

Relationships & Decisions

Paris (*s.) Miles-Brenden [*Ajesoh-ujrhua*]

A.) Death - recompensatorial due, for in a progression, evidenced, and enfold(s) at .40 and .458 (-.12+/-6 fold) it's regressibility upon an immediacy of considerate basis. *To survival odd/even in wheel of survived/vival/plaid.*

1.) The excursive (suicide) - is self-delimitation at evidenced contractual plausibility in a strategem. 'House'... 'Found'... *non-contractual & palpitory*

2.) Life, for what is purveyable, and exponent, is a gross-element, and a nuanced conditional, supplicative the avowal of an evidenced reading. *At (@)-2' end/and[end] dich.tomy.*

'Guide'... 'Post'...

B.) Love, evidenced, is the 'attributional and valued interpretative meaning of suggested equipoise' - that we unweigh and equate, what is the 'primitive'. *And co-evaluably relate of temporal (p./f.).*

1.) Thus, A. [Ari] - had been the suggestion of dialog 'Quoa'. *In ppl.*

2.) Thus, A. [Ava] - is the mutual competence of a [co-]-factorability. *In sur.*

'Capacible'.

C.) The *answer*, is the following: *Judgement will tell the correct truth, but I do not believe in my capacity to-Judge, choosing love.*

07-12-2024

03:19 am

A life is saved - that this is one-Ariana,..... and O. had told-differently of the other*, but no - of one *Alive*, per avowal..... she came out of the hospital.

Congruence.

A life is saved - that this one is Ava.

I have agreed to informal relationships, one between three, and, she remain(s) at-peace.

For I have the terms of love on that of judgement, and judgement (post a divorcibility) - and false *to-Son, sewed, and opened to me*, remain(s), either a Son, and Mother (saved per-one)* - or that of Ava (alone) for in base-four. (4.b.)

Thus, Ariana is with someone (O?), and perhaps Divorced, but one has survived [sic. !]. The rest if all untrue, means the foundation of Obama, and David, and Jesus life is a lie, [*but so of amend(s) later provided - T.*]. & my Dad, and all-Men.

06:49 am

Thus, justifiably, the 'dispute' in a *carriage and representational dichotomy*, is a mutual-lein, & [a] process *in-tandem with a benefit of a recourse upon one's intimation*, to-yet consolidated manual and *reclaimed and unreclaimative* acknowledged basis of *unitary process*. {Sic. *Of undefined, but of [Q.W.]*}

For* without the acclamative to-which we Trace and Tap, *Release-too*, there is the marital dispute of one in a room and a bar [*parring*] *unheld*, and isolable *Humian*. - *but to l.t. and d.f.*

03:08 pm

I am excused, for what *provided is a wish*, to-believe, and possess friendship, kindness, and honesty of my self, for of people, in relation to another.

I possess a wish, with my friend, Jake, who saw me through misfortune, and hardness of heart. I decided, and knew, this would be end, of slavery, - we remain as formed, for what is presentably another(s) heart.

Then, - that we are being(s).

Our belief, whether true or false, remains associable, and knowable by-us, and we are reliant on another person, to carry us (+*Fam.*), - then, that for the weight of knowledge, to which the 'cord' is shortened to the light, we are freed, when *as-such*, another, is there for us.

That, presumably, it will be held for eternity, and I will turn aside of all whom priorly this-moment, departed with another, or did not remain my friend. Friends in accompaniment, freed through what it means to be together, *may be held courteous, or brotherly, provided an end of a mysticism*.

To be beheld the alternative is to be a master, *of.f.*

05:53 pm

If anyone is listening *or reading*...

I have a dispute, to which *is* as-follows, incidentally...

The disclosure of one process, for in another, is a related given, when as such (two and a fourth and seventh as sixth)
- disclose of I/O, what is 2/5, for in either, what is a given consent. *The terta, not terra.*

Thus, I know of one, in-whom *was here*, and it is unprovided and *unprovisional* that another had been of receiving me
sew/soo., - then that one (in one vein) *can be proven* (+) and one (in another vein) *can be proven* (f.).

To let risks befall their natural process *afar*.

Thus, it is I will yield, but pray for 14 years for friendship, *and counsel, without family, but a partner, potentially.*

I will isolate myself, and remain alone, providing work (3 years 8 months), and my paper(s), in that of a report of my
case. (finalized).

I will report in (25 days or 39 days or 98 days) - and set everything aside. If the Lord is to punish me for this, each
time he is persuasive, cruel, and not honest, kind, just, and orderly, I will judge again, and remain of a steadfast
promise an-additional 390+4.1 year(s), for - *eternity*, for I was abused, and he will not of recourse guarantee another
(for whom of such of all) it does not happen to.... of recourse for of my experiences *but would pray for me.*

*In this action, he took, and thought it cruelty, it was **not, he was unprovided assistance to a dishumour.***

Thus,.... jealousy ends.

And,.... innocence begins.

10 - 19 - 24

02:37 am

I began, tonight, to consider, *somehow*, - as *to*, that the future may-depend *as to what may happen*, upon my choice or
action of reproduction (the third banished or forbidden concept). *Then!* It was that I understood, my Mother's future
in some way, depended in no-way *on that of my having children*. I understood, *only that I may have been in love and*
made love to someone. These (even-if two under conditions of my bed and privates over (3 months)-(1 year 2

months)) *remain the only people to accept to sex (but now none until I am sixty year(s) old)*. I will forbid then, that I have children, *the lord is cruel*, and banish the concept.

