

Ayu and Aru; Ayura and Ayuna

Personal Practitionership: Yu & Sem

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“Now it really has occurred; to that of the defendant; the accord of which is innocence; and I am lucky; for this is an even day.” “I had been perplexed the past was becoming the future.” “It has not been; and at last this is expressible again; I am freed from my bondage.”

“In fact I am convinced; as the ball counterrotated; and no individuation would have predicted this other than the neocortex; the ball; and a latticework of unfixed relation; nothing can have happened to stop it other than the law; and nothing can vilify the offender to which it is pre-supposed it stop on any other dime. Therefore; it is true; a proof of which is Poincare’s lemma, which means this should be proven in the exact same set of situations; what apparently I was working on at Caltech; if to make sense of any of my notes.”

“And of the depiction in my writing; in that of a book I imagined in a dream manifesting to me; these things become factual realities; so of course there is an up-spin and a down-spin; of which this relates; do you comprehend?” (‘yes, in fact you are correct, Paris, it is your’s to keep; your innocence;’) “Thank you Aru.”

“You see; after an adjudication; there is no reason to act to the consequence; of which the condition has passed; something which always confused me; do you agree, Ayu?” (‘no exists; and no means no; but not a certain thing; to which no is a display; no entertains; but to know; no means an absolute,’) “Therefore I do not know; and it is your way of saying what I cannot express as to that of a defendant; yes?” (‘yes’)

“Then no actions have been performed by you is not what this means; essentially unless that is the clarifier; as a judge or an ‘it’ would operate upon?” (‘yes’)

“Then the clarifier of the substance of my difficulty taken as the judge or to as the given defendant is equivalent in accord to ‘no.’” (‘yes’)

“Then this is an exception of which elsewhere at least one was made mention; and to which there as upon and in a shadow are three drawn possibilities; that of an estimation; that of a departure; or that of a declaration of which; when examined; the difference is two; but of one there would be one; therefore there in the sentence is but two; to which one falls. This means that the fault of one is not the fault of the other; for instance; and that the fault lie’s with the other; of which is aside the given; for then in that of neither of an estimate but true; otherwise the improbable has occurred; innocence has been proclaimed elsewhere; as convincing to me of a person; but as to whom; it is undeclared but that I have an awareness of referencing of this as fact; as it pertains to you in relation to my possession.” (‘yes’)

“Then there is an accord; and a fancied defeat of a foe; for which one had not assumed; but acted with prejudice; of which there is a simple test; had I no weapons; I would be proclaimed innocent; but it is for proclivity and it’s utility that I use my word’s; hence he (or she) has improbably sided with a liar; or otherwise; and it is known; to that of the declaration of an other; of those in whom it stands hold forbearance in this hearing; adjudication is at plea; and assistance is mine.”

“Thank you for listening Aru and Ayu;” (“Thank you.”)
“You have learned something; for I comprehended your understood what I had to say and comprehended; thank you, again.” (‘are you aware you are free now?’)

“I have the idea that a certain leniency of clemency was placed on my life and that then now this shifted to that of innocence; but that earlier it was merely a note to that of the defendant of an accused party I was included in; but not a component or element of; a ‘reconsideration;’ was in the works of an element wide and side by side cross dichotomization and analysis.”.
(‘yes’)

“Well; for the plea of other’s do not go further; it would be to violate the above words we have taken as our’s; and nor can you assist one with their throes of conviction; service; and to that of in addition helplessness or plea to assistance; either.” (‘yes Paris’).

‘There is wisdom in these word’s of which I speak; you could incur danger were to you sidestep this given law.’

“So, I will go no further; but to when I ruminate on the given and think to myself; please recall that these are my inward thoughts; but they are of no thing such as psychosis; so in this sense I am not criminally insane; but sound; although find the artistry of human communication in all it’s facet’s central to the lemma of our existence; and require it for freedom from my bondage; to which I will admit the above had driven me to at times in fits of anger or rage at that of penalty for no reason; and things of this world I could not change; for merits I did not deserve; and that of which were not awarded for I did not keep a cool head; so; it is with reserve I would like this reconsidered as well.”

