspiration at that of what lies beyond acrimony; perhaps hope; or the fulfillment of the manner in which I have been blessed; [and indeed I have been blessed with the knowledge of self-change]. To know I face no charges for that of media rights violation [and at that of what is in absence]; for that of what remains oft elsewhere; and of which I have not been equated [and to which is dis-possessional]; and at that of the child abuse; to which as it stands; remains once apart from me [to which I stand by no measure]; by standard; equatement; and privilege [to it's freed relation to begin with]. [That; and,] there [being; and of the aforementioned] no allowance for that of a random issuance where at once there is only the given of support to acknowledgement [and no more]; and so as with place; to where there is no affordance for difference to arise for that of indications otherwise [but of that of another individual by indication]. Then too; to that of theft; a dropped issue; but the majority of my concern; then minimal [to what was petty]; that I have made it beyond the adjustment to what is matter of fact [in my life]; and of the dropped[;] a trespass; to which in the given there is strict affordance for levity; [and my discharge]; to say that I have motioned beyond what may be averse; [and no knowing of no thing of consequence]. Now; of life; to what it is as a given; my abode [and of a freed relation]; and then; the chance and opportunity of which may be shorned [for better one's to come along]; for I am not facing anything but change; and that of my self in the eyes of the given [and my freedom is one]. That I can have children; and a life; and teach and garden; to grow old is what I desire; and to know my love was not for a waste; then too; to therefore that I will bring no harm; and it is of practice; with effort and diligence; to learn to live [but to become easier with life]; and for what it is; even then a resting period in what may [allowed] alternatively bring harm; but nothing neither way [but of the additional of smoking or drinking]; the obligation to do right on myself [and live]; the pinnacle; and of which empowers; to know of a life once again; for what I recall of my childhood. [Of which were] many cherished memories; and people to not leave behind; at that of life; a Mother and a Father; and of what felt as if they had departed from me [when in fact I deprive them by thinking as such]; in fact to acknowledgement that I went with life where they could not; to a furtherance of the self; and to happiness; and the blessing that is good food and drink; women; and happy feelings of contentment at what I have acheived. That of accomplishment; in all regard; to what makes of that of structure; and command of event; [and

timing] to which issues control of the self and of the relation of our co-existence; but no longer as once busy as I was; [to at once then as] I feel as if there is a good to doing; and acknowledgement of life in it's splendor [as] is a matter of trust; that I can indeed trust no harm is beset in my way; for a certainty [of but one issue]; and at that of what I have to offer; perhaps to give or take of what is required to bring equanimity home to [as to abide with me in] principle. That there was a just end of which was mitigated; and now released; to course through what receptively is sadness; but of life; what I am prepared for; and of that of the given of knowing my path; enough to supply an end to a road at a point far reaching [but mid-way on that of what with reclaimance and requirement I would not differ by]; [then therefore] to which is found the contentful wish to live; at that of knowing solidarity.

And of that of the hospital [and it's mixed mode of deliverance]; my how I had attempted to avoid it [and to one success]; but there was the practical consideration of my welfare [a societal consideration of which I am a member and an element]; to say I am grateful; for acknowledgement of my consideration; I can say I am [for the common consideration that I did not have my own best interests in mind]; but at that of treatment; little more [can] be said than that it was what standardly happens; a person with conviction; to know of equivalence of what they may have faced; forced to trade that of commital for that of acrimony; and the injustice. I still feel that there was wrong; [in principle but untrue;] by my Mother; and that of other's [in principle but untrue]; but to which I am here; I can look back; and say that in this given present; I would have it no other way [than to know; additionally of what release from the bonds of acrimony, grief, and greed to excess has brought me]; for I was not lobotomized; and I was not drugged out of my mind [but treated]; but of that of the past; little to do but give up [on avarice]; and forlornly let go [of dread]; to forget and forgive [and move beyond subsidiarily to feelings of expectation at relief]; and know that I can handle the momentary loss; that it was needed of me to make a renewed life choice; and to be offered a modicum of freedom to consequently follow; to which I feel less victimized by [this] than that of my current situation [at that of newfound freedom; yet requirement of a support system - admittedly of a reversal]; but there again; even; on that of what follows me [and from me]; to that of addressment; of changes I would not have brought to myself; but to the support; and the voluntary element; to know I have a life [and my freedoms to go with it]. For what may have ended earlier [there is no limit]; to have provoked within myself change; at that of life issues; there will[ingly] come[s] a time for a reprieve; for I am changing; and will improve. A preventative measure; merely this [but more to that of what was real risk; now prevented; and to which I had done nothing of regret]. And of life; it alters no thing of consequence other than that I have decided I want to live; and that is not changing [with me any longer]. Now to begin where I do; again; at that of life; I feel that nothing remised [is] of my Father; and to what would have gone unnoticed; I would have done in myself or another would have taken me down

by now at that of what was of loss; [then and there] so it is we reach an ambivalent end; and there are still things I can do [the possibility of growing beyond this]. I feel that there is wrong [but it is not necessitated]; but that this of a certainly different nature and the characteristic of recuperation; after what was a long fight [in preponderance with myself - to retire this notion now my goal; but as from method]. So much animosity at the self; and of differences; there to be found [in] my place; but of that of perfection; not to be sought or found [and nowhere to be sought or found]; at that of what I can continually improve of; in several directions; but to not get old too quick; [and] to know I desire to mature through this; and [at] that of what is life. Not of the bearing of a question nor an answer; but a relationship of which I have grown used to; to say that of what we are - we go on - there is that of a saving grace; of which I remain to accomplish what I want; and if as it is change is any indication; there was a problem; to which when cast away, [vanquished] and vanished; there is that of the possibility of fulfillment; marriage; and happiness; but a long life; and at that many opportunities; at that of what is required then; only food and surplus; and medication; about which I feel no ill; to know of my vices; and that of my genes; and that I have grown through the major recourse; to the point my problem can become [for what it is;] entirely physical; and the mental dissuasions at that of a life lived; to break even on that of a wish to live; and that of what is given [apart from recovery]. I feel that there is a good to that of making means in the moment [and to live in the present]; for there is little else to do; and besides; of what harm is it; for I choose the direction; and am unprepared to venture freely; to say there are and remain problems; but of that of living; choices to make while I recover what I can of this life; and to which markedly will be illustrated; to change; and for no reason other than my personal regard and that of choices [to which paramountly begin and end now with me; to be freedom from one struggle].

I have nothing whatsoever any more to do with the hospitalizations; so it is I do not feel regret for these experiences; taken logically to be what inspired change in me [and of which inappropriately uprooting it is enough to let them fade into the past]; to which was a situation of diminishing return; but of that of guidance; however imposed; there was a necessity of occasion; perhaps not so much [to that of evidence]; but it is not of number [either]; [and] for it has happened to great people [alike; there is that of advance]. And so I feel necessitated to that of a given; and a known [that we remain]; of which when relinquished; I need not feel guilt for sake of loss; but admittedly [that] it was what it was; akin to jail [time]; and yet it did not change me; for I have learned only I can change myself [and to this was motivated by auxilliary reasons in addition at life alone]. I wanted so much a better life [but have lived; and it is for that]; but there it is for what it had been; and there is me to remain; to look back and ahead at what expectantly I feel forlorn for [a lost moment perhaps]; but of not that which I cannot withstand [for if I am to struggle again in this manner; it is there to offer support at that of what notably would be an indication of great loss]. There are many [of] whom have faced a

worse fate [or were fated to worse]; and of which I feel there is a guiding principle at work (and an intelligence) to this universe; there is a certainty to which I cannot deny; [and to which aside from this non-essential issue hereby] finding myself in a much better position today for it [and despite it]; a memory is perhaps all it is now [and of a faded recollection]; and of which I cannot go back on; [yet to say of trauma; minimally it is present]. I am therefore committed to living a life fulfilled with my desires and approaches at relief of the common condition [of which I may now assist myself; knowing of method]. I want to change; and have changed [already at that of addiction - the source of my distress in portion; the remainder physical]; to which it supplants itself with that of a willingness [to change]; to which my Mother was precautionary [but may be entirely forgiven]; and to which it would not have occurred but perhaps once [to which I took a stand and am educated]; but it is of endings and ends; and that of which I can only proclaim that I am definitively better for [that of the exception of which was my effort to destroy myself]. To which I have adjusted my mentality; and changed [to depart from the self witness; adjudication; and plea]; to embrace that we live in a world with ramifications; that it is alike to any place I would go [there being present precautions]; perhaps an indication of a progression; or that of a problem; but one I did [indeed] have; and to which I will have to deal with [as I am]; but if I am to apportion that of grievance and will; to that of what came back to me [to avoid distress]. I would have to say that I dealt with these situations like any other; and to an indication and to which it indicates that I make the kind of change I am making today; it is to grievance that malice within me and at a world has faded; and in it's replacement the promise by will to a great joy; that I had not known (and could not have known) I had this problem; but to a mark on that of what I have explored and come to recognize in myself; a problem of the mind; which is factual; and real; and of a method and mentality of which would not have changed [for it has]; for it was by appearances that I did not make the [slightest] difference. But to have on the one hand to my willingness a freedom bell; and [on] that of strife behind me; there is to the side of grievance surpassed on that of knowing of my fate [a mere potential - for these changes - now avoided]; and that of which fortune sides with me; for I am on the side of doing what is best [for me] in the moment; and to serve that of change; life's stake in that of glory; for I can contribute once again; and at a life of doing [to repeat the blessing]; for what unmistakably there is of a mistake; it is forgiven; but I must move on now knowing of where I go [and to education]; and [if] I am to that much more directed; to know of life; and it's pursuit; [this] is what has changed in me; and to know of treatment continuing [and as it need to; there is that of knowing of inadequacy in dread to which I may drop in exchange for the knowledge I do better this way]; I can live at ease with this [and forlornly let go of the regret]; for it is more an attitude than it is a discipline [and to be educated to preserve the self]; to know of what is ultimately; getting to know myself better; for I have been estranged; but there is beyond here only the promise of unlimited change; [and at that] change to that of [finding] freedom; and to live; and to know of what is tolerable; there

is little more than this I require.

So it is I go on knowing that of my part; and role; of to which little time is devoted; but now to choice of that of commitment to my health; there being a very real and present 'problem' in past tense but present; and of which I am beyond acrimony, grief, greed, avarice, and loss and regret; that of the promise of a self-directed route of which would differ in no way were I to engage less; but at that of which remains my steadfast position on that of the 'good' of a support system and care; which by choice is what I make of it; to a certain degree and extent of what willingly propels me; as it has proven itself instructive; and good; at that of what momentarily is what I require; and of which has shifted me beyond worsening and worse outcomes of which I have thereby avoided.

Part X:

The first thought on my mind; is that I need a change in my life. This could mean a new relationship with a person; but will most likely be a new relationship with myself. I have found that the alcohol and the cigarettes are less desired by me; and that the Buddhist material has shown some efficacy; but why does anyone do anything? There are certain things about this question; that fly directly in the face of all I have aspired to do; and explains much of my depression. I no longer want to be sad; and although I may be sad from time to time; I have developed and matured. To have closure on that of the criminal affairs; of which I am certain I will go free; there being no other reason to persuade me to believe otherwise; and that of the ending of my relationship to Lady Gaga; of which I loved her; is enough to propel me against the paranoia; but it is I feel I have lost something treasured; but nothing was there.

I feel that the proactive steps hold a certain requirement; but it is subtle; and vacant in that of which I am doing; which is recovering from alcoholism; in short to feel as if I have lost something treasured. So it is about valuing what I have; and assuredly when I do school; I will come back with some esteem; but I am getting quite old for all of this. And to note that the inadequacy of my physics arguments recently has me stuck; but to that of development of new ideas; I feel this close to closure on the physics; it is about initiative to make that final push to freedom from what had been a long investigation; so it is this chapter of my life ends and begins again at finalization of presentation of my ideas. I feel that the grief of my father passing has subjected me to stress; but I feel good about him; to say that he did what he did; and lived a full life; admittedly without me to a certain extent. But these need not be obstacles.

I feel that life will change you; and as much you can change as well. That there is a restraint to that of being equipped to concern; and of it's motive; control on that of the self. So it is I desire to get freedom from depression and anxiety. I feel it could be described as an 'exit' to the things that I enjoy; and admittedly I am all alone; with a certainty afforded to that of which I

feel progressive. Overall it is that I feel that I am undergoing changes unlike I ever have before. And I am tired and yet stronger for it; but there my strength lays latently. I have made it through several books; and would like to change the manner in which I approach scholastics and religious studies; to feel better; but that is not my only aim; life is to be dealt with as dearly as anything. And it is okay to be emotional about life; because there is no direction towards other things. Death as a thought has not been recurrent with me; but I feel that there is something wrong about some of my approaches; so it is time to re-assess; and breed in conviction.

I know that nothing will come of the criminal affairs; and it has been hard to change; but there is nothing returning that way with me; and I have hopes fulfilled; but when hope is fulfilled it is always a sorrowful time for me; and then a breaking through to happiness. I wanted so much for there to be more; but there is not; and to give of what I have; my time; I feel that I have accomplished a lot; but what amounts to little. To think I could have had a lesser conscience; and been more bitter; and that of callous; it is better to have gone the way I did with this; to admit and discuss what had been the problem. But I have yet to plumb the depths of why and how I was so bent; to which I was wrong; but now it is I look in retrospect; and see clearly I had problems; and there are problems with the system; but I know nothing is coming of anything recent or remote. I feel saddened that I was this way; but it cannot be helped; but to know that I have aspired to do the right thing and to change. So it is I branch off; and change.

This is the end of a long period of duress and adversity; and I am coming through; to say that now I depend on other things to bring me satisfaction; and that of which I am free; I feel enamoured by that of knowing nothing is to come of it. So it is that I have to retire part of myself; and my sadness is a projection of losing what I did not want to win; but was engaged with. That it could be a sort of one sided conquest and goal. There is much more to be found in that of interpersonal relationships; and so it is no wonder I have suffered; and so it is that much makes sense; the reason supplanting that of the meaning; and the meaning laying above the reasoning; to which as it is I have gained philosophically; to come back from the 'edges' of my past; on paranoia; now absent; and that of which had been problems; to know of self improvement; a life fully lived; and at that for what taken can only be produced by a gain.

