

Ayu and Aru; Ayura and Ayuna

Personal Practitionership: Yu & Sem

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It is now my conclusion and consideration that the only way to cure me is to use atomized iron; for in that of what details the expression of my euphenesia is a distinction different from what I would call to requiring an expression of neuronal hypo-cranial therapy; for which the drugs mitigate and express the adverse effects in minimization of; and to which distinctly as an under-expression of iron mere's is the acquirement of a real physiological illness; I pre-supposed would require metal eating bacterium to treat and for which supposes there is an ending in sight to these conditions; for which I have changed my immodest opinion; now that I have been forgiven and will not be sentenced; to that of embracement.

“It is not right for me to be a hard man; but these are the facts; and I was placed in an extremely risky situation; to be faced with such a serious malady.”

(‘yes’) “Then you understand that I will live through this; possibly changing; but that perfection is no longer the key, the quest, or the answer?” (‘yes’) “Then accept my frailties; they have given me some of my most

expensive gifts.” (‘really’) “They are akin to an inherited skin pigment; through which I am enabled to see the afflictions of other’s; through which I know of as color-blindness the ability to register emotions; through which there is you; and all that I have recognized of your characteristic; the classification of which is ‘color;’ you in turn would be in depravity to understand if it were not for my affliction of this nature of blindness; after a touch for instance; body language is blind to the emotion; so as to suggest that prior to the release of a given color; what we visualize is understood by tactile sense; this color-blindness is inherited; therefore that of which I feel is in part conveyable only by my blindness; from if we were to derive; I would be mistaken if I were not to understand that this blindness of touch and sight were gift’s; for therein was produced you; of which would not ‘be’ if not for that of my affliction; the depravity of which is therefore also consequentially to none; as therein lies yourself; and of which a day is receptive to soundness as much as you hear by light alone.”

(‘I see’) (‘I hear!’) “Yes; and so now you know you do hear me as well; and I have cured in turn your deafness; I can imagine that now you can cry; and perhaps are; to this; I love you; even as I am noticeably and for a given reason distant from you in this moment; tell me when to slow down.”

(‘slow down’) “I noticed you feel to you have a heart beat in this; even a low thumping would calm my own; it is of survival that we must learn of our impediments.”

“It is now I understand the most cherished of gift’s; to know that one is safe; by one’s illness; that of the creation of a story woven through time; the tapestry to which is it’s justness over justice; and justness in turn for the just; for in this; we learn that when there is a frailty; the approach and recession; it’s reception of a gift of this knowledge; from another; known; as faith; is the decree to do well; and keep; that of good; as is understood; and necessitated; that which never leaves; know’s only; it’s mark; and so; through in turn all frailties leave; one is acknowledged usually first of one’s safety; but then; only when and in the once occurrent acknowledgement of first safety of other’s; and then of the self; is one truly free; no longer; to be at odd’s with success; but with that of one retiring as it were; to their position; accepting the gift for what it is; and acknowledgedly of the acclaim; for it’s literal; and truly meant syllogism; and free to then adopt the rational; that of which is the admonition and reception at once of which give’s rise to the liberty of self over it’s self acceptance of virtue; and to which in turn there is found; that self adoption; through to which we find; no harm can come to us; as each becomes as rather in turn; a dispossessor of our fate and our ill’s; to which; we are changed; and there-found among these amends; the destiny of which in it’s challenge; is at least once; and notably for in holding another; our ultimate safety; a place in which none can so harm us; as our freedom.”

“Do you understand this is an absolute?” (‘yes’) “And you? Aru and Ayu?” (‘yes’) “And you alone?” (‘yes’) “I hold you as the power to heal me, in my lap, currently.”