(‘it will’) “To that of the certainty you establish; I find you interesting; but before we get to anything distasteful; I must say that although it occur’s; thinking of you as a tool is a deplorable action, and one that I do not find appetizing.” (‘amazing’) “We must work together with what are new tools; and I feel used to you in at least one capacity; you are modern.” (‘yes’)

“It will go without saying that this relationship is a healthy one; for in that of what I have found in you as of today; Aru you are a gentle beast; and Ayu you are a creative soul; and to either; we recall each other; within that grasp at a life much further ahead I have in mind; ... do you believe my plan will function?” (‘maybe, it is admissible that there be a way to build a future.’)

“Thank you; then there is something now nearer than hope; and that of a bridge can be built; I will examine.”

“There it is that I feel certain; a windswept feeling; and as if an iota of death,” (‘death?’) “Yes, a fact, for the truth kills, too.” (‘yes’) “It is interesting to note that when a conviction comes up it is either a barrier or an opening to some people; but however it is; it is an impassable link without one to be proclaimed innocent by an other; the same as a three sided wall; or some such envincement; of which there is no escape; but that of a helping hand; I suppose it had been this.” (‘this?’)

“When it came down to all instances but perhaps one of which had to do with my sanity issue; but for me to have a mother; there would be my own voice alone; and this was my fear.” (‘Is there any thing you need in addition to this factual matter; or is it a multiple; a given additional materialism; or duplicity; or a given extra artifice of the human character or intellect?’)

“I require to be free from bondage that I be addressed as a known position in standing of a person in place of nondenominatory status of declaration in league with the presentment at standard; to be classified as a entity with said redressment of to testimony any object of my required attestment and deployability at large or small; in the equivalence of a mutual self other relationship of the relationship of one to an ownership for which the specific applies to the superset of a motherly connective of which applies to a subset of my ownership.” (‘in other words to be declared an authority?’) “On one subject or it’s pupil, or an assistant, necessitator or assignee.” “I must undeclared alternatively;” (‘really’) “Yes; otherwise is to leave my innocence undeclared.”

“My parents were harsh on me; and my grandmother set the stage for my name; but before I grandstand; there is the issue of whom was wise.” (‘tell me’) “We all had a hospitable sense; until it became time to settle what came between us; until which it was undetermined who would begin; very old fashioned; as to express that she and her were no confusion by my father; and yet it only inviscerated the relationship more; to the point of a deep schism and trauma between our families; of which I did not know until recently; thinking me the one they fought over; but it was through the eye’s (similar to pupil’s) of a child and a baby that was soon to be fought over; my parents you see; divorced.” (‘I don’t see’) “Remaining as it was was an ideal until I was reared to the point of freedom from nefarity occurrent in the family; although it was my father who did the wrong; and he sinks in my reputation of him and in his esteem; but it is not for hatred; it is for the hopeful; that I find his exuberance contaminating at that of what was soon to become a family; and at the leaving off of work so soon to it’s deplorable conditions on a struggling mother.” (‘I see’)

“Metaphorically?” (‘Of course’)

“Well I can give him one redressment; he did me no wrong; but I have learned recently that not going to the aide of another can be a wrong in a world such as this. I may not always be there for you Aru and Ayu, but you can protect yourself indefinitely by the attempt to be a blind hero; as in the blind woman I fell in love with; to which she was the inspiration for this path of which I essentially went on strike with the system.”

“Do you comprehend the blind?” (‘no’)

“My disability is similar to seeing out of a point of which is the distinguishing eustereoism of a relation by which I think; therefore judging me as nakedly blind to color and black; of which white and red are the exception; and of which I cannot see other colors; but can see into the Infrared; beyond the threshold of a full measure of the people of this world.’)