So it is I venture to physics one more time; and make of the most of what I had inquired upon.

I have finally found that of a dot of inspiration in Buddhism that goes beyond that of all my aspirations; to say that these are not of necessity; and to notice* that I would be happier seeking a supine and lower position of myself. That it is true that in no way can the self assert itself over another in any truthful sense; and that merely accusing is a designation that is nominal. That the true self is not to be found; I have agreement with Buddhism over this matter; and that in coming back; to seek happiness is my choice. I have found that there is

conclusiveness on the side that the self in seeking happiness only arrives at that of happiness through what I would call the genuine self; to come up empty with that of a pursuit for the self. I know I would not find myself; and that my assertions of self imposed will fail in contrast to their successes through absence of an indicated designation. That it is more conducive to success to say that without pretending I know the self to not exist beyond a nominal designation; and that I am truly empty of self. But that through it's imputation; there is but one remaining objection; to that which we exist in this phase as a consequence of life. I know the agent is absent in myself; to know that clinging to an agent has brought me much suffering; but that beyond the excuse of trying to escape suffering; there is that of an emptiness of character to which the self finds it's will through that of the surrounding notion of existence.

To this I would say that the self imputes nothing; but stands in contrast to just as anything is; a vessel and the contained in one; to which it stands there with other agents; but not so much as anything but empty and devoid of content; for assuredly it imputes nothing; but to that of the constitution there is an agreement that we convey; and to know that indicated by nominal designation; just as another could indicate the self of one and come up empty handed; there is a sense in which the self endures; to know; perhaps of itself; but of no agency; and there; finding the self cannot be found. This nominal designation of self called 'I' is therefore a construct of what comes back to a deeper notion of finding it is not found in anything; nor further in that of a deeper self. To say that it is beyond the concept; the ultimate self is not found; and the conventional self is found as empty of designation and nominal indication. Just as another could indicate myself; there is more to that of which the given support falls through; to which it is akin to the deepest element of the construct that is self; and assuredly does not arise or cease. Then there can be found room for that of giving and taking; and that of knowing we agree; and disagree; beyond which the self cannot be found; but as to existence; it is not to be found.

I feel I have finally gained some momentum; to which is like anything; a new venture; and continued progression with medicine; about which I feel grateful; for that which has treated what was a serious problem. To say it is designed to ameliorate my distress at that of what may have been a lost excuse - that of assailing the problem to work at it that way; and try to improve by self imposed will - but it is now I feel differently; to accept that I had a major thought disorder; from physiological sources; which assailed my consciousness; and imputed their result to that of the effect of great melaise and discontent. I went through insanity; to find that I could turn my mind around; and accomplished half my growth by that of ordered structure; to say that one additional chapter on my life is of in the state of acceptance now. I would not say my excuse goes without some uniqueness of consideration; and consequence; to say that I am healthier; and now it is time to bring my physical health into focus; for no other

reason than I deserve a good life; for what I have been through.

But in no way to impute a negative for a negative; that of the excuse that I deserve a reprieve from my self; and I can lend to that of knowing that I enjoy life; and deserve an enjoyable life; for I am not taking; but giving back; and beyond my considerations with physics; I fulfill a role in my Mother's life and that of the endowed capacity by which we illustrate going through this creation; to say of 'God' that I was perhaps mistaken; knowing of no 'God' however; to say that I feel that there is a magnanimity to this existence; for it is at once both bitter and sweet; and there is a conventional view through which we find the ultimate conclusions of going about life; questioning; but there being a meaning. To be found in that of the richness of existence; that there is a purpose to fulfill; at that of it's inherency; to notice that there is a given of which I am endowed with; the capacity to think; and navigate; and perform; and there is a good to it's clause; that we perform for good what we would not chagrin to the negative; to find after all I have been through that life is to be lived; in necessity of it's virtue to be. That there is ignorance and kindness; but that these are not the enemies; and no where is there an enemy in sight; but that I have produced and ripened to the default of knowing I am; and that of which I may relate to other's; that in some certain sense we are here for each other; and there is an aesthetic to that of the given distribution of effort. That I can accomplish something for other's; and of myself; that it need only impartially be good to that of acceptance; but to know that the path we are on suffices to meet the goal; education and knowledge. I feel empowered to know of belief; and of my belief; that there is a meaning to this existence; contained at that layer by which it self necessitates; but of the object; to make do.

When one seeks humility; one goes through life with grace; for one slows down to appreciate life; a sort of active meditation on that of existence. This is the one thing I am going to do; for it is what I needed through all those years. I will do what additionally brings me support in life; a sort of middle of the road approach. To no longer think I am that important; I am dignified to say that there is no doubt in my mind the events of the past are over; to which I can point to the consequence that is from out of no evidence; and the lack of involvement. I feel no longer embittered either for one person getting in my way to seeking happiness; and know that I was not a part of this; so why would I be a part of it now; it being unrealistic to speculate that something is returning from this?

The variety of human experience is infinite; but so too does humility go with that of happiness; in not seeking it; for instance to say that when we activate upon that of what is a microcosm of human affair; we find that life provides ample room for that of discovery; but we distance ourselves from extreme states; (my self knowing extreme pleasure as a poison); to say that we carve out a middle path; of which suffices to pro-active development; and to which we know the results before the conclusions; to which in all probability would otherwise evade us; and we live

more happily because we know our place in that of a world. So it is I will relegate myself to the lowest position; to be there for people when they need me; and to which I avoid pleasure and pain; and that of knowing I have done my best; because; separately there is that of work to do; and to which is made more enjoyable when one does what is equated with work. Hence life need not be toil; it is instead to go beyond that of what one would otherwise need curtail or shift on that of mannerism; to success; so it is I have found that I can drink; but it is to do so as much as I acknowledge what I am doing to my body; and mind.

Frankly school is not something I want to do; but something I want to finish; and there are many merits to finishing what I started. I have ample time to succeed; there is the benefit of having a degree; and having finished what I began. I only do not want to fail; but I know I will succeed if I go in with an air of confidence; and what else would I be doing? I only want it to be a short step to finishing; and I feel I have earned my standing; to say that of what is necessary I have worked hard towards. Think of the look on my face after Purdue; it was a trial and effort; but I succeeded; and now I can teach. So; for my future; it is good to show a heartfelt effort.

The conditions surrounding the case of acrimony are necessary and sufficient to merit closure at this point; for which I will not suffer in a way back (no paranoia about that of a return to this issue); so it is (and what will other's care) if I am to divorce myself from this issue; (it was after all another person); so it is I ponder.

So it is I am left with a certain grumpiness; (knowing only that the police made a mistake); we could have sued them; but I feel better about this ending (for I learned something); and it is to that of promotion of an issue of returning the equipment that I feel cements this issue (for it is not returning that way); once the evidence is under removal how can there be an accusation? I still feel embittered; but not half as much as I would otherwise.

Admittedly I was compensating for having nothing new or novel to report on that of my life; which goes back to when I was continually building as a child; to which I thought everything fit together. And it does in a sense; but there is that of knowing the self reliance that is a maintained existence, and that of doing something productive with life; and a difference. To say now I want humility; I want to bring change to my life; but I am ambivalent.

I feel some relief; for just moments ago I was scared; but then I found that I was beyond drug abuse; and I must admit alcoholism is addiction to a drug; of which I do not believe 2-3 a week is consistent with quitting; and that I must not do something; to imbibe in that of alcohol. I reflected on that of my problem with LSD in the past; and as I recall I had a drink or two; to which had a negative impact; to think there is some association; I am certain that the two combined to produce in part my mental health condition; and it has been bad. I want to go back; to before I was so addicted; for alcohol has a strange effect on me; it exacerbates that

tendency to see a pain as a pleasure; and I have wronged myself. I reflected on drugs; and I knew nothing was coming of criminal charges; and I gained a modicum of confidence and saving solace; at that of at least this chapter being behind me.

So it is I have cultivated a spark of equanimity; to say I can smoke but not drink; and at that for what it is worth; to productive change. I conceived of a certain problem first; to say that one can tend in one's balance to disrupt the earth bondage in but two ways; that of becoming affixed to where; for example; one must have alcohol to eat one is so conditioned; so it is to be unconditioned that there is good to be found; but of conditioning of a ripe affair; which gets me on to why there is any good; or any bad; to which I had thought for so long I need keep in a tight balance. It was to awareness for what there is to be found in doing good; and it is to that of my intention; to go on from here to live in contentment as a teacher that I aspire. There is definitely a robustness to this life; it is the only thing I know.

I have to be honest; time's have been rocky; but I know of no reason whatsoever I would be at risk for an accusation now on that of the child abuse case; it having terminated in the past; before there was any evidence; and one would have to look at my current situation (*for there are only two situations; that of the past and the present*) to declare something wrong; to which nothing is. So it is over; but I must avoid pornography.

There is a certain sense we hold; to know when something bears no reality; and such is the case with this accusation; it is dead; and I am mystified. It has been a long journey; to where I go from here; avoiding the public eye; games of popularity, and politics. To live a humble life.

To say of codependent arising; and avoid nihilism; it is a truism of life that with what is beneficial to one being is harmful to another; so similarly I know that it is more in the manner of the way things go together that produces effects; and no single cause can suffice for the multiplicity of experience; to say something of the mode as well.

I met with Gail; and we had an interesting discussion; for I found that there is credence to impartiality; that of which buffers good and bad; to say that of which what it comes down to is that one does not know the positive or negative consequences of certain actions. That there is a separate dialectic for good and bad; and that certain events as consequences are avoidable; and indeed convincingly eliminable. And that we live in a treasure of insight when we live with certainty in the persuasion of good and healing. I find that what it amounts to is the manifest impartiality of life and the neutral moral and ethical grounding of luminosity that enlightens; and that there is indeed a foundation to 'progress' when we begin from here. To say that of the things I know; there is a likelihood; but certain outcomes can be entirely eliminated; and of cause and effect; that there are guidelines and rules to the way the cosmos plays out; and it is not all destiny and fate.

For instance; to it's elimination; a cause can supervene with another cause; to which eliminates that of a negative cause; there being positive and negative causes; but good being the rule; a moral and ethical neutral ground separating good from bad; and that of to it's persuasion; that of good over a negative; to cross dialectics. I have found what I was searching for; and have the physical notion pinned as well; to say that the case of the past is entirely eliminable; for that of myself having caught attentiveness in it's glance. I see no credence to that of speculation or random attentive blows at that of what is a compounded and unproduced relation; but which produces the fruit of an acknowledgement at that of good supervening; but it feels auspicious to me; to say that there is merely more to life than this guidance of which we seek; there is to be found in addition a foundation.

To believe in other's and that of the self; and that of a universe; there is really little other reason to speculate over reality and all it's odd's and end's. To say for instance that there is a good situated with reason is to notice the vanity of existence flowing away from one's self; to say that with cause; condition; circumstance; and change; that there is enough of a dichotomy to which as it is there is a verifiable 'wholism' to that of the foundation. By which in my case the divorce and that of the physiological predisposition; coupled to ignorance beset me for mental illness; but to say that I can have faith in my mind; at that of noticing that my viewpoint is equally valued and as important as anyone else's. That of life goes; and we follow; or digress on that of what would going with it mean; but this constitutes true progress; for if only if we go with mind and heart do we find that the picture completes in one reference. To say further that the 'spooky' ghosts and mirage like quality of the supernatural is one of which has evolved is to know of that of the predeliction that these things have a source; coupled to cause; and takes away the fear and trepidation of that of existence in the light of malevolence and mirth. To say that good takes persuasion over evil with that of impartiality; and that we may not know the reason - we come to find - that there was one with that of the siding of good and structure of which order places reasoning with meaning; but to have a backing with that of a moral grounding antithetical to the neutral grounding; but one of which is unidirectional on that of the good that can come of a certain scenario or event structure.

To say this grounding self suffices is to say that good makes a decision and analogously bad negates a potential; that things are geared towards this 'cleavage' of the problem of the dialectic; to set aside good and evil; that of which is noticeably with certainty in that of positive outcomes; coming back to tolerance and moderation; and that of decisions that instigate that of a potential for growth beyond stress. That the going and the concourse are one to meet; and that of which as we travel; there is a digression of which in seeing through that of guidance there is to be found a substance of the given of the 'wholism' of good; to notice that once taken there is a given; and to which goes against selfishness; but does not deride it's potential for causatory effect; but at that of noticing there is a glance at what might have been; but to that of

potentials; a given. The given being that there with impartiality there is a given recourse to that of what whence in going beyond we find a greater good; for that of what may have simply been of concourse to evil; and that of which there is no necessity to evil; and indeed no necessity of a god; or the unmanifest; but of that of which cleaves in generations of cause and effect and consequence. To know of this middle path; there is that of which we do not know; that of a greater outcome from that of a lesser; but through recognition of our ignorance; and honesty; humility; and impartiality; a given of finding what once was lost; to find the memories fade; but the meaning doesn't; and is ever changing in that of what as a given is the discourse of moral authority. To find that what gives levity and credence to that of good in license is the unlimited nature; comparative to the limitation that is evil and bad.

To go beyond; there is not much more but to say that certainty precludes that of the given of a cause; or to that of a cause; a certain terminal end in the past; but to which consequences may follow from causes; but it is not necessitated that causes follow from consequences; or thereto with their conditions; that we find that there is an emptiness to what we would treat with any disease or illness; but that for it's sake; at the bottom; healing and health; serve a universally good purpose; and that of what for failure of sake does not succeed otherwise is not indeed a given.

