

# The Artform of Defense

Paris (r.) (Matthew) S. Miles-Brenden

May 22nd, 2018

4:10:55 PM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

26.) Belief then in an other; for what is acceptance to a given; is to doing what is manner.

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

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

29.) If one step is so admissible under a charge'; that which remains stand for encouragement; & that which stands for the remainder stands for acceptance as under deliverance with either given two of presentation and incurable difference is entitlement of remainder.

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

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

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

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

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

35.) The exceptional property of abilities of one are therefore endowed by others; as to explicitly declare the attribute yielded to an other is their's for in keeping to promise.

36.) To so as to from other the agreed of either any two; as in disparity a one difference entitles it's given as opposition to non-adversarialness of opponency.

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

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

39.) Equivalence in parts; is then to be known as in whole; what so in an excepted means of the whole is communicable back to the relation of one so in equable mean it's included of one; two; or of three non-excepting but of two what they stand as in inexplicit recollective.

40.) Once so represented as so as once among a community standing as either that of offense or defence; or as both, assume the central position, for otherwise divisibility remains, & for the sake of indivisibility; that which remains as coming & going as past, it is true so as to one standing afar that such as alone; within their's of a given & that of a past, a future remains granted independent; with & at the preservation of the present, individual, & the community.

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

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

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

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

45.) Excepting what is known of prior determination of certainty; know indications of furtherance withdrawn to self are pre'-conditional beginnings in what are two; not one as in-exclusive difference in what are two except a third; as any one (1) is the with out of a known in two for what is an exception unto one remainder of therefore.

46.) Therefore as that which is opposition to one as among the given of one to the verified determination of many is the distinguishability of many among all to then of similarity to self; and the exclusion; as to the further determination as that of a known; 'once.

47.) When questioning what differs among a contrasted two; there is difference; hence inequity of one for what is the balance of the other is it's indifference of what one is.

48.) To then alone what another in their question with only answerability of self to one alone who is you; there is non-difference; hence the similarity of an other for the self is answer.

49.) Please to what is given of a welcome differently espouses it's difference; hence, one queue of an enquired difference in two is to their's what a your of each persuasive is it's presented; as in a given question; the answer to which is none; their's of the particular is one's given word.

50.) Trust to then in a few as of in a group departs a way by once as in a step returned back by of one path.

51.) To a given; then the knowledgable understanding of a taken is to that of the choice the one in it's remainder the granted of which is the former of the acknowledged of what is self.

52.) To then in a an in exception; the difference of two for then in one is what the self so is as.

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

54.) To include therefore the difference of what so is in saying is so; is therefore to be as so as alone; as to that of what in solidarity is found with self and other; to curtail yet the precedent so as alone; what is so in therefore the begun what so as is with self and a part as then a whole.

55.) Then there alone of what is completed in one round; the deception of one for then in a following of what is learned is recollected as to recall but by in the eye what so follows the gaze; as to hear from afar what so stated is only spoken from under limbs to dearness of word's from their yet said expressed division of once so a saying from afar what is nearness.

56.) Then to remark on the given of presentment; there into one's hand is recalled obstacle.

57.) Taking what so departedly is given into excess measure is afforded for either end given; as the expressed of what so departedly is given to either end of a method afforded such so as.