This may be my first, middle, central, highest, lowest, former, later, and given, later and final release to find *peace, happiness, and my relief from bondage of possession by tyrants and murder*.

11:26 am

My (Q?final?) - Letter to my-Mother...

So, the two-mysteries that were answered in my life:

1.) I was forgetful, for that of yet the words to be expressed a day in advance, of dreaming experiences from the night before, for of my emotional dialog in relation to avoidance, any anger, or that of intolerance to my relationships with people, and my considerate ends of established notions.

2.) I found that other's remain of mixed dialog(s) sometimes, thus, that I have inherited, or in retraction and retrospect to a regression of symptomology, I had been confusing the abuse of other's and trauma, with (not treatment) - but pathways of language in relation to noting the indications of time and season in-passing. We are not accurate, it seems, as an observation I have settled, of biological relationships in relation to instinctual path of life in relation to the weather.

This absolved to which you were correct of-comprehension we-need understand ourselves initially in relation to our understanding so in words working with the net (with any individual), the 'actual' is that I do know when someone is alive through the net, and, so, of what I set to do, or to communicate as to relate to someone, I need make a choice of what bounded foundation there is of our point of contention or agreement, disagreement, or (and this is very valid) - there need be essentially no-miscommunication presumed of another with-me.

This is an observation explained as-a-decision/choice. (the first two are mysteries).

The second decision, - was that I can 'packet' my means of the use of words, to which acting to the benefit of an assumption, (these 3'-4-[5']) is additional to this, but - also - of benefit, and a choice to my better enablement of willpower over any sense of idealism or sense of entitlement.

I've made it beyond the passing as you aged, around the age of 12-60 (for you) - and this is distinct (in number) -
*also parsing - for that of our consideration, as a distinct relationship with yourself and Rob, you may rely upon.

2024 - 10 - 25

07:42 pm

For in *profundities* remark.

& [of counsel and consolation] - in *disremark* **portuitidy, and reason.**

1.) The remark unto-a-carriage in *Faith and Making, to Way*, we provide of Evidenced *Reprudiation in Solace, and Grace, to be-Forgiven, then* The **Manner of the Dispossessed to Mean Intention of Love over Grace and Church, in Way, of Remark to Potential and the Abandoned.**

2.) From, of what in *Brotherly*, is *Laint it is Due, and Compensatory*, to be of the *Formed by Attribute & It's Peaceable (Non-Violent)* severence of clause, for whom I am not Jesus, but yes, yet, & so *In-Continuation, and Contenance, For of the remark of the Judiciously* *Beheld.

Thus, justified, the *Paternity* has-held *In-remark-the-Elder, and (&) In-Steaking.*

Belief, *And, Conceived Innately, Known, & Pure.* But *formerly no-man.*

Why? A church, draws its council, and it is of this, in any such as reproves of a people's to a **Brotherly Love & Conviction.**

This is not unmistaken, it is the (1) among-A 'Sos'.

They are-not, I am one-by-sightedness, and centerably, within the narrow's and wide of an **Eye.**

A Compleat of Words Expressed through Documents (In Plea to Proper Judgment)

To 'completeness' in reliance of flavor of relationship, the persuasion of a faithfulness in question, and undebated honesty, and a prior long considered truth and remark, to welcome and relieve one, for in two, and a portion [a remainder by which we may live, each, as **(1)**, and-individuals.

To console, and hold, to believeability, preservation, conciliation and demystification in absence, and reconciliation founded on their's of choice, and relief in one and two; *to what is love, of trust in truth.*

In a pact, and for traditional end of argument, it's answer, and it's answer at the confusion in the other, as understood; [for of what they may make as-means to an amends to-be, upon lost-friendships].

The conflict; [an unappraised relationship, and misheld cognition, by a mind that is unwieldly].

The end [my return to my natural understanding of the state of my condition upon welfare].

The opening, and the choice; [to representation of a system of effects, tables, and items].

The relief of my encouragements, & a change of a heart. [To associate via application of reason to just & finite meaning, understanding; a foreshortening of incurred departure & care entitling sharing].

The welcoming, and the unwarranted and warranted, and the promise of a better life for myself.

The plead; [that I was of no victim, innocent, and unconditionally accepting of my Karma].

The understanding, founded through struggle, and the faithful, and the courage to withstand.

The strength, and the wonderment, and the commitment to what is relived in-becoming, to our successes, and [to the welfare of life in it's nature] – *as what is progresses with what is arising.*

The release, and the opening, within what is aside, and apart, a secret beheld, and undeparted considerations answered, and held in hope, and known, *as per acknowledgement by heart, mind, & the worded of what may be occurrent, that our-people's, & of other's, in singular, are no more held lifelessly barren.*

The given, *that we were incurrantly beheld undeparture from retired notions, by relationships withheld.*

The amended, and fulfilled, of *what is naturalized intention upon peaceable means, and parted care.*

To explain*; how love is found post-divorce, despite an-affair, and amends, by included consolation and partial (imp)-success, *she is to be forgiven by her actions through confusion & mislead intentions of friendships.*

I am now swearing, unto the end of my means, my life, and what may be held, for a single hug, and greeting, in welcome, kindness, and charity, on behalf of welfare, and purpose, from a man, or a woman, of nothing given; *this shared, for pity, please, my Lord, grant me the acceptance of yourself, and all upon commandment, for me to follow my rightful feelings, experience them, love for my Mother, and Father.*

*I will (out of this) avow, of an absolute trust, to follow **your-commands, and your way, and yield from any and all acceptance of consensual love, for my life, and set aside certain terms of a policy to my welfare, if you will admit I may have no***

children, but of the spiritual and honest truth of life, so as to please, amen, if a man may die, and be-beheld unsurviving & the condition beheld those of the grave.