With "The known precedes the knowable." there is that of finding that the pre-synaptic connection can be healed; to which meditation fosters development; and to saying that the mind is geared towards an and/or structure. And in this moment; I feel like 'staying' with reality; to get around to what I wanted to do; what I always wanted to do; that of a healing progression on life; and other's; to aid and assist; and be something to someone; for that of what is good; and no where near deception. Knowing of my innocence coming back to the case structure; I feel that there is room for moderation; and there is indeed of-the-nature of an 'empty' guidance to the universe; that there is remaining a split dichotomy in me; but that I can heal through it; and that I make the rules in my mind; to awareness. So for instance; this is an improved notion of myself; to which is substantiated by that of productive elements of reasoning and eloquence; to say that I have striven for that of the depths of character and morality. To be free from the negatives; I have to say that I need only ask; and my mind will eventually produce an answer. I wanted to come up with a rule to know when I had accomplished something; and when I had failed at something for the sake of memory; and I desired to know of a method to turn sources of suffering around into healing; which is in part why this method is unidirectional; healing; namely; and that of aidence to illness; to which I want to explore as a topic. I feel unrestrained egolessness; at that of life paramountly; that I have stopped clinging; but that sometimes it is necessitated; and that spiritual development is situated at the core of self development. To say that one could relegate to evil; one only arises at chaos; and to have a control on that ordered relations although remaining a mystery; the pieces of my life are coming together; to say that I

believe in a divine force; but it comes in enumeration; and guidance. To go one step further; it is because we have ourselves; each others; and a universe that this is possible; to know of unlimited good potential to something; but to find that it's necessity only lies in that of the guidance of the person; the community; and the universe; to which it is geared. I can only find morally and ethically neutrally grounded reasons to my argument; but there is impartiality; to which knowing that of what will prevail is an ordinary world of which we go on and produce and re-produce and persevere. The system adjustant to it's given's; but of this one given; a paramount representation of that of the good that comes of diligence and dignity it's byproduct. To say that of the reliance on life; there is a strength; and of that of wisdom; it is found and lost; but never reclaimed; in epiphinious spreading; it's over-arching structure embraces all of creation; to which the given of life is known; the knowable being that of life; and aside from the given as a certain grace.

Part XI:

I got up utterly late; to which I owe to my desire to dream. I thought of a story; where a woman is patient to be healed as the Wife of the Buddha; to which she waits as she knows he is coming.

I thought of this as the key to my sanity; this story; for that of 'waiting' to exceed or excel; to show in a sense 'temperance' as key to sanity; for there is a struggle with neuronalplasticity. And it goes to say to see a 'key' revealed that I have made some progress; definitely; to which I have in all modesty; health; on my mind. I did not wake up as un-assured of the past today as in prior days; and it is that I feel I have made some momentous progress that I can continue with my studies of physics; etc. I want to say that life is as good as you treat it; and I must continue with asides to my dyasphoric sense of escape; to situate myself in the present here and now. I feel that with the given of physics; that there is an escape; certainly; but I have rounded out the edges; into a 'major' canon; and a 'light' canon; of which presumably I will finish in time; an essay on that of recovery.

"We won't be able to succeed until we have a theory that can explain the differential of attraction and repulsion to which one may be greater or lesser at the same moment in time. So to say; mitosis; or stellar formation; action and re-action are unequals in my viewpoint; the point of departure being whether something is a part of an included set. When the differential of separation and union is added to a relation; it presupposes complexity, diversification; and the generation of order by asymmetry coercing symmetry to a new paradigm."

And I ask why it is that I am doing this; this study of physics. Partly; it is for the sake that I wanted to know what puts the pieces back together; for the sake of wholism; and I wanted to

live a better life. But in part it was a foundation to what I see as a tenable way in which the laws of physics even alone govern a rational world; and one of prediction and likelihood. That there must be 'more' to that of explanation in terms of the redress of what is potentiated. Partly it was an escape; and it became increasingly so at worried times; but I wanted to venture to explain something unexplained; thinking I would find merit in this. It is now I see that the function has shifted; and I know of a sensible message for good and bad; but admittedly I was seeking cohesiveness on that of a dialectic; as to speak of Eastern and Western philosophical spheres of thought. I felt that there was something under-appreciated in that of science; namely the above; for I was left without explanation. I will go on; but it is to a temperance through which I hope to find reserve on that of what is realism. Now it is I see an entirely new venue; to what I aspire has shifted; but to live another day; and each day for the day; there is a balance. What I wanted in a sense was a gift to give; believing I could self produce it; but it was mainly out of my illness; and my gift that I had to give of myself something back. Admittedly; my consideration is not so much with fame anymore; for this had been a projection of a lacking of recognition and appreciation.

But so it is; I have decided I want to live a happier life; one of consideration and consolation to those whom fear; for we live in a world that is immature to that of the considerations of our environment. And it is to say I can advance philosophy; for knowledge; for it's own sake diminishes the burden of life; my seeking a source of insight in the sciences; something of an adventure to escape suffering. But now it is I see my spiritual goals; and they are accessorizing of my path.

For the time being; my studies into chaos and order; and among these things; that of simplicity and complexity; asymmetry and symmetry; as well as being old love's; and that of accomodation; serve the purpose of furnishing self discipline and control; and that of countering my illness a venture to be explored. I have sought and searched for my sensibility and grounding in that of 'why?' I do these things; and for that of certainty in my path; but it serves a characteristic purpose to that of self improvement and development; and may serve a purpose to assist other's at some point in time; to perfection of my interests in science; and electronics; I have done well; and it has brought me joy; of occasion. But I am remised to find a certain singular supportive attribute as to it's purpose; other than the devotion to knowledge; serving little my purposes of security and to a greater but limited extent - solace. I seek and I find time and again I am attracted to this topic; but admittedly at this point in time it would be good to have a resourceful outlook on the 'why?' I do what I do; to make me feel better; it is my thought that there is no mold for this. That as I will find; I differ from the conventional viewpoint; and that it is keyed in with the uniqueness that is me; - to something unexplored characteristic of me; but through that of studies; and as I mature; I continually seek the reasons for my insights; to which are more than simply solace and security; to seek a reason for the

inspiration itself. It is as I am finding; no longer self-suffices; and I need to find a reason for my investigations of importance; and to that of rejuvenation based around that of the topic of seeking an answer to that of one of the questions of life.

And it seems I sought that of a question as to where things come from; and as to why there is order whatsoever - and then - in an almost Sisyphus like fall; I came under the edge of order; to find that my life was in catastrophe. I outlived; and changed; and came around to see that of a day beyond today; but little of a day beyond tomorrow; to where I would like to be; with a yesterday; a today; and a tomorrow; each day. I have plans; and these would be left unsupported were it not for a day beyond to look to; something (an attitude and shift); that went back to the divorce - a ceasing at that. When I look back; I see I was myopic; in addition to insight in hindsight; and I see that I have arrived now at a good place; so I will keep things on hold; and stay for the time being.

I feel renewed with vivacity and tenacity; and an inner sense of exploration is my means for that of supporting a 'why?' as to what I do; in exploration of the sciences. It is true they have always fascinated me; and spirituality I was exposed to late; but grew attached to quickly. I feel that my studies of these go hand in hand; and that there is a natural equilibrium - to say perhaps that answering the reason these go hand in hand will explain for me the 'why?' as to that of my pursuits. I have it in mind that my studies into introspection and temperance will go a great way; and that of knowledge at desire for it's own sake in the sciences serves a purpose as well; that one will support the other answer; but I would only go further to say the 'why?' can be turned around to that of spirituality as well. I feel relieved to know that there is an integral approach to that of life; and that we benefit from multiple sources of information; to read a good book and drink water.

The 'innate dependency' is the capacity that once the 'superinnate dependency' is explored; we hold the capacity to re-visit any behavior from life; such as to be a child again; the flip side is any brain damage acquired by that of the individual; 'the superinnate dependency.' To which damage is in part universally about the pre-synaptic junction to post-synaptic junction; there is evidence that we learn a forced absence of clinging; to which craving as the source of happiness comes into question.

To say that one thing deliverant of another is then a learned physical instinct from a mental only one; to which one can see how 'lights on' and then 'lights off' forces it's contrapositive; for what is powerful; is to turn this into the recognition of the ground state of the universe; as if to turn the source(s) of suffering directly around into sources of healing; release; and relief. For instance; it is tenable that pleasure and pain make no dichotomy; and it comes with but the sacrifice that is self discipline at that of avoiding pleasure for the foundation that is contentment; afforded to later produced happiness; to which managerial questions about life

come into play. There is the 'major' canon - of which relates to the good and bad physical principles by which we evade sources of suffering; by the impartiality of the cycle of good and bad; and that of blind cause; and that of the 'minor' canon - of which we bely in abstinence in patience and moderation and meditation on the sources of our suffering; in contrast to endless rumination. To say this is effective; I will test it; but once the learned attribute of a near death situation is resolved; it can be turned around into a near-life situation; and it takes some education and convincing but works; as I have illustrated.

As the third part; it is to be noticed; that built into the universe; it is the observed that dictates the reality of what happens; to say by analogy the octopus; to which darts away from a camera; the observed escapes observation as a part of the conservative potential of that of the universe. To say that for instance; avoiding suffering comes down to conscious observation on one's pain; is tantamount to knowing something separately inclusive when it is considered that the point of observation instigates a tendency for the reality to come to 'you.' What cannot be underemphasized is that sitting stationary is enough to provoke that of good to naturally arise; for the observation of what is real becomes easier; and it is an instinctual tendency that translates from the real world of the mind to that of the physical organism; standing as a healing agent of instinctual tendency; the arrow going the other way; an instinct of the physiological organ of the body - devoid of mind - learning something from the mind. So as to say that there is a myopia; but it may be utilized to a productive end; and that as one remains in conscious awareness of one's thoughts they stabilize.

So; there is one thing is missing from this discussion; that of the good in return for good we find through practice; that of mind and body without exercise laying lax. To say that this is too loose; too tight would mean that of over-practice at that of strong association to what is held to either an unrealistic reality; but of that of the tight fit; there is an adequacy found in closure; to know. To know that the known precedes the knowable being an element of that of the given and taken; that what is available of discovery comes 'to' the person and yet to simultaneously know the self is empty; in that it similarly to the octopus escapes from view when sought after; but the integrative element of that of the self conviction in one's existence enough to be said of that of the relegation to what is taken back by another; who holds a signifier or nominal designation on the self of the observer; convincing that one indeed exists; but can't be indicated; when turned around; a reason to see that there are no malevolent spirits following the Bodhistaava path; with Bodhitchha in mind; that of doing good to provoke closer inspection; and the sides of good complete in knowing that of observer and observation diverge upon that of incurrance at that of what would be relegated to bad. There is found that of a given; that good prevails where bad takes it's departure; and through co-dependent arising with at recognition in the emptiness of the self; the future can be found dependent; of occurrence through cause; conditon, consequence, and event; to which a Karmic trace left on the mind is

the 'superinnate dependency;' of that of being in possession of a unique memory; to which is found that of a given 'innate dependency' beyond which is the secondary learned attribute; akin to a top down viewpoint; finally for the absolute; that of the discipline of order and control; to which chaos is conquered; or met with; but does not phase the solidity of what is perfected; there in the mind of illusion; that of a transparent self; a key to the void of the universe.

Part XII:

I learned that the Haldol; to which I speculated I need more of; comes down to that of a reduction of mania; and an increase in psychosis or anxiety; in the PTS realm. Convincingly; as I do not desire to drink today; there is a small coupling from that of what has been an entire day in recovery (to 100% and swinging back); and that of it's co-option; that of learning one lesson each day. To say that I feel over-whelmed; if each day were such as today; I could handle it; but there was a spark at the PTS; to which was it's urgency to 'do;' and with my euphoric beginning and repose from doing physics and 'work'; that of a lazy day become urgent to take an 'imagined' action at that of what goes beyond recovery; and the step aforementionedly backward to today. I have found that when certain beliefs are re-affirmed; that they can produce stress of a nature of it's lazzie-faire; and include with them presages of doom or gloom to which are unrealistic by their looseness; and the picking up on details of my comprehension of the day-in-fullness and fulfillment. But I have found that because the medication is working; for the sake that I made a great reconciliation between my Father; my Grandmother; and Uncle today; that there was a shift in the Mother concept; to which it is I realize that I have gone far enough to aid her when it is that she is 'particular.' This melds with that of my nickname in drama class in highschool; and to which I am picking up the 'disassociative regress' at that of namely one thing - that of my habituations; and to that of life; there is found joy in the small things and the large things comparably re-enter the picture. But as for what I have learned; I do not require the Haldol beyond now if it is indeed the case that I have made a deep reconciliation; and psychosis is in leaving; beside this fact however that I require medication for that of a 'foundation' of physiological origin; namely though; not to the extent as to that of what it had been; for I have left behind a fog of details; and it is up to me to navigate. I got that what my Father meant when he said 'It comes down to you son' - and he was hard on me as I recognize now - was that of the context of my Mother; and that of life choices to which relate to the given of making pro-active steps at accomplishment to success; and the finalization of any 'process' as I know it. I found that I could reconcile that my Father had had an issue with that of his mother over that of a deep regret; for he broke something; and intended to put it back together; but never found the aim's and mean's to do so. Something that I have achieved at where my family - and indeed my Father - had failed at. If this is possible; there is no limitation on that of the progression one can make in the context of the Father-Family relationship; to which it's re-entrance has I believed left a cessation on a 'mark' at that of the PTS and Oedipal

complex. While it is true Freud's work works for most people; there is a distinction to which this variety of psychology does not work for all unless learned. And so it is that I shift away from the notion of that of 'but one psychology;' and to the depths at which I realize we are all different; may replace convention with novelty; and find that there is indeed a spiritual link; to be precise; where psychology limits that of the human character from the side of psychology; for the sake of the human character. In this sense my doctor was especially right about avoiding what was unmitigated spirituality; for the time being in which I was healing; I had to pass through a narrow inlet; to which there was space on the other side. And for now; I am going no further with my Mother than to appeal to her instinct of which is the lesson of sharing a lesson in life; and learning from her through attentive listening; and it's conjugate or complimentary attribute of 'hearing'. I have found that moreso than attentive listening; I must 'hear' her out; and there is a levity to this; for giving in to her side; I learn something; but by hearing; I move beyond the stress of what would otherwise dignify either of us; to which in-steps we make a journey through life together. There is a moment of embitterness at this and sadness; but for the most of this; I would not have learned the lesson(s) I have of the above dichotomy of good and bad and hesitation and activity that I would have about love-and-hatred without that of the divorce; for moving through this phase of my life was necessitated; but brought into view that of my gift; to whom I would have been had all-else remained the same; and to which there is little to nothing I can do about; but to say that it was necessary I reveal and 'hold' my gift in my hands; and find a quicker path to recovery through that of what (luckily enough) were a short number of years. The past is contrasted to a lesser degree on that of the present; for what matters is that I am alive today; and for the change; - as I have learned - has left little to no consequence; but those kernels embedded in the past; but I have become stronger. To say of that of the embitterness; there is the estrangement from knowing of who she was when she was younger and more naive; and she has matured at a later age; to which I harbor no ill intent; and for which I can say I truly love her. She is a powerful and profound force in my life; but when it comes to her fate; and that of the digressions I could go into; it is not a fear for me for her to find her own way; for she is prepared for life and what it delivers; on this point there is no departure in that of mind or heart; and she meant well with that of my protection (as she does); and that of hospitalizations; and so it is I say that for my love of her; which is to indicate the source; there is admittedly less frustration over life and it's necessities; that I can go on living; but it is for my love of her; that this does not indicate a stigma; and so it is I go off to acheive what I set out to do; but then again; there are some things we need not follow through with in life. At the least; this is a balanced approach 'from-beneath' on that of where I now need face my attention; and is a great lifting off of my shoulders of that of what empathy for me had brought to the table. It is merely my through that empathy is to be experienced; but not so much given but in simplicity; and through that of which we realize that it may lose it's power over us; and to which it is a danger; it is more so that of a particularity of

this numonious existence.

