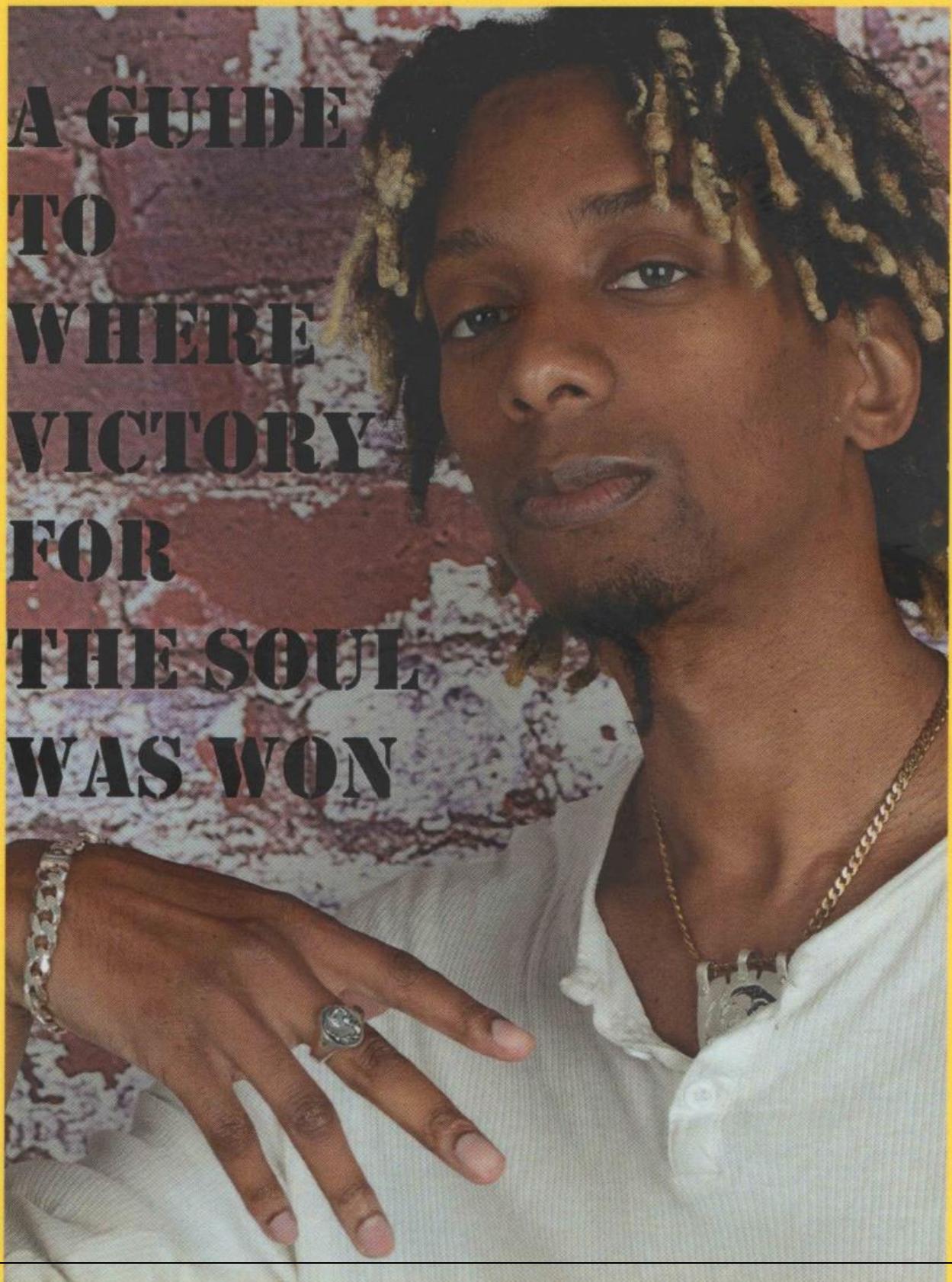


Aaron Dia Pemberton  
DrealEarthG  
Soil for Sovereign

**A GUIDE  
TO  
WHERE  
VICTORY  
FOR  
THE SOUL  
WAS WON**



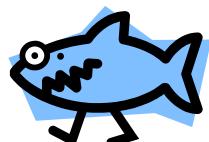


# DRealEarthG Soil for Sovereign



By

Aaron Pemberton,



Sovereign of God

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## Prologue

There is a foundation for unsurpassable wholeness of the spirit, mind and body through the unparalleled insight of the author, Aaron Pemberton, in this book. He has taken simple devices and created a new dimension of religious thinking based on his Christian upbringing. His words are not only an evolution from the bible but they are a perfect formula for elevating our standard of life. After his philosophical studies of human sciences in his universities, he proceeded to invent the critical modes of thinking for freeing the independent soul. He does this in a way that teaches the reader to procure living in balance with life. Mr. Pemberton, has used his own sovereignty to expose the beauty of existence that is robbed from the human soul. He explores the position of the main instrument that is the culprit of this theft, the superstructure. He also explores ground breaking ideas that release humanity from the entrapment of other faiths. It was Mr. Pemberton's, insight, as a, Sovereign of God, that made him decide to give people an award to bring them closer to the order of his title. Ministering, Mr. Pemberton, said: "Faith traps families that tear down their patriarchy. Christ, is left like a message in a bottle, from ordered land to the borders of a hunted world. God is the pain and freedom after," (23/03/2014.) Mr. Pemberton, invented the, DrealearthG, award to recognise people who could see past the invention of a faith and operate of their own soul. This is what, Mr Pemberton, recognised was the seed of sovereignty and he saw that seed was robbed from humanity.

This book is four chapters that have been selected for the purpose of returning the wealth of power that any sovereign seed was robbed of. The book was written over the span of 5 years, in entirety. However, the book was written at different times. In Chronological order, Mr. Pemberton wrote: the humanity essays, the constructivist poems, the prayers to lift oppose and then DrealearthG.

The humanity essays were written after, Mr. Pemberton, contracted psychosis. He studied the science of psychology in his free time to help remedy his condition. He wrote the essays after he understood that the invention of our social and living environments were corrupting our state of existence. He found evidence of cultures that were not attacking his existence. In 2008, he flew to,