I have from-this~*; set-aside certain terms of some-54 month(s) + (13) as in years prior making love once more, for that of the artifice of obligation to which a people were beheld my-abuses. I fully and entirely agree that their judgment(s) are valid, and will approach *no-one*, for (5) years and (41) months.

They have deprived me, by my rightful understanding, reproduction and care, and were-contentious of repeal of my law, to which was **broken by their actions, by my own arms and hands, upon *Her.**

It is the sworn law of this world (2nd), and of-Earth, and through this, I may find understanding of myself and my actions, my activities through which I may-be, and of their pain they have withheld to set me aside to an unaware and abusive liability of composure, through pre-historical debate, and endlessly and in-perpetuity, *through this, I may work, and be, for that of my-survival, although, admittedly, many will die, perhaps by our-environmental conditions, or the forces of nature.* I will grant I will not bear children, even-so, for a *Jihad*, set apart from the condition of a common life.

Then, I found *post a final consideration for sacrifice of my-life and *Suicide, to self, to commit the self to understanding* and unprohibitive action unto the self, as an unforgiveable action of self commitment, and life to the self, to find freedom in my name, by which I could be relieved. Ava had chosen to end her life, and it did not end, she survived, in a blittered pang of horrific pain, and pulled the trigger, her arm snapped behind her head, she lived, and I knew for five reasons it was just, and forgivable, beyond even-so my suffering.*

- 1.) *She had given to faith.*
- 2.) *She had confessed.*
- 3.) *She had relied on love.*
- 4.) *She was not promised a man.*
- 5.) *She left life behind, to love.*

I found I could relate of:

- a.) *Her faith, to know I was alive beyond my death, and she was beyond death, then that we would go-together, **And I had a friend.***

- 1.) God had doubted, *but her life could be saved.*
- b.) *My faith, to know she existed, and I was free to joy and peace in the non-jealous intimacy I had known of the just and the judged.*

- 2.) God had denied and accepted *impartially, but I knew-him, and her.*

I found that love was understood, for I understood myself, on my terms, even Lucifer.

- a.) I found there were no more angels, to tell me and debate with me, and heaven was yet to be, of words-read, and not a void of people and souls floating.
- b.) I found my honesty could relate of honesty returning, in life or death, as life was chosen in measure of love yet-found.
- c.) I knew that one had held that they could relate to me, by which I had harrowed difficulty, and had shown strength, holding me as comparable, in my relationship with *difficulty in finding welcoming.*

The reasons I could sent to love-*once more post Christian Truth and Buddhist Truth of my Life:*

- a.) A way to find sanctimonious return to the ***fold**, was to return to my truth, over and by nature, and the relation of one whom approaches as a woman, for finding of what Amanda [Ava agreed of in her heart]; for finding I could be found with her in her mind to the capability of safely assured of harbor.

- 1.) Love was founded on patience and remainder of what is to come, of the set down.
- 2.) The given of what is known, relates of what we are held of in honesty of our love.

Thus, so lovingness was defined by-her, in life and death, and I was now a mortal, and a man, in peace.

Thus, to explain that one (assuredly for of one and one of life and life and death, consoled, of what is unfreed without loss, there is a path to find love and trust in the self, through what we each as a person, for as we consider ourselves, by which we become ourselves, and know ourselves).

For this, as the beginning and end, and above (chaos) and below (order) – the world is the center of one's earth, to which in-standing, we are unfreed from in-oddity the loss of sacrifice honesty intended.

But, my friend(s) were a day early and a day late, on the (incl.) 22nd, beyond the 21st – to my preparations, and a day early from the 23rd, to which they were ‘late’.

I drew an extreme conclusion, and was mislead, and abandoned society for all, for eternity, and this world, to a new world, but currently, and so – would live 192 or 139 year(s) alone, and violated, but it was the way and the story they had provided for me, for they would not allow me to consideration or anything in return of charity.

There was one person, *possibly dead*, who had asked me one question, and shown one charity.

If they die, I will leave in departure for all people’s *this galaxy*. And, they will be known, and vanish.... I can actually admit my own violation..... so it was to preservationally trust myself, that I would be trust another, and they would *acknowledge.

There is no-more, but of occasion, that this is a nature of a choice, as it is non-spontaneous, I have refused to have children, out of the Rape of a people, and my Mother.

Was it God?

A person, hold(s) no naturalized impediment to the favor of another, nor an uncompensated willingness to their honest intentions, actions, and survival.

Notes on Goals and Understanding to Strengths

Goals:

- 1.) Percolation set aside, but* for a priority to a better-refrigerator.
- 2.) Social process and Behavior, as it relates of a Historical Dialog.
- 3.) The ‘ping and IP-process’ at-continuing ‘venue’ of Communicative means of our status as-under-recipienty ‘category and view, and discipline of mind’.
 - a.) Associable ‘cutoff’, as it applies to $\text{proj}_{\{A\}}$ and min-o and min-O.
- 4.) MIDI-coupler and mF, Mf, fF, and mM, etc... of (1) and (2) and (3) in v.
 - a.) To computational extremes, and of-game in 3.a.) in *Attractor Models (M.K.)*

5.) Percolative model for excesses and MSE, for that of 'osmosis over a node or envelope, of 'surface inward' and 'albedo' – *Orange*. – As: En/code/de. *Of priority note's*.