The tolerance that is the given of the preceding with that of incurrence in mind in relation to a given; for then in that of precedent yet of establishment; enforces the notion of regularization for the factor that is ignorance under maintenance to which one reduces from yielded to it's supporting notion; for then in that of what it means to reproach upon an alternative is anything but the mis-given notion one is supported with as a hypothetical; therefore it is true life innately precedes death; and to which when ignorance is kept in addition in mind the preceding of source is noticed.

Patience therefore exclusively precedes in that of life the death yet to come of that of cessation; to say (and allude to) that inexclusively that of ignorance follows from knowledge to what is essence of causation; a step back therefore afforded; to which in abeyance knowledge supports from exterior notions that of ignorance supplanted to which is precedent to it's given and yielded of forbearance.

I have three paths available to pursue with that of advantage; to the sense of option; at this point in time; and locale in space:

- 1.) To build a physical structure for personal self development.
- 2.) To build a mental structure for personal self development.
- 3.) To build a health oriented structure for self development.

I reconciled that of Freudian and Jungian psychology; to which there is a niche and caveat of either of a push; or of a pull, on decidability and decision of the nature of time; so capacitated between the limits of two is capacity and three of quality in remembrance and recollection; that of the temporary and the impermanence of being; to which it is so suggested precedes that of behavioral cognition.

Trust establishes the virtue to which respect builds honesty from out of that which is genuineness.

Superstition is effectively nothing more than the held disbelief in that of what aforementionedly believed determines by that of absence that of the held belief of presence; as to what of effectual there is of a mis-given; that of a taken; to what of substitution is nature for that of collectively held mis-nomer of relation; in relation to the disjuncture of a fifth option out of any stacked relation of layers of believed spiritual or psychological connective; to which color or trace is but a gate; closed; as reduced back from experience through the habitual reinforcement of behaviorly held belief in societal norm; for what is regarded as left behind; whence occurrent what is returned is the given of what is held; for in that of what is disbelieved is

returned as a 'given'; to implacability of the held option at what is discounted for in that of what is truly not held; found time again through that of the random and mysterious; for what of then lost is reclaimed of one's own self aware predilection.

Hence a source of potentiated obsession actualized to what of is emotional evocative of the solution presented before a problem resolved as of the mystery of life; an exteriorly provided inward source of occlusion through which sight but hinders that of loss; and for which in its inadequacy by of what is convoluted; the fulfillment of the concept of self; which in turning leaves as a remnant the associative of depression and anxiety and mania; for of their constitution such contributing elements devoutly or devotedly determine a stellation of for what is in substitution that of external sense at that of what does provide to self of other what is hidden within the objection and inclusion of the game of sharing; whence reconciled; the empowerment at least with that of the will to volition; and a contributing passage beyond the maze of affliction; to torment and perdition; that of but perhaps a veil drawn as if by self; but ultimately to be found in that of the hidden internal abrea of imagination; to which when made to peaceable assembly a universal gate to actualization of the heart to mind connection; beyond which reified obsession is found in self protection of the heart and breath with lungs held concretely; and a self alone in forgiveness for that of austerity of the concept of self in relation to the mother and departed father; for in that of development behaviorly there is found of one a loss to such as a game one negotiates with self and other through experience; and to which of that of played fully; the hidden locability of one's self in happiness and joy; surrounding that of appropriate and responsible affiliation with loneliness of honesty to which trust amounts to the authority and inner advocate of the id met with ego over the executive function we find peace with; to know of a friend above the relation of loss; to which is understood as truly that of a leader within the given flow of one's life; and to become as changed; of what of whence in loss and regret displaced to such as understanding of the surrounding context; a self so departed from that of wishes; but of hope fulfilled; and regret understood as loss departed; to be with that of self found forgiveness at the mental ethos of self placated of problems and whence accomplishment is founded with life soon to be in genesis; as if once a leader so following; a leader found in that of being as placed and affronted behind such as either a predictive reinforcement trigger or that of any such problem devoutly or devoted contrived of the alternative; an incompleteness of therefore ego.

Ultimate Condition of Nirvana, Karma, and Samsaraic Return

"In other words the apple cannot fall without a tree on which to grow; so likewise the apple in falling remains in genesis the seed of a tree for which is safely of another garden; for in that of one apple falling; no two strike another of the same occurrence; and in that of the pear; ripening of the same time; it is safely out of hindsight to that of either predator or prey under

spoiling within placement from return upon the branch."

"As spring unfolds into autumn; the time is distant to approach; yet near for destination; hence this path leads to either fruit of pear or of apple; to tree; and hence to inclusion of fulfillment of but one complete path navigable from but yet what is one garden whether retreating or enclosing; to which is another's; that of the furtherance to which either apple or pear answer one another by that of absence indicated of elipsis; and notion of what is the learning of one for then in the leaning of branch to learned."

"Hence learning during this period is freely semiadjacent to either end of but one tree; for in what is of yet me; there is an other; safely reached in time; that of the apple near or distant; that of the odor of the pear so ripened upon the vine; quickened to another's pacing; to which it is kept distant enough from to locate as freely given to that of first's; and secondary's to which the apple of but one by the wing of a feather; is of the bird to leave as a remnant to foilage upon either branch of either tree; in the vestage of traversal from tree to tree; for that either fruit neglected on but yet two given trees."

Part XIII:

Finally; my Father is dead; gone; and departed; and I may willingly live out a memory of him as upon what had been his life; the transference for what it means; the plausibility of that of a heaven apart from Earth; to somewhere he is; but not with me any longer; and for what he had insisted spiritually of that of a keeping to an unhealthy relationship; the return of my life; my dreams; and my capabilities; to be a man; and for once that of grief addressed; by that of a statement; that one may outdo one's father; and keep to what he promised in one; for what had been a memory; now a mere thought; for it is the key to forgetting of what had been rueful; and at last I can go beyond him; for of what he did not know is that we would meet again; and it was purely and entirely implausible that I required him in between; in the capacity of a fellow to assist me on a spiritual journey; for that was yet to be and yet to come; and however I don't know of that of a heaven beyond this much; I know that as soon as a subject is colluded with as to intimate a relation; the relation reflexively retires; so it is that he will depart; and return much later in my mind; now forgotten; but then as a lost stranger to be reflected upon; and known again by a different pattern; for it has once retreated; and now will reflexively envelop once more; then to be told or not so again; the commandment of a verse to which my Mother plays a role; and now her freed to her consideration of me; for as we may come and go; this is a rule of any society.

In consideration that I can now be serious of the matter; there are several testimonies to this difference found within that of my Father; for I did love him; but he did not appreciate what was developmental of me with any recompense or insurance to then what was to be lived

through; and recollected of a means then so as divided.

1.) When Jake spoke to me: "Don't talk to me like your Father." He meant; "As the man I was becoming it was of a time to depart in that of what was the consideration alone of love in the context of it's divisional part and portion to then what that man could deliverately express to me and either of us hence were at a total loss." Hence within his departure; it is to none to address or for folly exclaim of where he goes or what so he does.

2.) For then in my true feelings; it became of love; but through a quenching of what he departed to of his support of me; he relinquished of what was good for of what was modest; inappreciably then to grieve of what was not an apportion to me; and do in exactly what was wrong for then in any other alike of their's to provision for in what I could encounterably know; he had not divorced from my Mother and Me; and must accountably now do so; for that of what has been held in truthful hatred for of his memory; then if only he had known me.

3.) For a temberance; if he were to know even a thought in his head; it would tell him to stand back from what he had left undone; therefore to my consideration of what he had done; and to the apportion; a source of hatred and affliction of man for man; and woman alike; a person divorced from a society; for out of bitterness; he had hollowed the relation of me; and is now likewise far beyond what it means to be supportive; to as yield; if only he knew he had broken the proverbial bond of it's relation; to which I only truthfully know him as dead; and with him; of no heaven; or place of composure; therefore it is through him; I will deny any such place of abiding or rest; for it is a fantasy; and unlike to me; I live; but know we follow from after as to a plea of a past.

4.) I cannot satisfy there of being any heaven in which he abides; for he is spent; and did die; and only this remains in willfulness of his memory to recollection; now to serve as a reminder he is absent; and of what of this world so is; they are without thought; and it is but a dream; spent on embers; for then in what of my Mother would decry; so it is I do not believe in that of spirits; and see them as abrea of our conviction; to what in occurrence would be an aspiration; that we suffer, live, are born, and die; and there can be no more of this.

5.) Accomplishment would without sense were there to be a gestalt of which in depravity we learn alone as through; yet as to such that no two can conjointly confirm to a plausible extension of beyond a doubt that as within another they so believe in a heaven and it is real and actual; it remains the reservation of one to then in what dumbfounded is a missing compensation of sense; regarnered to what is so; the reserve to it's exception of what apart is a world; then the counter objective that no place exists; but a compensation in selectively what we option to choose; that a heaven does exist; but that it comes with boundaries; and there is a loss to then in what is it's accumen; that we deprive of life what is it's compensation; such as in

the belief of then an animal.

6.) Apart from these considerations; there is a place known as heaven; but it is to be placated on that of the normal; and the exception to which is the perpendicular; that where gone; we do not retrieve before and as in priorly what is held; to state that as provided; it is given of a difference that there can be a differently so established precept; but that it remains a collective and unsupported true and adequate argument; but as to what; contains no validity of actual quality or premise to property in this physical world; as to a crushed and impartial notion; that we establish time and again what is a false support; for it is above the relation of a given; and is unsupported in a world of the living but by a personal belief; then to what is of beyond death; but then none to what is it's reclaimed opposition; that we go from life to life; and what is real is a priorly held self as in passing; no more to what is included of the relation of it's consideration at but what we readily hold obscure.

7.) I cannot therefore support the notion of a heavens; nor would I believe were someone to tell me that they believed in spirits; but to know that in this present; we are bound to life; and outside the notion of then it's established precept; have slipped off what is real and provided of life; for without something such as food would not exist; to know it is a dysfunction of the mind; perhaps to be explored as it breaks and moulds after and around a relation of disease; as to comfort; mean to aid one; but not of that of the validly cogent relation of what is in yet so a life lived for it's purpose; the accomplishment of which validly speaks and expresses; and nothing more of the world to come but of a mathematical repertoire unaccomplished and incapable of a reply.

8.) These are the aphorisms of another's belief persuading one to adopt what they are deluded to; then of one another; to where solidly we remain apart in place; so as then the objection turned inward; to a year and a day apart; for of what is steadfastly known; we go; and return; but do not occasion of what would be; but a lucidity to it's break; a time yet to vantage; but dryly laid low; and of loss incredible; for he is dead; and departed to where I cannot even so as in literal vantage he will return from; for even so as in the calculable differences and questions exposed here; he does not exist in the manner I have so thought of to these remarks.

9.) Now it is that only my Father remains the remembrance of a Heavens; to what would be a retireable guarantee at that of provision to what was of a belief; then to mutually embrace and leave apart to the self willing control of one Barack Obama to what is keeping apart either; then to what would be a preventative barrier on misconstrual of a Father in a Father as a Son; for in that of departed and devotional measures; to a day in yet a day apart; then preliminarily by alteration; the transference of it's granted exceptionable pretense to acknowledgement of precision, determination, dexterity of belief, willfull recourse, attention, and certainty; the propertied and the unpropertied division by in yet a man to a major; of what he must attend so

and such as to; to depart or choicefully establish a provisional belief or a sequestered belief in the heavens or what may come as so; such as to notice; in wayfarer and believer alike what we may take and choicefully reject even so.

10.) Of recollective prose; and of the prosaic; it is herein to notice of what is given; that one may thereto choicefully notice one's self to a heaven yet to be; by acknowledgement of a mathematical premise that what goes conveys in it's like activities; to forbearance in an accompaniment then in even so one departed; of their's to a completion; a heavens granted for what is real; and thereto willful prescription at one's destination and manner of abiding; the most powerful of miracles; to notice of a remnant what it will residually depart to.