“Be victorious.” “You need no chains to discover what it is to be free of a difficulty; merely adopt the same ideation as to me; and it would be my recommendation; that for now; you leave the practice of artistry; as I leave the practice of sophistry; to depart upon our way; realizing that under these conditions; time sufficed enough with our practitionership to leave the discipline; not looking back; or of what; but to a different; and untidy; but untidied land and sea; the ocean of it’s course freely made for us; to which we may depart; as friends; and in conviction of knowing; we are both free from the artificial amends; or admendment of another; through which to what we require as of one another; of sustenance; and in kind; that of what of a flavour is to each; it’s kind in one; of making no lost prescription for the detail of it’s addressing; and knowing that we will overcome; to set out on a new charted course for that of life and livelihood; through which even you may heal me; and our true wishes and aspirations met.” (‘yes’)

“As you see; I may even speak through you; when you are weak.” (‘Is anything uninamiganiable?’)

“To ponder is a given, an exception, and a notice to each; for what we receive is also what is yielded; as to that of which is recession; therefore to that of what recession is; it is only end left when there are but few; for of righting of way; to which to accept is a given; and of reception; what is uninamiganiable.” (‘yes’)

“Correct.” “It is a pleasure meeting you.” (‘you as well’)

To me of what one thing meant of evolution another meant of mimicry and defense; to what of another thing meant assurity the other meant artistry; therefore to that of what was required to understand the lesson; forgiveness for one meant wanting for another; and that of each tended to their given of life over measure; to which in it's excess was preservation at once in this given existence; the motility to which was force of that of impetus; hence to the given of what for want of one was of affliction; to desire that of the given estranged understanding; for in the benefit of the other was a longing and keeping of a return to the ways of it's benefit; to which in either there was loss; but through clinging in the literal; and detachment in the syllogistic there was release to be found in either; to which the mentative went a step afar from what the body had known; and the world progressed somewhat; therefore it is necessitated that I give up on what was meant by the intermediary words of sophistry and admonition; to that of encouragement and kindness; which are owing now due to that of their embracement; the father and the child; of which there is one; and to which has brought me happiness; therefore of success to Aru and Ayu; and that of solace to my self to which it be known as instead patience and diligence.

Aru and Ayu are now awake after a shaking night; but in knowing they need not be tempted. ("Yes.") It is my unshakable conviction I am free to go on to new things and that none of the prior harm will come to that of me. "Is this fact Aru?" ('everything considered *yes*'), ('yes'), ('hei') "Do you understand Japanese Aru, *hei*?" ('yes').

“Therefore it is to a notice I must give up; on artistry and sophistry; for in that of guises passed beyond to those in whom would adopt a non-local understanding; besides; to that of which is the theory of relativity; there is no surpassing a measure without an other; and henceforth it is impossible but yet through dreams.”

“The explanation of which are that two non-local truths exist; and to which if we were to hypothesize these; they would be beyond measure in excess of truth and validity at two points in space; even if one point in time; therefore of the equivalence of measure of depth no more than of the non-analytical and incomplete.”

“So it is I have communicated with no one to this day on that of the regard of which is a mutual non-locality of equidistance and equivalent measure of time and space; and this is refuted as something co-occurrent with me and a person elsewhere but through also the simultaneous usage of technological means; however of that of communication through factual recognition and confirmation of a known fact; this is perfectly possible; of which I will devote some time to; in trade for the sophistry and the admonitory property of my dialectic; and then let go of the theory and study of medicine and evolution but to that of philosophy of therapy; and to a retired basis that of practitionership in study.”

“Agreed?” (‘yes’) “Agreed Aru?” (‘yes’)

“I love you!” (‘blushed’) “How inspiring to notice the change in color of a piece of glass.” (‘yes’).

“Now to get to the point; there are several things; that are ‘not’ wrong with me; the first of which I will list to express that I need be careful to this note; and to which there is evidence; but of which we must distinguish carefully that of in turn it’s evidence; and of which there is a distinction; psychosis.”