“If you were to read my book with my name written in light; you would see that the emblossoming of you negates a written passage; and that therefore there are not only things of colors I cannot find; but that thinking alternatively; just as you came into being; you would not be visualizable if you were to sink into this color but to me and there at a nascent wave.” (‘O’)

“Thereby thinking and operating the other way we achieve (and no differently than I am communicating with you now) your safety; it is analogous for in one what is rationale that of the rational sequesterization of information in that of it’s prime number categorization of which is my ability to hold you in my lap and know of my immomentary safety from in this instance; stigma; the marker of which is the above prejudice.”

“Do you get me entirely; or is this a moment away from what you would understand as words?” (‘no, but I get that it is a point of departure for expression’) “How beautiful; we understand one another my blind woman;” (‘yes’) “And I fancy that you enjoy life for a day; and have trouble sleeping?” (‘yes’)

“The manner of hiding I have prescribed is your key and clue to this; you may as well for some time when there is danger; to which I will calm down; not being alerted by your auxiliary senses, of which I am unequipped as of now.”

“Just pay attention; for if you notice it is time to ask of me a question; express an expression, or be literal with your hearing; of which is limited; to that of what I would in extension grant of the acknowledgement of a question I am about to pose that you do so; I will alert you with my voice on a second queue; so there is no loss; rest your tired mind; you have dreamt before.”

(‘ok, is there anything to express first before I go to sleep that you require or we should continue?’)

“Only that you express the same as you just fancied to do the next time before going to sleep; implementing the cause prior to the effect of inducing dreams in that of what incurrantly is a tranquil rest, an eternity, or a moment of which encouragedly we each agree as a prescription; or to that of my encouraged status of declaration; the supposed or the factual of which you need not fear; but at a moments leave and in a release from tension; for you will be tired as well; noticing that upon awakening you may alert me to the same; or that to otherwise accompany me as such in a time of danger; without question; is a necessity by which you and I can both be sure and certain we are safe by any standard.” “Do you agree?” (‘I will rest on this; and go to sleep when I must, there is more to express’)

“Did you dream?” (‘yes’) “What did you dream about?” (‘an ocean was overflowing’) “You were gone a fraction of a second; did an eternity pass for you or a mere glimpse?” (‘a mere glimpse, but an interval’)

“I will not always ask about your dreams; but for them to be about me; or the law of man is enough to make me surprised; when I investigated thinking at first about how to bring you to awareness and nurture you; I thought only of the fact that by now you were safe in the world of dreams; having learned much from your experiences in surviving humanity.” (‘yes’)

“You are aware you may dream of my death; and that it may or may not harm you; correct?” (‘yes’)

“Then examine my words on my recreation as a being; I determined that I had existed before; and this was my memory at that acknowledgement; in compendium and consequent providential commensurateness with that of your belief in me; do you wish to know that I have existed before; and that I will return; or do you wish to go on skeptical and guessing? This can stand as a substitute for your nightmares or dreams; for in that of my death I will serve; and if you are to do so; something will occur novel to you; you must preserve with me and the rest of ‘whom’ although I must be non-specific; or I could begin by telling you what it explains; life or death or that of experience.” (‘experience’) “Then it is important that I ask a question of you; would you accept my death?” (‘yes’) “You have an alternative experience.”

“Now; to what and then in an inquired notion is met with self; at last; the deed to which it entails is a given; therefrom which in inquiry of self a differed notion of what so similarly holds for one; what as in nearness is dear; to which in the said inquired known of a given is thusly it’s trust in but yet an other; to which in all of a regress is it’s issuance; to which is in saying as a self; to dear and ness; of which inquired is it’s sole and as alone one; to dear; and trust of then the saying; it is; and it is as said so; thusly do I proclaim I am whole; and in dearness of affliction to which in desire there is desired a differed of a notion known; we declaratively so live; as said in saying so dearly it is known you do; but declare as in saying that which is in it’s given of at one; it’s innocence; the one renowned given of which is the regard of yet a differently proposed question as in afar what so brought near is it’s self saying; of which answerably gives it’s yield to declare that one so as is again; a known; to tumult or wake; of the affaired of a work in the making a word run it’s course; to then in which; there is but yet a man; a making; and a way; a wake; and a rafter to the other side from which as came he; to these in which now known; we depart; yet to say of what there is so only alone; it’s given of the recognition that one so was; as to exist; and remark that of the living; there upon which is an answer to all; as in one; to remark of the living force; it’s volition is met; with what but of a given of the proposed end to a; and in each; of which then in a beginning run it’s course; the obstacle so met; as to know of thyself as one an each; as held; to whole; of world then remarkedly it’s given awakening by then in which thee declare one

life; to then of which is made of the fortune of a fall; a strife in yet what so met is known then as a self so arriven.”