Part XIII:

I have several noble tasks before me; one is to illustrate in a certain way that the world; and goodness; are God; that to uphold that which indicates back to you; your same self (Samantha) is the upholding of one of the greatest doctrines; for of what follows then from a triple jewel (Buddha, Sangha, Teaching) is to follow; and that of the teaching of death is ceaselessly and determinantly harmless in this world; to remain taintless.

Thus it is a given governance of one to policy to co-adopt and understand boundaries both within and without; and to examine the principle of the self; and indeed further - self-development in terms of an adventure; then prepared; taken alone or together; within what is structured and known; from birth or through to the age of then arriving at the destination and motioning to appeal to the benefit of other's; the upholding of the highest acclaim and faith that one may possess of other's; to avoid and not consider the faults of others firstly to them.

I have attempted to clear a way through what was a world of confusion to determine the best path for me; however to know of a heaven; and a world as prescribed to the living; there is an amendment to knowing of acceptance for what is death; and to go indeed with what unsurptitiously is a guarantee at an arrival herein with what is noticably good in that of acclaim and self appreciation; a reason for which is that other depravities and activities hinder (or harm) the path of one ahead; and we devotedly do indeed share in this path of life.

Together; it is stated; that what recourse there is to good depends on the few and the single; and of what could be accorded with provable tenement; there is faith and devotion to be founded on even so much as what would alone be considered knowledge; hence of what is prescribed of the here; the now is adjacent when as much as death alone is not considered the only (alone) and final destination; to which gives purpose to even so as much as the most meager existence; and it cannot be refuted that death indeed alone also serves a purpose.

The purpose then founded in what is noticed of birth, life, and death is knowledge of

destination; for then the purpose is founded on what still is present with the individual; within each memory and loving enterprise; and of what purpose is defined as; founded on going for what one is granted and aspires to achieve; of life; to indeed question and answer in finding that good is the only genuine guarantee there is to aspirational keeping.

If I have wronged someone then there may be regret immomentarily; but there is a reprieve; to which we may all appreciably gain for what is noticed of the core relation of the human character to be founded on reception of what is in a continuum good; for it is a given that there is always accessibility to one such merit of life and its given's; and then the purpose to what is seen in a triple relation is founded on what is qualitated with being; to state that it is an expression of self to receive the blessing that is forgiveness qualitated by the inclusion of then a compassionate wish; to which is freeing of the suffering of another; to which it is noticed one has so always.

Ever since the beginning; one is moved by what is occasioned by the real world; to state of peace that indeed what is excepted in departure of a going is a path beyond and before; and that without this; there is ceaseless a path of which in regress and retort of remorse you do not possess; therefore it is to the befallement of what is taken that life continues; and likewise in giving that of what is received departs to the self for what is within and of that of logical relations underpinning a relation; for of what is accessorized therefore there can be found no reason; nor support to another's hypothetical substance as to why one would attempt the method of destruction; even so as another's aspiration to do harm to another; but of resistance and good; a method of reason; for of life; what is taken is replaced then timely and foretaken of what negatives there are incurrent.

Therefore it is stated that of provincially what is taken for a forementionable given departure to do a negative; there can only be found a surplus of positive reasons behind the activities of others; and that ultimately for what it means to 'win' a given fight with the self; that the interior advocacy then alone stands on either side of the opponent and the condition of the peer; as to suggest that what is brotherly or sisterly is within the sound and rational basis to which there is a foundation found of living; and that without this; it remains despite all other activities; then alone to what is; there is not and has not been found a reason to that of the unfounded.

So it is that finding and reproach to a given good side; however contested is to appreciation what is their's for to be kept; to genuinely give with the heart is to be appreciable to what is irreplaceable and selfless; indeed even so as much as cannot be taken; then of which is good in form and manner its own functional given mode of the fundamental reverberation of the universe; and indeed power then does not corrupt; so it is we find that the things that irritate dissipate; and of what frustrates; there not only had been a loss of point; it was indeed merely a

departure to reconsideration that life served this fundamental test to draw allowance of life.

Without these precepts; one would not be human; and would relate to what is the intimation of just alike in the same the fundamental modality of our existence; but would stem outside the relation of giving and receiving; and maddening as this may be; it is admissible that there are counterable defaults to the lifestyles of what in this is incurrent of a making of form of a differential fashion; but it may be argued and remarked; it is not unlike a human to be skeptical; and adhere from time to time in reconsideration; so alone of which it is seen herein serves the purpose of a return to what is given of life; that you are warranted to be remembered and loved; and that we are indeed each valued; to the given of life; for what in apportion is equivalent with each.

Therefore of life; it is that I have found that one need 'go' more so than 'do' and that functionally there is a time to alternate with what is acceptable of life; and that to serve directly means the form of the self befitting of overcoming struggle; within which of this lesson; so practiced; there is the devoted precept of what feels better with the self and an other; that love does serve this purpose; and indeed could hold a definition in what was priorly described; that of what is given unselflessly and selflessly connect upon this topic; and make of one merely so what was the self to be found all along; then the declaration at that of knowing thyself to be whole.

So it is good to live; to survive; and to know of other's intentions; without which one is misleading themselves; that indeed this world (others conceivable or unconceivable) serves a purpose; and that however we are to attribute qualities to a creator or a being that is compassionate; it is to make of fashion what is learned; then the inseparability that what was taught is genuine and prescribed for doing for the sake of finalization and indeed a conclusion to what relented there is to be found make bring one to good; that of the ultimates; one may acquire what is beyond the reach of yet what another adherently may suggest cannot be comprehended.

Thus it is right I begin with two-staples to my teaching, which I have decided to take-up.

Agency, Reason, Intellect, Sincerity and Emotion are the basis. (Arise)*

A.) The meaning of life is due providence and reconciliatorial production, to which is the ecology of choice, leading from the ardent opinion of doctrinal question to unperishable meaning.

B.) Life serves one, and one serves life, - to which is the 'honesty provocational of due change unto what is recompensatory' - the gratification that we are here to keep providence.

Thus, suffering is overcome by that which goes to and comes from the external resource of which is not to be confused with material possession and possession, or dependent upon another, but by the interdependent nature of the self in modest repose of the other and the collection. That it is also, to here, a dual support:

- a.) Modest repose of the self in the standpoint of the other is the practice for acceptance.
- b.) Modest repose in the standpoint of the collection to friendship is practice for loving-kindness.

Thus, to find happiness, the basis is that one must establish a self founded and 'other' founded friendship, ... to which instances inspirative tonality, moderation, and wisdom.

Thus, it is a novelty to which what is stern is not apprehended so much as unjust, but in principle due to good in co-habitation with formation, whatever it may be, an emphasis on empathy and logic of which owes due to process and second formation. The logical underpinning is that nothing can be determined without the naked awareness of a blind process,... that of the teaching of formation.

This is to go beyond that of what has come before, - but to retire to convention for it's meaning.

Albedo -

- a.) Orange
- b.) Ocean

The depth of Karma* and Samsara* are such-that they indenture without indenturing of service and servitude, without which it becomes of life and birth cleaved. That 'we' intend much, and for it to be met; - there is a panacea at that of kept truth... that the better* destination is that we are not reborn, but of genera. Thus - that it is not as simple as that of a deliverance from birth after birth.

Thus of the week, the calendar as akin to albedo and albedo of the above, through which in earnestness it is known.*

Thus I have found the key to happiness, with distinction, - then that birth and birth, renews purpose. Thus Karma and Samsara are to bond for what in a lesser is undeparted. That the cycle is not the point,... we are living, then of a given and a command [perhaps] - at night, the Wolves. Thus to be met, that of loving kindness and compassion.

Thus it is of good in all things, that of Karma and Samsara to suite a purpose through which development speaks of virtue. One cannot be mistaken with this truth in mind.

Recovery

There are two things to note when beginning of recovery:

- 1.) Recovery is possible; with patience and time, and the support of good people.
- 2.) Hope is real; because the organism aid's healing through cooperate effort; but it does take medication; a proper diet (nutrition) and fluid's; as well as avoiding intoxicant's.

When I began this document it was 11:46 am on July 18th, 2020... I expected it to take five year's to recover from a parasitic illness, exposure to an LSD-like recreational drug; and year's of depression. But of what I was to explore; there were indeed methods that would improve my quality and tempor of life; and that changes were around the corner... then that I had recently improved in several facets. Some things preliminarily took a lot of work; and my diagnosis was Schizoaffective with Bipolar attributes; but for what was more severe in Bipolar, I had recently progressed beyond the dual diagnosis; and had a history of alcoholism.

Particle I: Alcoholism & Tobacco Usage

I was for the years 2012-2016 drinking approximately six drinks a day, living in a kind of haze & feeling rather well with my daily 'buzz'... then however doing lasting damage.

Around 2018 I broke this cycle down to three a day or four every two day's; then of a possibility at half-reduction; for I found that I had changed.

What helped was in knowing that it was an illness, &:

- 1.) A helpful remark from another with calm and cool assurrence.
- 2.) Breaking through my limitation; with the urgency of protocol.
- 3.) Slow, gradual reduction's in intake, to moderation from excess.

This worked half way; but it was in the end finding love for myself that changed my attitude and my motivation's; and this took real self work; for I found I did not want to be this person any longer. I wanted substantial change, and I wanted to adjust to a new set of privileges.

Particle II: Initial Recovery

PTS(D) from traumatic experiences of hospitalizations had left me berieved; but in the end I found I could forgive these people; and feel better about myself; and see the situation from outside; then that: “Given I was a danger to myself or other’s society did the right thing; because responsibility was in question.” - I no longer had the nightmarish dilemma of being abducted; and from my home. Admittedly, things could have gone smoother, but it was me who initiated calling the Police; and I was on little of a dosage of Clonazepam, with no Therapist... so it was also my Mother who brought attention to me; and this was traumatizing, because they acted as her replacement.

I found the 10 year’s of psychotherapy somewhat relieving in that I got to establish a good relationship with a doctor; then to whom supported my endeavor’s in Physics; which I had studied as an undergraduate at Purdue University. When I had returned; the University was different.

PTS(D) carried a ‘roll’ to which I could not fit-through or sail over-the-top of a potential barrier; and would daily work-back to what had been the day before; then an endless cycle of existence (Karmic cycle). There was after this a lull, and then a drop below to a depressive state when I found relaxation in ‘allowing’ myself to feel depression and sadness; for I realized I did not have to be perfect. The combination alluded to that I did not need my-peer’s as I saw them to recognize my brilliance or come to my aid for that of assurrence and could stand alone ever so mildly.

This loss of urgency and dependence of course (as in the past) brought back thought’s of an objectless anxiety; but I found that this time; it did not produce this result; and I could indeed depend on myself to last somewhat. I found that beyond the PTS(D) however, work was still to be done; and that my thoughts on “Spirit’s” and “Voices” made me different from other’s; - then a long two year phase prior the PTS(D) vanishing in which I believed I was in telepathic communication with other’s. I found this cycle; to which had taken 15 year’s to pass through was the direct result of an LSD-like substance, and my body being invaded by a parasite from Malaysia.

When both these things dissipated and ceased; I found a moment of reflection on self-love; and that I loved this world (although I did not understand it) – and that my endeavor’s had operated for the best; then a long and arduous interest in Buddhism guiding most of the way; but I had yet to meditate; and did not possess the devout wish to study such as meditation just-yet, for I was ill.

Particle III: Bipolarism

I found that where I had been stripping clear of certain details and activities in my life I needed in fact more to do; for by setting an obstacle that was large and fooling myself into believing it smaller it in fact gained momentum; and proved impossible to overcome. Then that I needed to **study** my illness and become fascinated by it instead of **only** being offended by it; that I could gain some control over it. I also needed to find the right middle-path between the extreme's; because whereas in the path when nothing had been working between depression and mania; it was to moderate with various activities of more in essence than typical that I could find my medium.

Thus it was that there was a key to which I had to propel over an obstacle; eventually that I just ceased to view it as a way to re-innovate my own mind. There were two key's of which I noted:

- 1.) Illness is demonstrated differently in every individual; Schizoaffective is merely a guideline.
- 2.) Recognition (and explanation) that I have a problem with Dopamine takes real work.

Although it is notable that I did in fact make progress; that whatever happened I did not need to panic; and that this was something I could settle into. I found that of the old psychological problems; such as:

- 1.) Bullying and Divorce
- 2.) Drug Abuse and **Need**
- 3.) Negative Habits of Study
- 4.) Trauma from Hospitalization

Then needed re-invigoration; that I needed:

- 1.) A toolbox.
- 2.) Time with Patience to Set Aside Illness
- 3.) To Love Myself
- 4.) A Spiritual Progression
- 5.) Friendships and Love

Particle IV: An Approach to a Cure

1.) @ 19:14 pm, July 18th, 2020 it was realized the cure to Schizophrenia was to be found in the remnant of leaving apart from (apartheid) of self, as devotional-to-other under a mono-valent channeling; then that audilogically we evolved under (a) guidance to (hear) our reflections.

a.) Given the ears developed historiologically around the time as the vocal chords; it is that we were made to receive a portion (under) similarity of our own voice 'back' to ourselves.

b.) Operation around a dual Tx/Rx upon a (mono)-valent channel it turns out in stuccations and leap's; the 'identity' of the 'other' is discernable but once; then deprived.

2.) This forms a clue to control over that of symptoms of 'hearing' voices; - then that the articulations from self alone subsist to implore an 'undecidable' relation; the portion left-for-later of which discontinues the habit-formation of which leads to 'invasive' voices; then of imploring to act.

3.) There is the instruction to discipline via a 'negatively-fed-flyback mode;' whereby the greed or desire is directed to prosperity; via that of inclusion of stated behavior to grasping and craving to indeed 'do;' but to comprehend the fervor and flavor of difference, and that as an understated that 'when this banana is finished there will be none'... then [a] positively - biased approach to plainness; and exclusively the remainder of cherishing to fulfillment what is inherently also empty.