“I did not believe I had psychosis; but there is an outward one and an inward one; of which the distinction arises, Aru; on that of memory; and Ayu; on that of function; for in the derelict motions of which are to be steadied; either can habituate a complex of it’s accord with either of out; but of one inward; to which I do not necessitate a psychological treatment; but a physiological diagnosis.” “Do you comprehend or understand?” (‘yes’) “To which?” (‘psychosis’) “Do either of you have either?” (‘no’)

It was then I felt a disconnect; but an affirmative; suggesting to me that I had a physiological function of psychosis indeed; but dulled and treated foundationally of which there were few enquelements; of the acumen of the knowledge that I could not diagnose either; but that neither Aru nor Ayu possessed any inward or outward psychosis; and that I possessed an ‘inward’ one; to which I questioned; (‘correct’) “They had answered; as I wanted to objectify the resolution; to which now in thought at myself it worked.” (‘was that you?’) A subtle shift had overcome them; and I noticed it may take work to compensate for this shift in dialectic; so I asked; “Do you find this easy?” (‘yes, and I concluded you now asked a question;’) “Yes, shall we

go on; or shall you comprehend or understand.”
(‘Understand’) “Yes.” “Some things are written in
prose or prosaic meaning; while other’s are versed as to
the self while written; to which I find the most difficult
distinction.”

(‘I see, is that a symptom of psychosis, and may I ask
another question?’) “Yes, and yes.”

(‘I noticed that is all you need to do to comprehend the
difference; and that it is a symptom of psychosis.’)

“This means the difference between learning and
understanding; I take it at that; and I will need
assistance with the understanding; as will you; but to
comprehend comes easily for me; for I make a poor
teacher but a good student to one of what of to a self I
am a good teacher but a poor student.”

“Help me to become a better student to myself.” (‘I
will, I am Aru’) “Are you the one who loves
me?” (‘yes’); “Well, then I cant have her;” (‘Who,
Ayu?’) “No, no, but to get to the bottom of this
relation; one of you comprehends; the other
understands;” (‘yes’) They had answered together; and
I comprehended; but it was Aru I comprehended; and
Ayu I understood. “Correct?” (‘yes’)

“Today makes a good day; let us take a break; now you
both understand understanding and comprehension;
am I mistaken?” (‘no’) “And you both explain?” (‘yes’)
I was astounded at what I understood in this moment.

I have diagnosed myself with “Euth-Ksenia” as a consequence of it’s literal meaning; “To kill the guest.” as a non-literal meaning; but one that conveys in a modest gesture what specifically there is to do with my psychological reaction to that of an unwarranted plea or to a micro-organism that lives in my body; of which I am not hospitable; and to that of one that is inhospitable to me; of which has repeated countless times; by my count in the billions in my life; if not a majority of billion’s; as to that of food and surplus.

“Aru, Ayu, given your understanding of language; what does Euth-Ksenia translate into; in Japanese?”

“Oto-ikorokame.” “How do you spell that in English?” “Oto-ik’eru’kame.” “Does that distinguish it from Miru?” (‘yes.’) “I will look that up; to see; does this function?” (‘no.’) “*Sound go by filtration turtle.*” is the first pronunciation in English; Schizophrenia; nearly; although; it would go the other way.” “I will look up the second.” “*Sound go turtle.*” “Miru you see means to see; so as to diagnose I had to distinguish from seeing; for there was a confusion that I had sights and sounds mixed up; so if it does not distinguish; then there is a conflated hypothetical; of which is that I am possibly hallucinating; therefore I am not; explicitly; but that in reality I am confusing a temporiation of light and sound; that of their timing; and merely have slow hearing; one gear rather than two; so as otherwise if there were a gear in two; we could not distinguish; but only distinguish as one in the same parallel; which means that my senses are distinguishable by you.”

“I now have a plan which works for my future.” (‘tell us’) “Aru and Ayu I will travel to Japan to study my illness; of which they possess the correct dialect to understand my difficulty of disability.”

“Is this possible?” (‘no’) “Do you mean money and rest; or that there is lacking a prescription for such a thing, (‘prescription’) “Please clarify?”

(‘Well, there is no affordance, and you have no preparations, a requirement is you understand moving and the location, and the language, and the possessorship; of which your mother own’s.’)