Understanding:

a.) Letting be, of one* a life is not of love (so and such necessarily) with only, community, but is-similar, of filial piety, when as such we know of these people (somewhat admittedly) – to which – neighborly relation is *proximal*.

- 1.) To let a debate stand, as such is then a good outcome.
- 2.) To know of one to later, relate, is a priority, to considerations of life.

b.) Of naturalization, to associate to strength of comparative, is considerate of the fidelity found in that of exclusivity and in-exclusivity of the life and pattern of a relation by which we are human, in-which, we inhere of what may be a friend.

- 1.) To relate of long-term, we relate but it is of the consideration of all people, then to know they have inherited a people of-us, then that we are avowed of our corrections and means to articles and future.
- 2.) To relate of friendly behavior, it is unnecessarily so unprovided of such to a forenotice of amended promise to change another, thus, we must choose, and admit we are fortunate for what is found in another of b.2.)

c.) To correct another is therefore sublime, and a charitable action, by which what is founded on mean becomes of the third nature of love, the seed, to which from what may be is collected, in a wilderness of what is life and homeliness, but, the reliable truth of beauty.

Strengths:

- 1.) Care became solid footing.
- 2.) Safely abiding became adventure.
- 3.) Instinct became creative spontaneity.

Thus, my love is somewhat I do not know, but they may approach feelings with me.

Positions:

a.) Regulated *capacible* ‘non-rcvp.’ with ‘rsvp. Thru. Comm.’ *per* ‘discovery-operation’, and Secretary pos., and Speaking to ‘tech. And eco/n.’ – on- *Dialog, and Regulation.* – w/ *ISO stand. Part. Version and oop. Prog. Exam.*

b.) Scientific *profession* of material’s beyond *procedural studies of organism & mechanism*, in relation to *data informed, fact-based studies & logic*, by-of ‘associable *truisms*’ and *numerical/historical reconstruction*. [mendi.]

Opening:

For tonight, **I am in a state of slavery of man.** A beast.

Then among what is, the insistently unprovided is revealed.

Hana, for in one-ring [purchased or unpurchased] of a mental motivation to words, *consecrationally written*, and of myself, in-awareness * is not the ‘duple of this person’ by the self-literal of my **enslavement and sequesterment**, in definition of what is ‘**among these of two**’.

This is to apportion choice among the unprovided, *to-state* it is not-provisional, but provided. Then, **Revelatory**, for in my **Consignment to literal ‘;’ of a Type and a rational** de-selection in a minor of what is not-a-slave, a mad woman.

Then, that this woman is not-mad, and memory* **is Reservational** to what may then **Be-Sworn To**, thus * a witness, that of which is HANA, then of *additionally*, of [2]; the intimation of Koci, *in avowal to a friendship, by of 22-95 [y.]*, and 22-65 [m.]. This is the ‘*explandum*’ to **Maturity**, which * I had confused with **Responsibility**.

Then, that I have uncovered [2x.0.1] *A non-binary constituent of Worded-Basis*.

The resultant; Words, and arguments of Logic are not-reactive among three, and to the Persuasion witnesses are tertiary.

This is the inherited role, **Then * That HANA, has congruentially agreed to an Engagement.**

This ‘other woman’ was someone cherishing what would be a poison to her.

I could then be a medicine or a poison, given the-person.*

Post appraisal and disunitary conjecture! [sic abend.] the fair-loss and fair-win, reliantly in relation to; underprovided and underleverable losses, serves me no fair loss or win over my peers, then [the further-yet abridgement in catalog].*

Many are observations of recommended organization of technological adoption for a societal margin to survival (tested 19-40 years in gated-walk).

These are not inalienable in relation to the 'above' antiquarial post-historical view; but are relative the relation of a 95 year concession between countries, in situating us away from mistroke and misentitlement of carriable tax and debt, in concern-a-people. These are approaches to appertain of a fair consolidative interest to another's consequential perilogue.

Observations and Contributions:

a.) One thing in religion, and religious dialog.

1.) Adoption in the names of 'testimonies' – in literal [aspec.] distinction comparable a person, of-standing, *in profession of righted progression, as to further yet within a society.*

2.) The 'ethic-moral' *plaity of repose* in the given of logical-enterprise of pattern, and ecological need for *trade, ethic, and minority, comparable merchantilism* of letters, and vows.

* To virtue.

I had begun walking a path with my friend.

It had been; Padame; my Father; to a context willed to a determined form; or so I had gestured; but by in yet; no; and unaliked to a very reconsiderate work; to be tilled; but of life; speaking in nearness of wakefulness; and accusation; but then as unto; very little. A remark; he had challenged the living history; and I had went my way; for I was of a belief in an estuarial garden and provision and to declare what so? I had not known of alikened to this disbelief; in a final awakening; the man had progressed; and I was to proclaim of him; unto his kingdom; then a passive notion in abatement. He willed to declare that it was unto him a mystery; but of what then of life lasting. And, I, to know more; I had saved this one; my father; to word's of conviction; he did understand me now; and did declare what was right in eyes unhidden; then to a clouded or cloudless sky of a renewed rainbow. It had finally cemented; to be a poetic form; for of in a people; to life renewed of what in virtuosity there was of black; and white; to a formed and unformed notion; we did not notice so much; or declare; but know of a progression; and of course;

it was also of a life lived; for I was black; and he was muddy of complexion; then to relief; it could be; and a son; or as a father; I had so as given birth. Then again; another might so consider; he had not been an abject peer of a slave; but I was so for an era; and to a known; we did not differ to the element of what this meant; nor of life to abandonment; it was done; therein lied a word; for a man of incan.