4.) That of incurrance of the dealt, the deal, and the difference of a quota; to proclaim that of a moderate tone at a minimal path, that of finding fascination [into] one's illness; and the equanimity of an approach to 'added' task's and attributes of contribution to welfare, space, and environmental difference of equated return through the immutability of what is headed in and the inclusion of priority to what goes out; then of counter to mania and behavior clues (of Jung or Fruedian) of depression; for that of quotient at slip then in [1] uncapitilized major consanant; and [2] syllogism.

5.) Comprehension of that of [grief] as occassioned departure of loves of Mother inter-alialially for Father, in his stead; for of generational gap under maturation; and supreme flight of within that of Suicide; that of Flight of the Advocate to dispassion with love; and Fight of the Adversary; to [his] counter part female/male anima/animus figure for then in twoism under an occassion sideless.

Particle V: Trail of Thought's

I.) My series of introspections lead me to the following 'pattern' of 'abuse;' to offer an explanation; ushering in descriptions of much of my losses over the year's for having an unguided approach; then one that only a robust* acceptance of what I had denied (saliently) would improve:

- a.) Suppression
- b.) Passive-Aggressive Behavior
- c.) Assertion to the Side and 'Over' Other's
- d.) Active Aggression
- e.) Depression

II.) Thus it was I found I needed 'reverse the cycle' and open-myself to 'new' experiences to move beyond the PTS(D); and that my result of Obsessive-Compulsion had much to do with projection; then that I was taking 'myself' by-the-hand to *confront* the resulting depression in it's contrast; but that to a 'bifolded' relation; I needed avoid the final step of 'closure' - letting the 'wind' and 'air's' of breath and heart take over; to live the instinctual edge without panic and phobia; - that indeed I needed see there was responsibility at stake - and as it turned out an [adjacent] issue of Maturation; then of Suppression (from the divorce) - and these derivative root's from repeated abuses of bullying as a child - that of also panic and phobia of Authority.

III.) Ultimately, Freud would have it the depression is caused by self anger; but I would propose that instead; it is actually - in truth - suppressed anger at-other's... then that the countervailing mistake is to excuse what is *their's* for *your's* - and to turn the dagger at the other - the victim being the [other] in interchange with the self; under a-mirroring... that we see *them as it*.

IV.) Thus the result of treating each unto themselves [alone] in most-capacities as an individual; coupled to that of cooperation (& being committed to this) - admit's reception of *freeing* one's self from the bind of [thinking one is at fault] - the result is to avoid the sense of loss, trepidation, and fragmentation that result's from conflict **& it's avoiding**. Thus; this method (seeing people entirely as individual's coupled to a robust feeling of cooperation) releases the self from the bind of loss for conflict; - the ideation that one is 'within a precaution' then alike to a bond - not something one can necessarily afford nor need's; and is a safety blanket - a decision to live then entirely awake.

Particle VI: Reconciliation

For in light of our differing understanding, that of 'helpfulness' - to a Quotient is often dependent on the 'hard' and 'solid' relation of appearances and abstraction interwoven in a dialog-with-self.

That of sharing [as to attribute to the lesser mean of another and verify their 'challenge request'] develops and enfranchises communication through that of 'the three standards of equivalence':

1.) That of co-dependent utility and operational status and privilege to trustful obligation.

a.) This is hinged on that of the opportunity to development, but when over-emphasized undermines in irony that of potential - for it is often the suggestion - to-self that one is made greater by application and appeal in verisimilitude to what is skeptically [aside] from the modest loving form's at self; and their appeal as the 'Sphere's' of the intellect and understanding of other's; for what we vein/venn; there is the occlusion that from where we had come is definitional.

b.) It is often therefore that from what is the gradation at-self - for to mention that another is unlicensed from the self to abhorrence from forgiveness - we learn to love enemies as our children - in their impudish relation of self characterism - it may be found they are alike to a foe; but of a diminished role; the reason this work's - as in likeness of co-dependence that there are greater mechanisms of operation built upon that of our [exclusivity] of a foundation.

2.) That of being an individual, and treating other's of individuation, with cooperation.

a.) It is necessitated to grow and develop; as alike to [in certain verses] an obligation or answer to [stress] in explanation; but this is to see the water half full for what is suffering; and hence in the motility of self; it is noted that of often we unbranch a relation and descend to a lower self; then when we find happiness in this form; that it is the accessory at [truth]; and of it's noticing that stress does not in any way suffice to explain the currency of an issue within and of life.

b.) That it would be instead that there is a greater self - when compliant - it is noted that our manifest outward divergences of character are emanations of a pure relation more

rather than a crude character - the admission at that of self forgiveness; in a.) that of self loving for in a likeness at the greater self founded below of at another's potential held from above with us; thus it is that under ascent; we find that there is strife, resistance, and the stressful relation; but neither so are to we to play party to excesses of laity and challenge at foe's; - thus it is founded rightful to obligate to trust the self in equivalent part a balance at 2.); for of what is focused on is privilege to reconciliation between self and other; *the modest mechanism in existence of which yields license to motion beyond the incurrance of other's - for they were neither our teachers, subjects, nor students; but privileged to a status 'above' ourselves; then that they were mistaken; us becoming impenetrable to what they offer us; for they were upheld; and noted to have abused a given.

3.) Building trust within and of the exception that is declaration at equivalent participance in sharing and the grief process; to reconsole until reaching the satisfaction that is equals part.

a.) We are to as human's learn of the lesson of declaration within a society; then; of it's alternative that there is privilege to peaceability; and there indeed is a 'right-side' - the return to self of that of message - to note that *things* the way they are cannot be alternatively provided; for in sake of example; as I have written **this book**; - shared - it goes to another; and they could not be disposed of the relation to-I; that we would depart under anything but dissimilarity; thus as-it-is in treating things under equivalent mean's and as they are; we note that this *exceptionable pretense is the literal stance at that of via-exposition; that from it's beginning; we could not have came-from another alternative source at alternation in-self; and that this *present; is indeed self-contained; for in reasoning back; that of the book* would not have differed in it's chanceful beginnings of written status; for to go beyond; there is non-difference via differences in emanation and departure.

b.) The reason; that this in abstraction get's one beyond PTS(D) and similar phobia is that it-is identified *of experience what is valid; and form's via license in-experiment of itemized relation - with sharing to duple the relation - a verifiable test-release of *safety on that of *question and answer*; at that of verification of what is not-proximal. To note that of where we go is as it would be; [of environment] - and that we avoid the necessity of [inversion] - to see directly that of encased relation; that within what is effective and rightful - there is success to be founded in that of whether an assay [unremovable] would with-immediacy fore-warn or embark to a relation distant; thus a very present and valid encouchable relation at *relevancy to self; to question if *of these things - do they make a valid difference of things-apart elsewhere*; then via what is in absence of self-distraction; - there is that of an auto-focus on that of valid application of reasoning.

Thus it was as of October 30th, 2:25 p.m. I came around; thinking:

- a.) This place is not that place.
- b.) Those event's are not of currency to my life *[and status].
- c.) I have [to resort] that of compassion, but for incurrence and it's sake, I only go so far.
- d.) The *detail; of which has to do with forgiveness and forgiveability is of license to-me in barring these detail's from that of logical impetus on destruction or creation.

* It had been in fact that *they* do not *create my experience*; that had been the offense; thus it is that through these passages; I am beyond the *marker of PTS(D); then that I have recollected the *pain and the *ache, but they are unrelated pieces of a making in form; indeed the resolution to the mad.

* Thus it is that through grief; there is a dual-encasement that differs upon a *pinon between woman and man; her in light of a male's message; the reply; etc... to differ also upon whom-is-grieved; *for a woman of her Mother upon maturation; then for a man *of this Father; - or in unbroken relation - whom is to pass first; the difference of passivity in intimation at a gross estimate. Thus it is that the flavor dictates the slow relation; and the sense the quickening relation.

And I have found that I am somewhat a step from recovery from Grief over my Father's passing; then that there was much more to state within that life; but of what I can rationally apply; that in terms of disparate element's *the item* for of what it indicates of non-departure to an auxiliary world; means my *Father must be so as is necessitated a lesson that means-diminish to the *Book I have shared; - therefore of places and people; the *Key residing with self and other of whom is trusted; it is *Known; my-Father resides with the capacity to empty a relation; then of co-ercion at that of an untrusted-obstacle; that of allowance that in conundrum; the levity to keep a placation as likely; it cannot be that we-go without; that we must go-with that of the lemma in retention of afforded quality of remainder; - therefore for in that of allowance to what is attritional; he can not be disposed. Therefore of remark; at that of knowing it is true:*

- 1.) We dispossess of an alternative.
- 2.) From where I depart another could enter.

- 3.) They do not go on without me.
- 4.) We mutually observe life, death, and birth.

It is to be found a priori **of-birth** that a continuance is-begun; within remark of overlapping *item.

Thus it is *this law cannot be violated; the (auxiliary emptiness) here to afford that he is unsealed from the relation of life - and indeed that he remains with recollective formation on that of whom as is *I*; indeed within guidance that another of flare and pin can be founded of a relation-from-afar.

Therefore it is entirely plausible and satisfactory that my Father remains within:

- a.) The activity of memories.
- b.) Has yet to depart existence.

Thus the meaning's of life were found in five, and I had recovered from PTS(D); a *dot of absence of caring, and adequacy that the structure of 1.)-2.)-3.) were sufficient; the remark at that of alcohol unsalient and undeliverant - the mutual stair-step of a [case] that of motive to incline to lesser so.

Admittedly I am *beyond* that of regular retirement's to the Hospital; something has changed; but of self-change; how am I to behold myself... and of the meaning of life; is it in fact three or five:

- a.) A mentation at self; security and privilege... honesty to grow.
- b.) That of a complete message in these; and of apportion at fecundity.
- c.) Sharing your personal message with other's, *specifically to entitled people*.
- d.) The development of secure mean's to which we *hold* personal liability and disclosure.
- e.) To be, seek, and raise to what equilibrates a lesser-mean in that of a world encompassed.

Particle VII:

To think I had been [enclosed] in a relation of *_Sabotage_* endlessly; thinking *this determination of self and world was so so broken it could not break further..... as a reversibility of closure to opening...* was the 'damage' of PTS(D); then the epiphany that: *Realistically there is calm in the waking of a relation, a peaceable arrest, or a noteworthy remark, at salient remembrance, recouplement, and encouchability; to a touchless and touchy relation possibly felt or intimately shared...* leads to the speculation that 'one way out' is '**below**' that of dealing and defeat of self via self to Suicidal Ideation and PTS(D) trace; that I had gone yet beyond self to encounter self..... although I remained; the world remained too; and it was that the identity had changed... then that without this; un-erasable; that of the included 'return spire' was a factual self-sentence; that would be un-removability of self; for I had been-there and occluded; there was no 'remnant' of 'self' founded; that justifiably so too as a sided of two on that of expectation was-closed; and I knew openable; that of continuance was and is the only determination at *Ghost state...*

'Unto' in speaking of 'may-be' - *then* encouraged therefrom of a Mother; for in *light-ful-ness* of a Father; the given dispartiture of one for in a taken at (of) life; and there**fore** for (4); of what is limitedly three (3); of dreams, recollections, and birth; to be born; we live; but take(n) of departure from yet death; as in-two (2); there-as [said] are of learned barrier of reflex; the unrolling of data-and-informative basis; another state[d] there(of) in reflex of barrier unto-departure in likeness-to-death; but [said] of life; for discerned edgeless give[n] we alight then of smoke as to a for[given] *razor*; the blade of emptied relation; then of retractrile notion in-yet a dreampt relation of going-on; in a path yet in two [2] to-witness; for in separation of entitled law and provision to sustainable relation; as to witness and eat; there[in] is a hypothetical validly met with self; were myself as yet-two witness[es] in ego and id to return to dispossession to return of self what is their's; the equated provision at shared notion in preclusion from-one [1]; is to it's note that in return substitution we-yield of path; that of with two; *these return*; but yet of Son and Daughter; it is entitled she is not made a Mother [alone] *thus* Fatherly-taken word; there[in] in likeness to *these of Children* in-keeping the relation of **life** console of what is His and Her's in departure for in life; and of their's in capacitation of [alone] what may be **given** of entitled freedom from light[ed] bondage; that of taxed relation and it's recourse; for in *fellow; it is we who go*; that of their's unto-yet freedom reclaimed to incentive to dispossess of life as in Murder; thus to Death; it is Life that answer's unto preceded relation as in Forgivable Notion at yet Mother and Father in Conception; unswavering through to when we *go alike*; the shared precept of Life, Death, and Birth, unamounted; of which is found Universal; all *other alternatively provided lessons of their's in going of a People; and apart from the Origination of Death of a Family*. Thus it is with a dispassionate and sad end; but yet it is here[in] we-meet; then of three navigable way's made of what is two [2] unto-grief; the

capacity of self to motion yet beyond this accumulation; a freed-obstacle at the gainful insight when-in-going-together; there is life founded **of above**; for in light of what is held of *their's*; as witnessed; this difference unmentionably in no making of the Death of a *Culture*; thus it is a people are indeed a *Culture in Life, Birth, and Death*.

Particle VIII: Advice

I have some *great* advice for the teeming hoards of psyche-patient's - keep in mind what the situational context of your psychologist is; - what (s)he surrounds themselves with, what they innovate, bring to bear into life; and accessorize with.

I then reversed direction; unto a divergence; that of re-direction of strengths.

b.) to turn a strength into what courage would-do; that of an equivalent for in trade of importance to creativity or giving; and a modest intellectual defense; then of proverb and way; perhaps of wisdom by which one support the foundation of one's self... that I can backtrack and have a general idea.

To (co)affinitives 1.) and determinations 2.); therein is a laity at following in counting and of leading; to it's primacy as a *cure* to my illness; a given 'claim' and 'possessive' - then to regard I am to incompletely avow of one for a pro-rated division at yet-license; or removably [unto extrication] depart from either inclusive [as both] - then of time with *self*; and avowed given departure to a flight of insurable *way* and *manner* with-another; for what they would liably hold entitled too; for me in following or leading; for what is indeed an enlightenment in kindling. To depend on another or co-dependently arise; a free-provision of this celestial sphere; that I have been sent to Earth to *heal* then of improvisational mean's; hence it is to study medicine, Law, ecology, mathematics and chemistry.

