

A \*New Letter to Ava Max:

Hello,

I am provided of two (2); natural-inclinations to an agreeable term with you.

1.) The natural means by of whom (in lowered and raised, and leftward, from the right), may be admitted of a *mostly* good, and *only marginal* potential 'bad or negative', *for*:

a.) In the congruent end of the equated and justified, at exceptional and inexclusive/exclusive (following argument and personal individual) - *to trustworthiness*, you may assume I believe in of-you.

*To:*

1.) The manner of an adjudication, on behalf of arrangement.

2.) The best point of courtmanship.

b.) Under terms of agreement, and a dialog of *friends*.

2.) The natural means by which *\*Sense and \*Experience*, qualify our world in relation from us to another.

a.) To remain open to supportive roles in our mutual consideration and life, for on behalf of livelihood, *of an emotional truth, and intellectual truth*.

b.) To dissuade, but yet from the conditional truth (suppliant) we motivate of the secondary *\*View*, of self, that:

1.) Of what prioritized prenaturally understood.

2.) & of the innate person we-are, and of the idealization of whom we become.

3.) There is a truth to be found in personal and assumptive space for in the conditions by

which we value one another.

I would appreciate you understand, nothing of me, in my locale, or retainment aside, establishes means by which there would be occluded means to which another (suggested or known) or *realistically*, would provide reason to believe that there is a difficulty in this nature of self amend, other amends, and care on behalf of one's personal welfare.

Do not compromise your well being for me, it is something I established at **10**.

For admission my maternity, for in imparative credit and rightfulness, to said, and form, of what may be given, as to present, is rightfully to inhere, then to justify conviction and contention with conception of conceiving the non-difference.

In love and loved, thus to-interest rightful proclamation in intimacy is to afford for lesser so unto of whom 'in opinionatively the objected relation of a love unapportionately affordant, but of the man for in the caring desire of the formative alternative postule. To relate, to afford, the peaceable sense, in affordancy of means to rest, leaves then in departure, whence we secretly or providedly affectionately relate of another, to friend and rightful lover, *rather than indivisive rightedly proclaiming we would instruct, and devotedly yield our fears and life.*

Thus, as Ava is a mother, I am cared, and known as-Father.

This much, for that, *met with*, affords no-lesson *another*.

The means then meet the end.

Thus, it must be of me to not-disdainfully approach my agreement's; to which [also] I need find the means to comprehend the meaning that prevails life, as we assist to develop need in society.

Paris (s. r.) Miles-Brenden

