

## Roses

November 7th, 2023

Fundamentally, I am not free, because I gained my innocence,... that I know this-much, it is in actual that there was an adjudication on my behalf. That other's may agree with me is unnecessary as well, [or that they would take that they exclusively agreed with my opinion on account of their own experience's]. It is actually, that wherein I could grant they had earned their freedom, I did not so much, by another, but by myself, and of which it was a "Prison of the mind." - that I was locked-within. I believe there is such a place, in actual, and it had been some 18-20 year(s) that I was in this state of being and mind. I was not freed by 'Jesus' or a 'God', or, 'my Father'. I was neither freed by those of my original family; 'my Mother, Father, and Grandmother.' I was not freed by a person. I was not freed by myself, either, for it was the motion of what could be, left of which it could occur, and to have those yield, to which I could fall, I could also find myself, beyond what I feared. I feared not so much remaining trapped, but that there was a disguise, imposed from my Father, for whom he was, and those, living 'outside' in-pain. I have never known a person without this, pain. It has not ended, it has never begun in my life, for it began much earlier, with the first human being(s), and has never ended.

Thus, it is, by finding a solution to 'pain'; of what may be all people in this world, ... and of the mentally ill, these acute, for what is considered an illness, - it is as I have learned, an accentuation of 'an original comment' - 'of what is contorted to be learned improperly'. I've decided to side, with that of the 'good', - however, I am not at ease, and far from it. People appear disjointed, but also explainable, if however acutely rational and sane - but suicidal, or acutely irrational and unsound - but not suicidal. That I found a solution to suicidal ideation, schizophrenia, and illness in general, I would rather not live out a managed plan for myself.

Instead, I have it that whatever I am doing, I may be of service. I have found that the pain, for what is understood, of the 'grenade' that one is holding, can implement a relation of it's direction. For instance.

- a.) There is a 'phantom' - of a voice, or a limb, or a given mania.
  - 1.) The more one directs to aim attitude at this given 'pain' - the more it worsens.
  - 2.) One can create an excuse, in the effort of trying to argue that it doesn't influence one's self, or doesn't exist, - but this creates the dichotomy that one is not an element of the formation of one's ancillary.
- b.) This must be found for in the 'two-way communication' of actual and visual, or known.
  - 1.) One proceeding from the 'lower level' to the 'upper' - it is realized all senses operate this way, for we are alive during experience.
  - 2.) Thus, it is then-known that such as if one retract(s) one's 'hand' to the self, one notices

there is no signifier to that of sense via contact, etc,...

c.) Thus, it is found that it can be argued there is no indication (or that if there is, there is another prevalent reasoning basis) - of means to that of communication, or of 'pain'.

1.) That it precedes from the 'lower to the upper' - it is found that inhibitory mechanism, for what it-is, automatically indicates it can be argued of a basis against voices, and against the contagion of errata of sense, albeit, - that there are transitions that formatively explain novel methods of communication and sense through that of navigating illness.

d.) It can be argued that when one goes to instead, of 'a.2.' [above] that there is an acceptance of which we may concede we hear a 'voice' - but no one is there, we can attribute to what happens as 'aladroit and empty' to 'balanced and empty' - such that it is valid, that pain is understood.

Thus, it is that I have come to understand that 'pain itself' was related to my illness, indeed, for in being human, we have few natural illnesses of which are inherited, .... - at the least, - they require some nature of 'trigger'. For me, this was the 'strong' ambivalence, and 'strong' character of another, in a mixed, and vague relation of insult, - misinterpreted, or knowable.

That 'pain' may be also 'ache' - is then identified with which we have been traumatized through a social relation, - the contention that manifest mental illness occurred with society.

Furthermore, suicide is understood, - for we often come to terms with death through a pattern such as this, to feel that the man we desire to kill; 'from within the womb' - as it were, is this man or that man, - alike with male and female, - then of the mother, or of various varieties, and we become polarized, and alike to killing this 'figure' of self. With that of the relationship held in that of killing the figure, it is only after years - then in realizing they have died, that we experience dread, in replacement for grief. To have gone through grief, with mental illness, it is very much that we as people experience a pang of placing ourselves above other's, and in turn a hesitation to do so. Often, this hesitant relation goes against a core of compassion, so it is that we are hurt, and then, they hurt us, - by that of excusing that we would replace one thing with another.

I want to understand pain, I want to understand my illness. I do not care for anything, so much as what I have developed, - but the above, ..... that I came around to understand that cessation of pain, and it's cause, were related, and had reciprocal explanations.

Of the assorted 'pillar(s) of two' of which rule a given world, - we do not know of a world to-come, - but that it-will, and of what-was, - but, that we may through the eye of the keeper absolve of this and therein. Perhaps of a lord and a devil, etc,.... - but of what is old and what is new, there is this, too. And so, for that of a 'cane' extended in (s/t) - as it is not! - there is that of which however near or far, each to inf+/- may remain near and proximal within an orbit, of the conservative [static] and the non-conservative [activity/dynamic]. Thus, for that of the [certain terms by which] we remain, it becomes ever more important to *live!* for now, and of-life, of what is to come, - to know to come to terms with life and death, by which one is in-either liberated, and of what may be set-aside, - that it no longer 'keep's' one's-self, - for what is to come in either of these, for they are universal and potent, for of-all, whence understood, people only act out of anger, for which there is a risk to their keeping and life.

Thus, to serve means of the certain terms by-which whom and what may 'enter' from afar and near, - *the other* - we are kept in no certain term(s) - of which another would not enjoin of us.

Thus, of which we make course to know of what is, and within this present, we keep what is not divided or shared, under the certain terms that it is untained, - and unstained - peaceful, and honest to-all. That some people make certain terms to set aside \*patience for another, is *then*, what makes a hero beyond which it is knowable of life, and of what is death set side, of patience set aside to-one [the self], *it is the certain terms of which what is life set side for a knowable death.*

Thus, I know the self exists, and we are not-other(s), but perhaps twice a world, once whence in life in kept measure, the other - in death.... but of the sinless, it is only knowable through the untainted, thus this all is justified.

Thus, eternity, lays ahead, and behind, - that we know half, does not illustrate of what is to come, - thus the means and the motivation, of which we become through either diligence, in that of the completion by which we must extinguish all sorrow\* and pain\* and fierceness\* to be reborn,... but then, - that we are not without aim, we know thyself, - thus the means of one cavity for in another, of the jar and the toad, and the escape by which a self-is, thus, my claimant.

We, as a people, do not so much [at time's] know who we are. It proved inconsistent for me to help one beyond one's will. However, if\* you are-curious, you will find.

Per terms a plea.

In raporte a given individual of associable pedigree.

Of the remote, and considered.

And of the 'as you know me'.

Under removal to which two present a conundrum.

For in elimination.

Of what reduces given court\*.

In addendum per an argument of two one as whom.

We are born twice, of self and another.

I have discovered, I am \*Moses, and I absolutely swear to you [although perhaps in your culture you do not...] - it is true. For I know I am not Buddha, and it remained an evidentiary off Muhhamud, and Buddha, - that I was one, but not the other,... then of it's [complicial] reverse-side.

Tonight, I discovered this much.