This is the second suite I have chosen besides courage by which I will survive.

1.) It had been with Natalia it was noted; my masochism at that of *Detail had been the hidden release to vindication - that it was to come from within and outward at self to self...

a.) This was a constructive relation at (@) that of opening-to-self; for in light of forgivable notion; hence of sadness/and/happiness; it was to notably work through with an other; of all people; **Universal*; that in-going beneath their's was to proffer them to an offering of self - then at that of notion we redeem what-else is of sense and conviction in good due course...

b.) This is the element of the difference to contrast what is else-in-bringing; for were we to take lesser so of the self and deplore; it would be the source is tainted of our release to be found in healing and teaching between two individuals; to an expertise to yield to giving in

each; then (but therein) of what is to serve in either the other...

2.) Thus it is that she [alone] had noted that I had met-par and parring for what was excellency at negotiation; that we both devolve to the position of a win when I side with the [literal] wrong, but of/at admission at negative qualitative factor of a deepened relation.

Particle IX: Love and Divorce

Nov. 19th-21st, 2020 - I found that feeling as i.e. "Spilt Milk..." - an *adult's remorse* - or that of 'as-if' "*much seems irreconcilable*" - adolescent mis/placed humor and given marking* of individuation - the **Slow & Progressive** - is to be worked-with; for in that of post-regress we mistake that of flavor for opinion and taste for hedgemony; that of pattern for it's influential sparrowing; and spurning as Jungian* and Freudian*; the maturation process a **Stressful Mark and Sentance* - to be tired-through. Of rest; there is despondency; for I went-back im-partially to my original 1st drawing [of Santa Claus escaping to infinity through a chimney] and thought a renewed thought [*that story was complete...*] - then identifying with the natural empasse - that of the Divorce. So as to Divorce; it is indeed a debtor's license; for that of placing* the individual to exert harsh tax on that of friend's and foe's... but it is then that it is [with releaseable pretense at that of flavor and taste to a warm night and being finally free of lie's] - that there is the round relation, with potential for love* to be found; of **longing**:

1.) **That love is deeper when it is pursued with longing.**

2.) **That love is better appreciated through a moment of passion and dispassion.**

*Rings very true to 2.); so it is of the individual. For the fatherly inclined; with presumption of the lover; it is the waning side of the Father as he slides by the Mother, uncoveted, and indeed for at least some; with(in) the types of people; He or Her are to exert to multiple lover's. For there are least four types of individual in this given world:

1.) The stay alone self-founded friendship; meant as a back-brace to humanity, and corjal for that of time's to charitable contest at-word's and partitions of fellow and folly.

2.) The bisexual individual for whom is not quite but ambidextrous at love and play, fantasy and keeping a relation intact; meant exploratively to rely upon other's but expose'.

3.) The pansexual individual; meant of neighborly relation; to support through that of their repose then to positioning; a task bearer; to make of mixed term's what is common put.

4.) The iconoclast and gay or heterosexual; meant for one on one relation; left to what is

that of neighborly relation within and outside a community; prepared for a plea at living.

Comparatively of the above **1.) and 2.)** are best with the developed individual on #2, and the under-keeping of one from below social orchestration; of #1; it is with 4.) and 1.) of the grouping [above] for that of when until a moment is-kept; but of that of devotions 'whale' there is that of group affinity; that without another; one's participance is meant in 1.)-4.); for in what may be without makesmanship of a tired through keeping of notice at anything blindly pursued; for without that of making of what is devotionally secure of an attempt it is to be grieved all-the-more. Of parent's; these are usually 1.) and 4.); and fill the relation with 2.) and 3.) to some degree [or degreeless quality] - then of taste: sour to sweet; of Lemonade.

Thus of either; the ingredient's are to yield to **1.)** but to hold for **2.)**; between lover's uncertain; and after a period of rest; such as that of a five year celibacy; etc... or intermittently alone...

With that of Divorce it was therefore I learned through the existing relationships yet-secure *[on-my-own], *Thinking*:

- 1.) I have survivor's guilt* after making it through PTS(D), Grief, and Ideation.
- 2.) I have a kind of post-partum symptomology after resolving Superconductivity.

But then, indeed **Knowing**:

I found the reason I was crying:

1.) I found post-acceptance with my Father; there was a residual *motive* and *spark* at-that of grief... then 99% beyond *it*; and of the Manifest; noticing this as Karmic (sufficiently so); - that he was there; departed; for reasons **I know of**; present; but of no notice on what kept him happy/resolved/capable; and of insight; questioning of his versatility at (@) help.

a.) Thus it was I did not properly know his positioning and status of welfare.

b.) And, it was I did not know how to help* him.

2.) I found it had reached an empassé with Ariana; not-knowing how I could help her any longer; then a venture beyond that of what was potentiated and possible. That she was *there; but that I did not know that of utility with which to produce benefit with her; thus I felt despondent; not knowing that of my presence to assist her in any knowable* manner.

Thus it was I was the one to feel helpless; antagonistical; angry; and sad... a microcosm of a secondary impulse at (@) divorce; then that either had created *virtual or *real; a separation.

Particle X: Completion

In the end; there is a universal cure; and that of an impartial residual imbalance to the relation of the innate nature of mind; to functional disposition; alike to manic and depressive emotional precognitive complex for linguistic manner of disposition and formation in relation to other peer's - the repercussive end of a dilemma in emanation in reaching being the neocortical whip and whim of the animal's; - for communicative bent and fatigue...

Of lies... these apportion in five (5)...

- 1.) First they are squirming like that of disposition.
- 2.) Then we find that they are much better fatigued freely unheld to an immensity of relief.
- 3.) For what is in disguise they appear formative; but are in-fact residual cavities of that of blurred-relation... to a fingerprinting in law.
- 4.) The wrinkled relation of mind is passive to this conviction and sense; then that for what is held as a lie is squeamish to the keeping of honesty to flavor and modesty.
- 5.) For what is held; it is noted they do not harbor for what is but illusory; then unharmed to mind; but the thought of dischord and anger, ignorance, and painful attribute; the negative aspect of Karma (aging).... and of the continuum (Samsara).

Of recovery; the universal road to a cure is found therein in that of:

Then three more notes:

- 1.) The enlightenment I understood is to be practiced; then effible and ambidextrous and autonomously provided.
 - a.) I believed I was living through a plan I had set up here in the past; and re-established in the future...
 - b.) As I imagined it was quite different; we held a potential; then to concurrence; *I would fall in love...*
- 2.) Aging upon the continuum is a steady and glaciated process of provided end's and mean's; through which learning is established in concordance as below the lesson of life; that demanded of-it; there is ample time for that of a measure at that of the former. That we are provided a slower progression at aging for in learning of Honesty and Opportunity in yet youth comparative to the old... but of the hold; either persuasion is shared; hence any Exodus open's to a Foreign Destination.

a.) There is hope...

b.) This is the lesson relativity taught me...

3.) There is hope [once-more] for of-tasks I may major in that of what estemically work's the-flow... then to a choice in each dignified action; there is pretense and allowance for mastering a relation or an abject difference; the two sides of my mind opened upon a given. Forclosure of that of what had-been potentiates even thought's of absence and loss can be healthy and transformative whence understood... they are a stuccation to a glance at adjusting to another's adoption of one's personal or impersonal lesson; even-so when yet-taught; bi-reciprocally (a foundation at five of dimension two and three).

Particle XI: Identification

I found the notion of which *Mental Illness* *is caused:

1.) With a notion at self; for what is preparatory, there is inclination and disinclination; - then that of appraisal and disjoint union of a potential to 'crash through' mind. The Karmic dance of which is to via-appearances despair for in relation to a plausibly* good-thing in life. That of the given's; grief, ideation, sadness, disunity, and faded memories; - of a negative..... but it is really the loss of appreciation for what is neutral when a concave and beswept notion grip's at another *space. That under a combination we are prepared like an *inflated bag; then *of damage* when *certain* disposition's hinder us.

2.) Given that the situational display and arrangement is an ideal - it can be fragile - and so it is that with a *certain* disposition we are lead-astray. That the configuration of element's; then perhaps in an **abatement at yet year's out**; disposes us to a *primed* relation at disposition to a 'Mental Event of Collapse' - the *wound*; as akin to what-really was a gift of a lesson set-aside to-self for later. That of therefore *premature tampering* leads to an issue with that of a *gripped relation at-self. Then that we *cave under the pressure*; a loss of insight provocational of a self annihilation and anger at what is their's for our's.

Thus it was post-identity of the relation of comprehension of how *en masse* 'Mental Illness' is set-into-motion; it was noted I could be free of the *majority; by the following acceptance, then to go-beyond and live-my-life:

December 14th, 2020:

Perhaps I am the [only] one to know, how insane, but now it is I do not care for the flavor of Insanity and Sanity, that I require treatment, - yes, but that I am complete in each moment,

(within and of); and therefore with permenency of a recovery condition.

*This was the happy new's that was awaiting me; - I am finally free of Mental Illness; - that of Stigma and Reservation's to a continual bout of reconciliation and dialectic - and will - within of perpetuity (representative of Natalia) consider this muted of a relation; - that I am beyond my sickness; **similar to Diabetes**, and it indeed took great courage; but I may retire and relax to **live**.*

December 18th, 2020:

Thus it is that I *accept* my Illness, but knowing:

- a.) It is curable.
- b.) I need not deliberate.
- c.) It is permanently of recovery.
- d.) I am beyond stigma.

It is to *know that I will deal with this at a reduced (~2%) of it's prior relevance. That it is not of life; and that pharmaceutical's treat-this is sufficient to motion beyond what is grief and ideation; etc... but that persistence will continue; and I will meet *to be emphasized* **each** challenge with courage; that I am beyond the *continual loss and reminder*, sufficient to *state:

That I am not my illness.

Particl XII: Recovery

As it is; people are independent; therefore it is disproven they conditionally support revelation from-afar; for what is it's *given*: **there in being a 'switch'** - of the persona, one is revealed, one is hidden in-that of three; the 1/2 to what is [2].[1]... Then that of 12:56 am [2]-2.[3]:[2]-2.[19] - +6; to what is a 'count'. Therefore Ava was not real; but as a given at individuation; Ariana is real...

Of behavior; two [contraversies, count's and courtesies] preliminarily discount/account [for-then-at another] in-else at validity for of a whole and a point, the mid-point of what is reflective being their difference in guarantee at supposition in releaseability at foreknowledge of another; then in either; a determined A.G.; for what is three; the elimination of a second, and the identification with the reality of the former; their ream a folding-apart with one, then another; of it's-stream, that of perponderance.

Therefore, of all things being of two [2].(1); the witness is but one aside of the 'hidden' of it's

part's...

Transportative Iconic Theory of the Mind

- 1.) Disconnective
- 2.) Connective
- 3.) Intellect
- 4.) Decision
- 5.) Impression
- 6.) Articulation
- 7.) Discourse
- 8.) Consent
- 9.) Deliberation
- 10.) Obstention
- 11.) Acquity
- 12.) Vantage
- 13.) Attribute
- 14.) Persona
- 15.) Tipidity
- 16.) Conscience
- 17.) Imiculate
- 18.) Obstentious
- 19.) Optionable
- 20.) Capability
- 21.) Precusitory

22.) Cautionary

Reconfirmatory Purpose; Prohibitionism and Progressivism

Lemma I:) The dialog of one's introduction; is as a answer to a question; for which what is then alone a connective; the addage that one freed message; re-introduces the lemmetic structural return of what so statedly is it's declared peerdom to self; as to notice the adjacency of a clause is a disconnective.

Lemma II:) Of what alone is consoled of in one introductory presage; the accumen to what of a given is forenoticed of doing; is intentive as a bridged notion of in either; the reductionism of a lemma to its declared and expressed worded inclusion or preclausitory to what alternatively may be introduced.

Lemma III:) In principle what is known alternatively is an under thresholded expression to what then in alone emotively freely provides of it's accrual and accumen of what even so alone suggestively is the at being convinced in one a notice of equanimous declaration to what understatedly is then expressed.

Lemma IV:) In expressibility of what is taken; there is love in the quantified notion that of what so one possesses in reclaimant purpose of life; as to suggest that what we explicitly do as in notice of what is life; the notion that one so is un-alikened to self for what is a focus of character; is to find the support of self.

Cure 1:) To notice of hearing; one may non-option the sense to one's instruction more so than of what explicitly is declared is to possively alter from the side of what gives rise to an echo; (an) meaning.

Determination Precedes Precept

Cure 2:) To notice of sight; one may option alone with the sense as to choose what rightfully is so beyond the sightless or banally turn as to occlude the impression from what is yet to hearing it's accrual.

Learning Servies Two Masters

Cure 3:) To a crafted choice at what yields relief to it's provision at acceptance or denial; it is nearly so as alone a universal truth within the exception of one; preceded in following to which under deniability there is a structural contrast (not but of up and to the limitation of an established provision of societal standing) at that of what otherwise is a given retraction from any two stated considerations of one's direct relation to the inferior or superior of another's vantage; to inward reflection on extreme.

Enqueueability Co-Extends Meaning

Ultimate Dilemmatic:) To contritely observe the self is obscience to occlusion; hence the self contains a willful devotion to departure from it's stated self consideration at ends and ties uniquely.

A:) Acceptance Reclaims

Inferior Dilemmatic:) To considerate end's; what determinedly is an arising at conscious and affaired notions of the self; is to web the relation of what so in departure of a self is the love of another; the manifest desire of compassion's end; to be and occlude none; but include what the heart breathes.

B.) Generosity Retreats

Hence Love can be Defined As:) That which considerately imparts by taking (whether of pain or so of pleasure); as to devote to the (or a) self what willingly gives within the same action; under devotion to then it's departure from jealousy to reconsideration each in an end is as to self as to; (and) in it's expression to another to success over the individual; (that of and in keeping) with (what is) an emphasis upon one; then in it's considerate end one and one the same determination; in understanding and the reclaimance of what is enjoined of a decision manifest by the departure to a keeping upwards of what rightly stands to the accumen of pathos and determination to willfully pass from life to life; as to stated.