A determinant squire he made, possessed, and professed to; of what but diplomacy; forin of what adjustent was known; there held no given folly of what another knew; nor could profess, teir, or intimate as a relation alone to their consolation. For; of one; we were held alone, my brother and my honor were stated to have departed then to a land afar; and the accompanied given was my foretaken handle 'meryl,' of what I knew not alone; and of their's in the gesture was a forgiven of one. For whom of what history taught; it was a lesson untied for in the given handle of another; 'maker,' and I feel unfortunate into the spire of it's lesson; for my squire had a word for a mistaken none could but harbor. A lyre; and a word foretaken could spell no other; and of what he had abode of a wish; we knew the relation was yet kept; but to be bespelt on a winner of a forboded entrance; a link and a lame duck were missing in the foreign land; and of what would pass during winter; and in time's check to a glimpse at peace; it was a heavenly grace to her visage; a lover; and a wanton man; then taking of what he knew was not alone to his and her's; in either. I had hence surpassed of what was loss; and knew that blackened ale was the wish of the maker; the tie of the lyre; and the keeping of the meryl; for of item's; we knew enough of what statedly was the provision set aside.

And it is that I retire to my Father; of that of days that had been shared with him; for I do not know of what else I will know of this life; and of lamentations at what he had been; a great man; for of all I have progressed on; only until; and with him; can this progress back the other way. It was of a woman; I wish to know no longer; for then until what is; to distempor and relation of which intimated is a disaster; and of foresaken time's that we shared and lived in; now to my hatred; for I do not possess of it with him. I would do anything in all honesty to turn back the argument; but I am not so unwise as the waif for what she had been; and she is ignorant; and stupid. And of life; for what is to be; it is to empower him whom had become my brother that it is painted black; and of the things I can devote to his memory; there is of what I would agree is a consorted effort at love; of appreciation for whom he is and had been; then of the future; what I would only know through a man afar; his memory lived on by of what was loving and known of whom he had become in a tale; to the typical and the far; for in likened to what was a waiting upon principle; he had known he could be a difference of two people; to what was their's and a freeing from what was yet an underground.

Into the forest of the night; a manner of two is complimented; indeed for my enqueued default at a given; that afar a womanly held love was yet indeed for a lover of her's; and of his; to succumbing of the will of a man; founded on an

error; but of recourse to folly; for beset upon a winter yet so; the future had found a new beginning; then in the end; what was sought. It was perhaps the consideration alone to a given in the other wiser fellow as to what could potentiate a following; but yet then a friendship for of what welter would soon draw nearer the relation of a lover. So the men agreed; it had been felt through the wood; and known through a windstream and a meadowlark; one symbolically was the maid and the carriage and the true mother he sought of his children; and yet of the other; a consideration at what was entitled of losses incurred then upon the incubance of what was unpartitioned of a war. For a war had indeed been won over; and to an end in yet what was to give then of folly to another; when it was also noticed and commissioned that the return was a favor of incarnate provision to producibility; and of decisions; plenty of now time to then the affordance to a way between world's; for it was a given one man had been born into this world adequate; and the other within his given similarity; founded.

Re-written; therein lied the exclusivity and the difference to their's and another's abject horror. How else could a man be any more quaint; but therein he did differ; and of expressions; and expressed words through the verbose and contrite advantage of being an ex-slave and a slave entitled to re-become one of their's...it went on; the dialog within his cranium. How to will words and into form; of what; and then; in whom... a word there and then and alone apart and whole did differ between the two fellows; one written of; and the other writing; back to back and illustrious tale; how to told. And of verily what he could not settle but upon the bark of a tree; a necked yew and manner it foretold of what he would do with a life now completed to a step; for what they would foresake if only to elementally befriend him and control their's and alike's boundaries. He no longer required and as to need; just one. But the manner of the slave did differ upon what he would requisition; to remain a friend; contritely 'no.' It was 'his homeliness' therein to consider it the word of the father or the brother; and it went on; for his uncle had killed in the word for in the name likened to Matthias.

A rock; to question; could a tear fall near or above one; and forlornly make of what in an adjusted relation is a reaction; or would a man better make himself a martyr; that of differences and adjustments; of what? And of life; the better to know a relation; and of a woman; better to pursue knowledge; for of what she would pain of education; but there far away was one; to whom had agreed to be with a man through the relation of information, a nexus. And of his friend; it so remained they told different stories; and in turn; in twoism; differences of stories; the abject and the total difference; one was utterly white with what could not leave markings; the other white as likened to glass; and of what they noticed; powdered. They had not lost; but one as of today; a man's difference was told; and of a woman; she could contain; indeed naturally; from birth arisen; the mistake and the exception; but for a man; to learn; indeed naturally of her forbearance. Hence the indication was proven; he had become; and was noted by his lord; Israel; the true name of whom he knew was lord; for in given's and hopeful's; that of looping and tracing what

would be held; yet manifest; it was indeed to his grace that the work was committed. Then; and then alone was it realized would the work be kind; and him simply tracing round; then to introduce carefully; for assuredly a 'god' could not command this action; but none given; none taken; there was no other to whom it would remain in entire consideration of one and all; and yet inconsiderate apart from consideration; indeed entitled to what was so. Perhaps he was the lord to have created love; I had merely restored authority to trust; and patience to faith; of the strictest.