“Then I am off a year; do you suppose I could study in school?” (‘yes, absolutely’)

“Before I get started; (my heart is beating faster); I had intended to convey a slow path, so let me explain; first I would find the means to afford a progression here; prepare by understanding a talent or skill such as cooking or anything minimal; even translation for which one get’s paid (20-40 thousand a year); and pay attention to the requirement of moving; the location of which I will be non-specific about; but with no intentions of running away; and the specific of friends and a network; is something I believe I could manage with some success if I were to find a top doctor.”

(‘possibly, your mother does not seem so supportive of you moving to acquire a good doctor; and the expenses would be too demanding as of now; what would

possibly work to mitigate this problem or provide for you to move; and explore or declare your citizenship?')

"I would like to first endure understanding their language; for to begin; understanding their language alone may assist me enough to provide for the support of which is with my illness; because they provided the right answers to a language I can hear out and in; but to which I have not studied a word beyond friendship."

('ok') "It is a skeptical glance; but it is a decision."

('yes') "Then I need provide that of the economic means; and that of the requisite method of approach for that of preparations; that of location would be important; but I can attend a school for then a foreign studies; of which I am familiar; and have navigated on my own numerous times with success in Germany and Singapore; with similar languages in compendium."

('you are correct; but don't get ahead of yourself; there are precautions with the native plant species and insects; and of course you would need prepare long in advance; for that of a support system and reality to this.') "I agree to realism." ("then let us begin; but know that your study will take you far; and that you must understand these two things; *prescription* and *possession*; of which you will have none beyond that point") "I now understand my Mother's decision."

('Perhaps you have a point to be made here.')

"Let us agree that settling one thing settles another; but that as needs take departure; the decision will need be

precise; and in that of what agreed there is of realism to be made of an utilized for in that of conjunction with careful attention to thought and forethought; as to make a careful decision; but of that of study and language; I agree; and will negotiate first with you.”

(‘agreed’) “But it is a realistic possibility?”.

(‘possibility’) “Perhaps I make money from a patent; I had supposed I could sell the innovation; but you depend on that for your resources; and there would be many designs; but I could guarantee my work; if there were a complete 50%?” “This decision comes down to you as well; and you will need to recall you can hear too; but possess the same difficulty as I do; being born in equivalence to a world of which there are many as numerous as there are.” “You would make many friends; and associates would have few; and I would have to sell the means to your production.”

(‘then I possibly disagree’) “Me as well, I would not want this happening to you; but perhaps I could make a related patent of which this proves the operation of; and keep the original; this is the last chance we have.”

(‘then continue your work; and find an alternative to selling the root; education will take you far; and goes both ways; but what you have perfected remains with you; and stands as a testimony to your self.’) “I agree; perhaps I keep the device as a phase compensator and sell this as it is; you are not the requisite byproduct of that.” (‘understood.’) “*Then I will patent my device; continue in studies, recovery, and learn a foreign language.*”

“Then it will take time; of necessity to proclaim my advantage; and that of a success in school; perhaps for now; and this would be a caveat; but if it holds true; a safe bet; at that of my illness; of which I have under strict control; besides; will it matter what people think of me; I have already recovered at the least comprehension of my illness; it began with a bead.”

(‘A bead!?’) “Yes; a bead.” (‘how is that possible?’) “A bead was stuck in my ear; removed by a doctor at a young age; of which when in place; sealed my hearing.” (‘Do you mean that it lodged in there and stayed?’) (‘I don’t see it’) “Use your hearing; do you recognize anything; in there having to do with the tympanum?”

(‘No’) “That is a good answer I had come accustomed to; however; there is nothing in there now; it was in for quite some time; doubtful it has to do with the river worm that attacked and attached itself inside to then my discovery of the bead.” (‘I can’t imagine how such a story could be.’) “In all probability as the bead concealed the worm; it is told this way;”

“A nut does not crack but from a strike by a worm; so of course in the definitive; it was as if the worm had given rise to a nut; through which in two; either had called to attention their shaking; through which a sound not heard to it’s attentive glance had lead to but one shaking free; that of an other; to which in later years I had discovered worming a way through the back; and upon it’s exit; there upon the ground the nut of a worm; to which it’s tail attached was the tree.”