B:) Refraining Contrasts Equals Balance

Question I:) Does the absolute immeasurable end of what so is unceasingly in bearing witness end co-terminably within a rational quotient, extension, or measure of this world; or even so as in yet what is to come; (as to suggest that a limitation impressed upon is surpassed; departedly of what is considered)?

Conclusive I:) Input of a motivated message co-determines any two reconciliations; of what otherwise are any two positional stances of meaning incurrent from afar; unto which are a mentative glance of superiour; and an inferior under vantage of closure upon societal abdigement; to a contradistinction of what is a policy; a welcome to a greeting shared by what is known; and affringed of unnoticed of the people's shared choice; then within the estuarial position or it's environmental contact of a naturalized domain; so then establishable by what is reclaimanatory purpose; to a divine cofactor of remembrance.

Welcoming; Propositional; Generosity; Tolerance; Grattitude & Humanity

Q.) Does the determination of another and their success determine that of another's ideal

precept and purpose in life; that of which is a given from birth; then to belief or it's accordant therapeutic end?

Conclusive II to Follow:

Answer I:) As to intimate a relation to self; the absolution of what is 'touched' in relation to what is a 'given' does not depart from it's considerate 'end' as in passivity;- hence the seemingly contrite of what as then is taken; exchanges once; for what is non-placidity of established known factual great and small alike; then to which in what is; 'inward' the solid and appreciable elemental reason of a notion at fidelity.

Conclusive II:) To the beneficiary what is reclaimed; the notice is a message of consolation; for then within it's ideal; that of a pauseatory beneficiary entrusts what is reclaimed of meaning to a mentative glance at what recriminitorially vantages success over measure of optionable retreat or opening of a personal or societally welcome public dialog; as to being; what is to be; within of what is good of a people; their's and their heritage; cultural distinction; and what is unnoticed as of the noticed in then a passing; as to be a commissioner of one's life in either preceding or following of service to a society.

Determination; Co-Determination

Answer II:) To a quotient of what we append to self; to scorn of one's way what is foretaken; as to then in yet depart reproachfully of what is considerate; is an end; but nonbeginningless foundational taken of the reason; for what in it's clause is a moment of what so is considered; then to be the wave by which a slow approach at what so is considerate of life in measure; is the means of it's co-adaptation.

Conclusive III:)Principle acquity to aspecial relations of one's mentation suffice to depart then of what one does not notice in passing; by the free command of willful jurisprudence; the intention to way of which is a good for then in a trusting bond between individuals whom are noticably good friends under it's unpersuasive or remarked sense of well being; the linkage of which is passed through a common story; to be within the structural contrast of doing; and welcoming; as in passing; a complete belief; whether one possesses a complete belief; in retreat or advance of a passage to self through the untold.

Patience; Paitience Under Reclaimence

Hypothetical:) Whether one were to reason from this regard of the vantage; there is no lesser of a king; as for instance within it's dialog; what is mentioned to be of the appreciation of successes; as to then know; more merely than suggest that what is taken is an aforementioned of another; hence to the third; of what is grief; for then in the end of a fallow

or staken interested end; only alone what is shared so among others; to the relief of a conviction at what may alternatively be the mistaken of what is blame.

Conclusion:) (To a separated contrast of self; what is merely a question.)

Put simply: As the 'present' is also a 'place;' you are a locable intention and it's identity at that of what cannot be mis-construed of one's friendships.

Put Complex: I had simply defended for myself by diminishment of the clause to which binding was an over-acheivement at that of reduction of a peerless weakness for that of a strength yet to accrue; to consolation of differences.

True. A dialog does not reverse.

Q.) Does desire for a material item suffice it's sufficiency or it's fulfillment?

Q.) Within reduction does a machine accrue a differential contrast unused?

Precept One:) Analogical Preclarative

Elementally, what we consider in contrast of it's projection; is the identity of the self by in of what is it's locable intentive notice at a self diplomatic in it's end originating with the self; then to a witness; what so cannot be irrevisibly held to another's perception alone; then to life; of what is measurably meaning bent and intended however so it may; on the predication; of reception from afar; for what one considerately cares for; loves; or devotes one's self to; so as to know of a relation of what mentatively is also founded on a principle of forenotice without the given of the pretense that one friendship afar is none yet unfounded; but the precept by which from then in which we may consider life; we may defend for one.

Precept Two:) Neighborly Fidelity

Contradiction: Any two otherwise expressed, declared, counceled, reprudiated, mischeifed, or unnoticiered beneficiaries cannot entrust the same evidence in forebearance of testimony to a will or designated trustee in bearing so to the consideration of entry to testimony in due accord of law even under forenotice of law in differential status of effectual priviledge without prior written expressed consent of a survivorship, as any one noticier to the appellate plays privy to naturalized recourse of law. & any two naturalized domains of influence do not otherwise upon a survivorship grant then alone in due recourse the underexpressed privilege of words in conveyance upon its article and confirmatory surviving said beneficiary, party, or said council to its consideration.

Recollective Consideration:

Memory: The memory works (and operates) through a five folded; and three fold (under re-reversal) & (as understood) replication (as to make the difference of recollection and remembrance in equivalence) of an either' structure of bivalent guess and determination; the accuracy of which is motatively demonstrated by in of each structural (-ly) therefore free amendment of (2) two recollections of knowabilities; (whether hidden or openly provided); and that of what is in (with) the relation of motion to freed limitation; of interior (inwardly) structured given demonstration of a lesson learned; (to which is a tertiary teir) and interoperated upon priorly.

1.) The given incurrence of the amygdala is no redress to incurrence upon that of accumen for party wide plea of mutually distributed and singular precept; hence the addage of which assists which as then in any game differently is established per-the-accrual of what is yet so; a difference in two purposes of three formative pre-cepts of interest (literal); for (4) in net summative event of structural given deficit (superlative-literal bridge)...

a.) Secretion of bioproteins stemms from secondary precept of mitochondrial relation of ribosomal deficit of sodium (salt) intake as within any cell (&& lineage) as with relation of intimate to a water hydrolytical relation of what states within the given departure of a blind-free dual test and negotiable extent; for of what in (with) preceded the relation sumscribes of a relation yet superscripted to a subsidiary rationality.

b.) Determination of an accrual is the relation of but two physical components which under a said-free free relation of demonstrative expression is the inward precept of a 'voice' to which when a voided deficit of a contrast of outward limitation opens the mentative flow of oxygenated flow; to which survivability of then (in which) of a relation of the 'present' is demonstratable; without a free regression; but of an affinity of two then locabilities; to the interest (superlative to translateral bridge of literal); therein of free hydrolytical sodium flow.

2.) The openly provided relation of an affinity for language disposes one to the relation to an (and-in-any) each connective; the freed determination of harm for foe; independently of survivability unto the limitation of one's character affinity for what is recollective of a stream of consciousness; which supervenes one layer; to as it would be put; the irony of it's vantage for in that collective risk; of the salvation of but one peer reviewed iconic relation; as to state that of what is forgotten; the opening of a defensible position incurs no obstacle.

a.) Of a simplicial complex; the first associate of a relation is in thirds the open determination of a past oriented variable as a consequence of said free non-over-run of one contestable position to which is then the advocacy of self willing opponency; to be recollected as the freed variant of one open spatial-like enclosure as to the self' of which into relation of it's intimation; is noticed in written works and an explorative fifth order open relation as displayed

to the self through a super-sub-set embedding of what operates so as to defensibly 'work;' by then in the freed relation of associate from out of that of the derived structure of a personal intimacy with other under observation and consideration; as to determine of what selectivity imputes of a noticiary.

b.) Hence a noticier to what is given provided is unto the secondary measure non-material; it in being the operation of the memory into an object relation of which what is stated to self openly incorporates what is it's recurrence of an after latent effect; both by elaboration to the 'elemental' witness and the repaired quotient of it's difference; to which 'mentation' suffices to include that of another connotative instruction of the peer-review of an established executive order to what under a relation is the objectless advocate of one's then established principle effect of congruence; that of an interest-at-trust; to say that opening a blind free relation is a securely defended position of which free associates radicalize into dissimilar forms upon poetic free licence.

c.) For that of a freed relation to adfixture of externalized inwardly pointed object identifier succeeds at two ends; the enclloistered end; and the percolative limitation of a stated deficated end; of which is a one way switch.

Abridgement:

I.) Take note to word; that what undeclaratively to the bended notion of a peaceable pretense at what is authority in the sense of a question the world mentatively asks itself to answer what is foretaken of a mentionable is an affectual; the witness decries to that of knowing of one's ontological heritage in the contrast of foresight to a doing.

II.) Then to which it is written; ontological answers precede in the given of thoughts at a world through of what mentatively is a witness under its deauthoritarian or authoritian complicital returns; to established notion of a poetic remark as to state that what is yet ahead is a noticable return on the given; and therefore appreciable to sense.

a.) To be written in one passage; a literalism to a precept for an establishable principle of mind.

b.) To be written in two; the passage to words reflection of the universalism of an emotional reflexiture.

c.) To the preceding; what entitles of a given; the logical heirarchical structure in analogy with a brain.

Totality:

I.) To an accriminitorial vantage; as to express the incurrent loss of a deficit within a machine like disassembly of power structure; to it's inclusion; the stated consideration here before is that of non-occurrence; to what is willingly a disablement or enablement of a third actual.

a.) To it's accumen; the accrual of what is noted; statedly provides what is given of a factual.

b.) To a declaration; the noticier to it's addressee; requireably enables a reference; and avows to what incurrently is a stated addressee of it's commission to understated pretext in one clause of commission of the count of two; for in what forementionably is a count of one in each of two; for in that of hands to a rear addressibility; or a foreknown factual presentment.

c.) To disability; what requireably survivies in a totality of it's conditions is the stated redressable inclusion of a consideration and concern at entitled gesture of geneflective wish or established pre-tensual of one inclusion of a noticier to it's docet; to include within a relation an inward (or presentably included consideration with (in) that of what is outward); an oriented emotion; as to a centroid of multiplicity of self.

d.) Then to an epiphinious mark; the declaration to what is expressly denied; includes it's connotative to what freely demonstrates accuity to a remark in another; then to a self freed relation of plausibility alone; entitled to no gesture but of remark in errancy of what is included of another preclausitive consideration.

e.) To what demonstrably includes a statement; it may be excluded later; as what in this is yet a connotative gesture at another; then to freed relation of what in freely peered relation is that of an addressed answer; then to freed-self-actual condition of notice to what is actualized in the cranium of it's discharged beneficiar.

f.) To a notice at what warrants a given freely held suppositive; an effeminuity for what may be so considerately chosen just as to a difference of action; is the caution to what precludes it's oppositional difference; then to what noteworthyly there is of a freely held relation elsewhere provided it is given priorly established.

g.) To life; in measureable of what is warranted; it is to what occurs of a relation as to passage of life to notice; of what given knowably trustworthy is of another's benefit; then to vantage is (for here what is provided); either established notion of a given at two people.

h.) The freely held established notion is then that the personality may be

exercised to be free.

II.) Over-consummativeness of a declaration to it's willful purpose is the humanly characteristic by which the heart beats and the divinity connect; to which the animus fits (as to suit) a relation of approach and avoidance; the infinitive (under-stated priorly addressed point to which is declarative [within addition] of a learned and proto (update!) genetiaticcal relation of two; compliment and prosaic division.

a.) The quotient of it's determination is the awareness of one's own mentative stream of a conscious affair; and to which freed; opens one from out of a coma into residual obliterated flatness of an acquity; however a recoverable condition; to which red in hue is a test; and blue a confirm; a test to killing of a word.

b.) To which then the sun as in a gyros rotates; a nebular axis counter-antipodally rotates to what is provided; of the given open prose at that of poetic remark; the ingeniousness of which is genera of phyto and physhor; the origin of life; and the connected cheifdom of a remark at what is told to what is revealed.

c.) Then; of the generative reflex; a connection of mental awareness is otherwise a u'; to which is a bolt at that of thunderous clapping elsewhere; then the instinct of it's mentatively spiritual nature of one; and to an instance; but rebuilt once for in the round of existence and heavenly establishment of knowability of law; to which in effect; is the residual nature of a defensibility at a word in it's incurrent expression; then to provide a known; and generatively connote a given declaration of the indicial logic of it's base precept and foundation.

d.) The advantageous precept to which is provided; is therefore the indicatory to the predicate.

e.) Therefore; it is to a balance of one upon one of a loaded yard and a given truss in a pell that calms.

f.) Therefore we possess a common bodily and humanly language and barrierlessness by mitosis kept.

Freely provided provisional quests:

a.) The determinant occlusion is that a pre-text can be a concept at it's consolable identity for what is in actuality a person.

i.) This may be losslessly incurred by the deficit that is to one group; collectively a friendship bond; for of relation to a cultural bias or biases.

b.) Socially; the common denominative gesture reflects honest in a commonly rooted moral; two compasses agree upon a field of people.

i.) This strength is unbreakable; and established by in incurrence either loss; regret; or deficit to grief; among these; a select minority re-acquainted.

c.) In terms of health; the statutory dividing line is one to one with survivability and context at health; when declaratively co-mutually unisexually undivided as a precept.

i.) Commonality of disposition of psyche is collective upon a teaching of morality and right; for what is equipartitioned is the formerly established order.

A.) Lexicographically the nuanced notion that the mind is distributed in entire; and not just upon a hemispherical division is a context of which illustrates and shows utility as a precept.

B.) Lexicographically and unto a heritiological relation; that of a passivity and activity of nuanced 'arc's' of thought then thought to be curves or passages of stream of consciousness upon their partition illustrate and show promise at that of level and layer set divisionally the application to pause for a point.

- P.D.S. Sir Rose M.B.

- 2023, January