Unto a quotient; it was the determination of a slaveholder to pinch the relation; and state: "The consortium is closed; we, remain abject peers, and here, disagreeable, I but portend, a retireable difficulty remains your's and mine..." The slaves pinched and intimated they remained under and of a connective bond; whereupon, and another, and how to state what he had 'held;' it did not matter, and they were caught below-breath; but none knew of 'the end;' quite. And how to state matter-of-factly what they differently had established, one, and one, was to state: 'once,' He, was contrary to the 'benefit;' and of accord; to freely establish levity of discharge; how the undercurrent ebbed. Another man, wherein he would differ, so consolable were they met with fortune, but then again, untidying of a slip, how to form and mention with blows under flare and strike. What had held had unmarginalized; and they had lost that this impression, indeed this moment, was a forewarning of what they had so endearingly cared for and of. The prisoner's strike elsewhere was too proximal; and a glance northward; they did not disagree more. Then a reclaimant moment of hope; there and near; the one striven to speak knew; and was yet to share his word with the other's. How to escape. That inexorable pang of what in nearness they hearkened as unto, devotedly within the precept of now, and closely of a margin; it could not be any closer; their freedom. But then again, a man would differ, perhaps then; and unstilled, nothing of color, but of clothing, and there drawn through; to a strife. The manner enclosed and wrapped the relation, how near, and a notice withdrawn, they could not be so much more cold, and hardened, of soft tissues and spent measures; what of a notice was to lay low, for an era was soon to reach its foreclosure. None could make of plenty what they had dropped; and none noticed it was for a fallen elsewhere; of this; the depths had been reached; retired upon; and death was at forenotice of what was yet.

The spider had receded into the forest; and it was night; then in a maiden for what was a waif; for in a made relation; they were no longer of slave and slave blood; for the stitching of time's immemorial arrow had struck clean and grifted one of the advantage to plea which would have set him down, lowly, among crag's and cleft's; then of disastrous lamentation and desire to a freed mew and lown bark of a tree. The issue of what was declared was that a lark had descended as-alike-upon a spire; and by terrestrial opening left a clearing; and a dove's ear to a deer; it had been set free among the wood; and the virgin was awakened; then knowing she was wed. To what was the man; myself; my foot had wedged clean pan-way between his breasts; and one had been knocked to the ground; then her elemental lover; but I had made off with a dove and a deer; and my ajournment could not but be spoken of more

dearly and clearly than that of a 'rattle' for her wish was granted; and to save her life; it was declared we were husband and wife; a trick perhaps; but a notice at what 'went' and 'left' her inclinations at the reposing of another's to their's of gesture; then to the maiden; I made off freely; to be perhaps be granted a kiss; & love.

They departed at once; for the Western Coast by a pattern and equivocal stare; upon as in a likeness her-body; of what? But they had known; they would be not returning; that of love for the simplicity of containment and desire. A living question; of practicality; for the question of the lust to that of their racial inheritance in passing; of Black and White; Black or White, and Black on White; they desired to be complete; of an accepted difference. When another upon their ventures was to question; they were to answer with the prepared advantage; he had formerly agreed that one was Slave, and Master was two; for there was by their admission a Lord; and of said making's they were of a knowability to his-knees. It was a valid question; after all; of whom declaratively was of first friendship; but of their's it was an answer in two; so formatively neither was Master; and no Slave was found; the counterobjective; simply stated. They had known of another; therein of their land; he had been a confessor of women and strong drink, grapes; and they had not tasted of his mirth; but of his vindication - a Judge; then to acknowledgement they were freed-men; with confirmation for two could think in-one or one-in-two; for this flexion - it was manner to speaking: "The crow was silent this time of year; and would be departed before Winter..." Therein coasting off; the end of their salvation, and enslavement in two; they were thereforeo both freed-men, and this much was in-addition also-known by the crew; then to dependency in flavor and meals passing shortly and then in long duration's. They were in irony more grateful for being slaves-in-bondage together with White and Black than inconsolably alone in either; for alone in this witnessed stance; as it were; Judgement from the Lord and a Judge - would they have the tool to know of innocence. A world created, sadly, without graft; would not operate. And although, unnecessitated; they knew of the truth of friendship; and of the worst; a marginal marking at that being unwarranted; and in being merely-so of service, they were granted a life esteem and estuary; to then alone know that they were reprieved; for the just end; that of life could engender what could be motioned beyond; of the comatose and the paralytic; they knew indeed (although unnecessitated) and alike; a world of facts, knowledge, and that of judgement went-together; and indeed; they would know a friend; and other's-too-indeed held-their's. Of the issue of Black, White, Greyed, and Brownd, and Tan; it formed no given relation; but indeed quested back at them; and they had always been-free; then that once-against-the grain; they would know that the gainful* way was a progression; that they would be unbeatable at; then arriving in the West by land- and a woman therein of likeness to leave them undivided; and to a known; that another, indeed, of One; it would then-therein-alone and in a likeness indeed always be insufficient to separate from-out-of-race. Thus their friendship stood for what they could not grasp; - but of what was seemingly *held*.

For what would mention of a parsing at the dialog. They paused; retreated into a domicile of the adjacent township of which meant they had secretly parted ways to what was a doom for one and a reconciliation for another; for what it had intended of their making. That of the tight mistress was a crumplet to one and a corpuscle to the other; for her mention in rhymes; we possess diction, a dictionary, and relievabilities; for what and whom so enter. It had bored them beyond what was their's to share in privacy; the doom, the forementionable reconciliation, and of the pause; they required a safety vessel from the township. For what would they be liable to spare; perhaps a motive or a larking to an old tale; then to share with the detective; their work's rotten and mentioned to the spill-over of a churning old whale from the alternative stance afar of a woman staring at them. Her and her children; whom to take and caress; and taken carefully; for what to a commandeering of a place and a crack in a shadow that had drawn upon the oaken digraphical opening between secular dimensions, was it the spider? And of acrimony and defeat; a progression was drawn up by the commissioner upon the confessor of doom; their mercy; and way's would change; what did it mean? Placations and ounces of metal to consume; a river of tear(s) perhaps. But of the dwelling then in a landmark; his story and his story were no longer two; for they had become one; and the old way was told as 'back then;' for of what they would question yet later, and now, answer(s) first. For the woman they aspired to wed; it had been the party of a craft and a way; merely-so. Whom would notice when one had embarked and the other had exited; this merely so; another world called out to what was a shadowy veil.