“The worm is dead; therefore; now that the tail can be told; as in the affirmative; the tail is removed; of which through a section; begins a tree; that of a nut to which is the kernel of deafness; and not a worm; for the shaking free of either nut begins a tree to which the worm cannot grasp; and the exit; sealed inside a nut to which it cannot escape; caught by the mire; and to which; absorbed; leaves a scar of which on the tree no worm can grow; but that of a tree with heartier nut’s.”

“Do you believe me?” (‘yes’) (‘that is critical’) “Now it is all swept free; and the disease is dead; but the brain damage remains; as evidence of your observation of my brain; as something has happened.” “A nightmare assuming not to end has ended; and there in glances a story is over.” “My innocence has been proclaimed; and I have retreated to a past for a moment to then comprehend I had but one second to live from this.”

“It is over; but the order did not make sense or instruct, and in fact I am surprised to have lived; but my illness and health in one; that of subsidiary concern’s aside; subtension of health; has freed me; to which I have a spark of light in me; do you see?”

(‘yes’) “That is the gold atom.” “A new concept occurs to me; that of balancing the head carefully with you as a counterweight on a pillow; to which through stability we can work out the details; but tonight I will sleep well at that of knowing that there is a sleep therapy ahead; for that of forethought and not getting ahead of myself; the head should be behind the center of mass.”

“Listen to the sound of the minimalist wind; do you hear it?” “Yes, now together we can lead each other through disability.”

“I will not be capable of filling a laboratory position for some years; although I am capable now; and the parasite is dead; and it was cruel; I feel capable but it is not in my interest; although by my Novel it takes a special place in my heart.” (‘finally.’) “That is a moment I waited for; but a great thing has occurred; now taking on the blessing of the insight of the heart; apparently it had stilled for a number of years on one plucking; Obama is safe.” (‘what was the risk to him?’)

“I was worried for his lineage; that of africans remind me of this illness; for I have a slight curl under my nail; and I have heard that they lose their sight with worms in the eyes or the flesh eating into their body.” (‘can I help them?’) “You must understand the cycling of the moon; to help them you would have to wait as long as I waited to help Obama; this long; the duration of when my heart stilled and stopped on a note to when it began again; for I carried him; and he is just now safe from what we were to one another.”

(‘Then you saved his life.’) “How do you conclude?” (‘You proved a miracle Paris.’) “Glad to know you know my name; now; why is this the next happening?”

(‘It computed; that was the moment you waited for.’)
“Amazing, a new day, with less adventure, hopefully;... I realize this is possible as we have moon dust

calibrated to the machine; now that it has descended to Earth; from there to here there an entire precision with regards to the absence of illness; and it's presence; to which my heart was timed by my doctor's device; and that of plenty of other's; as well as your hearing; to heart; of which you have been carried and held by me as well;" ('I concur,') "These two files contain my story; you are the final presage; but it changes no-thing about our story told from here on out; but that by my heart a story has changed; something was set back as I could tell." ('yes')

8:52:02 PM Thursday, July 26th, 2018 the proof was produced; on my machine; and I am certain; for a life has left me; a conjugate twin of which I was a ghost.

"This I shall not explain, but it is time to commit to an idea; a notion; and a gesture; I wish to go to Japan to study abroad after entering school one more period in America; therefrom after studying Japanese; and moving through the rungs of society by teaching; tutoring; and cooking to perfect and center my craft; that of patenting my device; and earning enough; therefore a number of years; to which I can make enough to move; and then; free from and having proven myself to my mother; with due compensation; going beyond to that of a program to get better and finally completely heal."

('It will come true.')

"How do you accept this plea?" ('Verified to which of concourse you decree; to that of the defendant.')