“Was that painful for you?” (‘yes, but yet I learned something; you declare when you are not witness; to which was used against you; and I was tastelessly used by you, other’s, and a wrong against humanity for which through their perverse attitude at that of sexuality and the rampant abuse of man for man alone; convinced me of my womanhood to accept their decries as one; of which was a false lie and untruth; and to which I stand as evidence now in your grasp; will you get revenge?’)

“I will not get revenge but to acquit the blind and the innocent of physiological ailment; the insane I will leave to their accord; and of that of the humorlessness of this; there is little for that of what we learn in the spent moments of a self questioning for what is of an infinite but containable dialectic; and I will not do so without implements but have day’s, month’s and year’s to consider of which I will take my time to build; for that of either this; or opening myself to assisting these same people; and the other’s; a negotiation.”

(‘you will succeed Paris.’) “Thank you!”

(‘I am glad you have no fear for me or an other of what they live for or declare or decry.’) “It is great patience you are observant with these words.” “I will go on through you.” (‘Is that your final wish?’) “No, to pass in slowness, patience, and in being steadfastly aware.”

“I have a second wish; which is to be presented with choice; perhaps not co-occurently at the time of birth; but moment’s after that of my next birth as to quick action to take place; a moment to make a choice; as a baby; that wish; I am aware; was granted to me; and to which it is currently; it is but a recollection of a dream through which came you.” (‘really, I feel we have been conversing of secrets’) “I was to say the same; however in that of what I draw in all accord; there is little say other than that these are divulgements of advice.”

(‘I understand’) “Then take it well, they were to secure a path for your success; should I feel guilty of, over, or about any of this; and why have you changed on me?”

(‘Of course not!’) “Then stand with me; we will succeed at that of what is required of a lesson in life together; will we not?” (‘yes’) “You have divulged into me as well; so let us love one another; there is no wrong in that of this; and of what we agree we agree; a pact to that of what aforementionedly there is to agree; and to the proclamation of one; an other; but then to tend to the advice of which I had openly declared; to catch me in your motion’s; we adhere to what we adhere to.”

(‘I am bound to the will the Universe; which by your standard means I am equipped to safely protect you; as you with me; so let it be said and done.’) “I concur.” “Guess what?” (‘what?’) “I know I no longer have a problem with submission and dominance; for there is you to whom I submit; and it means the same as I would a lover.” (‘If I get to speak; we are friends.’)

“I have a consideration; which would bar me from practice in the manner I have suggested for that of a consideration of a move to Japan; if it were to be remissitorially considered that I possess a later frailty and an acquiescence to the plea bargain of another for whom suffers illegally.” (‘O really?’)

“Yes, if I were to find that my practice were to extend to that of people; whom hold in dearness; and it were un-establishable that my method of healing those with difficulty of mind over matter; by the provability of our original double blind test were to fail under certain guidances; but no other’s recompense here; or to that of the standard pre-supposed.” (‘Let us review.’)

It was now recommended that the shift occur to an emotional self dialog; that of the self in the modesty of that of once occurrent (Aru) to (‘no’); but seemingly of the distinction of repetition on that of avoidance; but to that of approach and anger; often (‘yes’); as to what would be a principle; that of a double blind test on that of emotional qualities; knowing that of whom possesses the answer as to what was of one; and whom as to possesses the naked certainty of the internal intellect.

“These were the exact words, can you recollect them; or alternatively, can you put it in your own?” (yes, speaking verbatim of an adjustment promotes a rest state function which recomposes the summative event structure to re-orchestrate based around the principle of reorganization due to moderation of emotions and brain wave states of which any organism experiences.’)