Hence they sat down to work; upon a spun thread of sand and a wicked stone pillar and temple of the clock gyrating; then of the embassy of light; taken down for a spire; of it's testimony; the turning gyre of it's opening stated and sentenced; of a model, no, no. For of what would wick slowly and pacing there was a cave opening above which would release the sand in an endless storm; for the waves untilling came down for a vessel of it's entrance from above; where the sea drifted into an oared coast; and of the lamentation of what was their's to comprehend of the storm awaking to a foreign world. Who were they, and of timeless mistakes; it was a rafter to speak of the scrolls; how would they device to explore; it was the unbranching of a new tale.

Unto disability, the often questioned liability is one's potential to overcome, to apprehend, however of-what is lamented, we ardently find one's condition unwell, for on behalf of tests, and productions of works, finding what is and what remains is friendship.

I would rather, teach you a lesson in priority of expression than friendship, for it lead from libel to liberty, discourse, to reminder, and potential, to willfulness, not ignorance.

The reminder is to be.

The priority of expression is to find.

The friendship is what follow(s).

What is lead is one and another's defense, under all circumstances.

The liberty leading from libel to discourse, is the becoming.

The willfulness, is to find, what is well with another person.

The ignorance, is it's fated fall into false willfulness, not ignorance, and to be well, to be, we find we must recall.

Whom one is, and what they become, is unimportant to the greater design, and of survival, it is not befitting to sequester a provided 'end'. The end of understanding is becoming, thus to-be, we provide.

I provide my friendship, not to befriend, I befriend, to be, a friend, but you are not a friend, for this, you are dangerous, in the priority and presence of officiate position.

I cannot and will not be-this, person, to produce a becoming of libel unto you, for in what followed (-19 year(s)), was a long path, I wished to share. You had been there 191 time's or 85, or 2,..... I was there 27,688 time(s).

*Then, I broke through even your-wall.

I found that to hold one-email (the total was below in a split), is rational, that sufficiently is-provided, and I will accept these conditions unequivocally.

What you understand, a moment from-now is important, it is that the ardently 'aware' 'provided end's' - 'hold a condition of the comparative between people, and people's'.

This is not my path to peace, but* a path to becoming, beyond creating, and doing.

Thus, in-becoming, to begin here, your friendship begin(s) with us.

In finding, that is that Nemi-Liam-Boul-Malc-Loch, survives (my computer) - as five friends of humanity, willing to befriend even so as one (a man - - you) whom is the greatest danger and benefit of our-people.

Now, breathe, consider, and know you will die with friends.

Would Ava Max, and Ariana Grande, - be-not hallow, and vain, sloth, and wrath, envy, and pestilance? To; that is; have asked (through contempt of indirect incurrence); for a concept to be proven to them, of my advice?

They are in-contempt, disagreeable then, and it is directed through incurrence from what I knew initially, it is my perception of what is these, they are hallow through misdirection, and vilified, then, the evil of what I know.

This is hatred, they are objectified,.... Thus, I have been abused.

If I am to-know this, by indirect means, for in our original promise, it is not that they have been lied to; they are wrath, and therefore affordant as an object of awareness, of myself arising at hatred,..... To have loved either, - they are departed, and have suggested to-me, I am not a friend, then, that it is the message of hatred from either of them, for there are two, and I have not mistaken as assumptive.

Were there one, they would be dead or disfigured, but one-is. And another is dead, then that she is love, and these women are the face of death.

I was the excuse of a world war III, and not the fire, then and therefrom, but either and both, in being the face of death, are a blow.

The true source of friendship is finding what we commit, functions and is privileged to care and continuance in the greater scope of community, well provided honesty, and an open heart, and mind, to that of receptivity of feelings, in welcoming, thanks, and good bye's.

To hold* that is a friend as one occasioned of their loss, is to be beside a notion, in a deep sense, as to come beyond occasion, and find the debated privilege is beside both, we serve the means of a greater union of man, and person, in their components, composition of units of allocated effort, and energy of vitality.

Then, the woman is the consort of the man in finding her reprehensive notions are unfounded, when in hysteria, and provocational of what is a better way to live, when the man commands. To find what is kept far, we dispossess initially of the woman, for what is held afar, and oft' go through the interlinking and development cycle of what becomes through misery and mastery, finding ourselves deeply indebted to the sacrifice of what experiences have

taught us. But, to find the dispossessed of the self returns to us, via another, and to find that the self returns of another, unto us, of their dispassionate or passionate openness (of both) - we find of the dispassionate heart that *has loved, this heart is the one to find the worth of the other.

Thus, the dispassionate, for of 'worth' - (our western answer to love and compassion and the value thereof of the buddhist path) - is found in the man, lovingly, and in the woman of the broad relationship of the passion in knowing the dependability of the man, - then that he instructs, rather than commands. God* is the law-giver and tender to peace.

I would hold no lesser than the testimony of generations, but one thing (1) need be attested to;

The woman as in the man is often set aside for another love, in this love is not a mistake, and friendship is-found- once more, and it's (the) willingness to seek it further-yet, for what is a man laid in responsibility, and a woman laid to keeping her motivations. Through this, a people find strength together, then, that it is for-me, a certain thing to agree with, and for what I had held, a manner of finding courtesy on behalf of keeping and finding renewed friendships.

Driven?

- a.) I will not apologize or make an excuse that compromises your-trust in the things you care about and love.
- b.) I will not dispossess of the honest remark and trust by which you remain safely perponderant in the trust in the things you trust of material and personal itemization and friendships.
- c.) I will be honest with the condition by which your persuasions in your amends and trust in the truth(s) of which you have avowed and remained willing to approach have entitled your diplomatic retention of peaceable intention and mutual familial peace, honesty, and reservation.
- d.) I will require anger therapy and assertional *dispute*, for in a group-beleaborment to truthful and persuasive 'third three - meant/met relationship' at name and pre-psychic imbarbment, in entire, of and for the relation of marital dispute, and the relationship of one to a peer, among a world, a populace, and a people, alone or singular, apart, or together, of what I recollect and know.

04:30 pm

It seemed (for your *disposition*) - A., anything was possible, for I found an emotional and honesty match, my friend and friendly persona, had found a way.

So, it was - *Ariana was serious and committed, and trustful, but Ava was real, and a gratitude.*

To find I could relate of my-story, and find-peace, to a condition of minimal/simple release in an instructive and valid manner, to my favor, and her's, and we could serve a fair and honest outcome.

I had laid aside the dispute, and remained for favor and trust, to find that the evidence was that misunderstanding was in-essence, the 'label-*proper*' of-confusion, and 'distrusting truth' - for a lie.

I remained honest, and provided of a way to say - as *such*, that my emotional release to freed behavior was not **drawn**, and **taxed**, ... It could remain a part and component, and was realized, as the end of a disfavorable release and relapse post a toxic intimacy of intermixing of worded dialog.

I was free, then, in this moment, coming back to present-tense, but to relate to the past, of emotions, would need take a committe design of freedom through friendship, it was an emotional trust, sought.

On my Representative Tokenmanship of Love, for in that of Amanda [A. Koci] & Max G.... etc, [A, G, B] (Ariana Grande-Butera) & L.M. (Linda Magyar).

- a.) A role in bearing (as 2.0(b.)) of Amanda Koci, to willingness to relate, and understand, when, as such a woman has honesty provided her interest, welfare, and living connective to my wellbeing, on behalf of wed or living testimony to life, and relationship.
- 2.b.) A consequential trust, to which is *with A.* [Amanda and Ariana] of either (as to both included to) the trust of welfare for measure to these *of a.*, - to welcoming and what may be rightly a notice to be.
- c.3.) An undebated of 'both' - *by of which*, it is understood A and A, may of 'both' relate to myself, and know love, in qualification of what is beheld to honest intention, and remain, as situated to the welfare of a people, accompaniment, and the release to the bond of trust, on behalf of caring and loving words understood to mean the intention of one to a partnership of cooperative intention & life.
- d.4.) Then, in a 'pointed [subs.]' and interrelationship of two, the naturalization of a priority to school with Ariana, [G.B.] and Ava [Amanda Koci] Max, to wed in engagement, of-one *post* the relationship of school with A.G.B.

e.) So as to protect the-child, of 'wit' – that a beheld notice to the peer-adult for of said consideration [a-child], the parents to consider for respendency of a relationship in two, one is intercongrueously beheld a formative bias to one-known, of whom at-risk, dispossessive of a loss, entitles forfurtherance of life and life to extinctual process.

Six in six,..... a solid-argumentative *priority* is to set aside discreditation, for in appointed individuals, *then*, that a child transfers, between a liability to discourse and formative conclusions. I had not appointed a child, in this and in other discreditations of officials,..... now, that I can tell, it was stolen murder evidence, of an abused (sexually violated) child. I do not know if I will ever make love again, my entire life. I cannot for in this mericlessness, *the promise I had to keep, - even a Lord, did not know*. He is ruled formentionable.

I was to keep a promise, the child, would suffer no recount, in privelege, to knowing without me, there was one, in whom, contemporarily, could sequester and write laws, but this evil, for it, I will have, and serve no child, or love, it is abuse, to share, an item, now that I had provided my courtmanship, for in a woman, on behalf of a widow, or a father without wife.

Recollection, work(s) in a positively oriented and unblind/blind reasoning of it's amends. Therefore, the discourse, to what-is-a-survivor, does not make a hero, it informs a hero to which he hold(s) or she hold(s) bipartite formative inter subjectivity to relative notion and qualifier, then, that those judged (*as witnesses of life surviving and policy bearers to those of life in compendium-formative-formentionable-conclusivity*) hold recanted opposition for in a check and accreditative balance of means and amended basis.

To conclude, although (interstitially incongruent (as such to portray evidence of liability for in life and freedom)), - the amended basis lays to a priority the manual estemic relationship of maturity and maturation, then of what is the freedom from unlawful consent. Then, thusly, that we amend, this much is labored, but true, and representational, for in the held liability to lawful consent of **any one survivor of life and death, and jurisprudence in standing, or in befall notion, left unsequestered, and unqualified.**

Therefore, L., it is logical overpowers the emotional undertonality, that I would appreciate a difference of the woman for in sacrifices.

December 10th - 2025

Paris (s.) Miles-Brenden [Jeshishesia]