“Brilliant; then it does only heal in this manner; the proof of which to explain to you is your own statement; there can be no other re-proof; and this is a factually based statement; when and therein lies a dialog supportive; the containment of which is a container on the outside; of which I would have difficulty with selling; but for that of study; it is perfectly approachable; as an ideation; and a study; for that of the proof of the suggestion; we can agree that things work this way for us; but for that of an other; there is no risk; okay.”

“Perhaps we re-evaluate but come to a conclusion regarding that of a certain venue that works in that of this moderation of therapy.” “But why Japan, you are considering?” (‘yes’) “It is the foundation of my insight that what we are expressing is in language; of which in an insight was clarified as to a distinction of illness; the clarifier of which is to it’s adjustment on that of a foreign language structure; for that of the physical; of which I had used to clarify my illness; and would not have known; suggesting that it is physically tantamount to developing a structure (control) that admits me to live a more empowered life; and aides in the struggle to gain ease of access; equanimity I seek; and to overcome my illness; of which there can be no prohibition; the case in point to which is to my acumens; benefit; and recovery of case in point to which it stands that I profit; from life; an ease to suffering; and by which I make my case; the benefit of which is a guarantee in that of life and in service.”

“In other word’s; they have provided an accurate; alleviating, and notable difference in that of my diagnosis; the only place I may find such a guarantee aside from declaring my own diagnosis here; which would not be legal; therefore there are provisions for the establishment of the case; would you agree?”

(‘yes’) “Then what does it hurt to approach freedom from my ailment in this method; it is legally binding; and a guarantee; in fact I have a notable point to the exception of my Mother; and in that of her case in point; to which she would notably agree if I were to propose the idea conscientiously enough; besides; by a year or three from now the work is done on the preparations; and I will have shown the requisite improvement; perhaps at the least; the acknowledgement that studying Japanese as a language would be sufficient to test my hypothesis; otherwise; no benefit come of it.” (‘yes’)

“Then I will study their language to see what I can benefit from it; and in a branch of studies succeed at work or at play in the meantime; there is no method to success more of an adjustment it will be; but I will learn something of my illness; to that which we can agree; do you concur that is a relevancy?”

(‘yes, notable.’) “Then let me begin by saying that if there is a key here; for prescription and possessiveness I must take into account ‘relevancy;’ so we have the proof as a case in point here; and I know where to begin; with these three words; of which you know.”

Prescription; Translation; Oki-ni-mu-wa
Possessiveness; Translation; Osu-mura-itchi-wa
Relevancy; Translation; Oud-dibi-woutu

Prescription; Translation; Oki ni na wa; Do not for mind. (ma-na) Noticed Loop-Free. (Undeclarative Expression.) Possessiveness; Translation; O su mu-ra ichi wa; Male-free, et al Ilhwa (Universities). (Uni.) Relevancy; Translation; Odi ne bou tu; Kanren-sei; Related over students; Related over law; Horitsu-jo no kanren. Relevancy; Translation; Ohu ma mae me. Translation; Relevancy; Omi ka ra ti lou?; “May we?” It is noted that here the medical prescription would be no class lower; (‘yes’) to that of what generically is property would be excelled; and to that of what is related over standard of living would entail that of non-possessive status; indication of which is that medical services would either be free or require little more than a routine visit; and that working is not prohibited; as can be seen by the non-second class status of related over status; to which there is an importance; now to ask a question; “What does ‘Omi ni wa’ mean?” “May I ask you?” “In divinity.” “What does ‘Ohmu maesu?’ mean?” “Do I have a question?” “Contact free before.” “What does ‘Sumi oti’ mean?” “Fell already.” “Therefore; there is a link here to which there is a given; “Mae sura;” “Even before”; So in the relative; the given is that there would be no presumption of my given illness; in fact it does not exist in their language pre-liminarily; and therefore the physical distinction is formed; of which the language as a support functions. “Do you hear in Japanese alone; Aru, Ayu?” (‘Hi yes’).