Korea and gained an understanding of balance with life which he did not see granted in the, UK. This understanding was later a crucial element for the alchemy that created the, DrealearthG, pendant and ring.

Mr. Pemberton, next wrote the constructivist poems. He was coming to the end of his studies in, Kingston University. The popularity of his band had grown to an act of distinction. He was performing in massive festivals holding millions of people and making television appearances. The poems were the observation of elements subtracting from his work and his soul. Mr. Pemberton, illustrated them using his hands to find a complete understanding in order to one day stop the prejudice against his people. The poems work like tablets. Their reflections are the window to what became, DrealearthG.

The prayers to lift oppose, were written between 2012 and 2014. Mr. Pemberton, was living in his parent's house in, Berkshire, for most of this period. His heritage was recaptured after his arguments against the system. It was not a heritage of wealth or assets but of title and power. Mr. Pemberton, identified his birth at the lineage of Gods and continued to hold the order that came naturally to him, as a Sovereign of God. He wrote the prayers specifically to release the soul from the oppression of forces that robbed it of its good independence. He titled them, Prayers to lift oppose.

DrealearthG, was written after, Mr. Pemberton, developed the brand and trademark, to be an award. He handed this award to people who achieved conducting themselves without the invention of a superstructure or religion. He recalled a story of a boy he gave the award to. He was walking in a busy shopping mall and uttered a greeting in Chinese to an Asian young man he walked passed. They became friends and after their next meeting the young man requested to teach Mr. Pemberton, more Mandarin. Mr. Pemberton, later gave him a, DrealearthG, award. The DrealearthG, chapter in the book is a guide to where the soul has won victory over the world that suppresses it.

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DrealearthG

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Humanity Essays (Deliberations of a, DrealearthG)

**DRealEarthG**

If the earth has  
many words we  
hate, we fight until  
we know the word,  
PEACE.

.....



Dominance,  
is only,  
covered by  
colours on the  
canvas, it is  
actually the  
emptiness of  
white fear.

Power, is the colour of, DrealearthG, clashed, on a plain the dominant beg erased from existence.

Think of the running cognition to know yourself, to learn how foolish it is the world should dissolve what we find. The invitation for a faint colour is sometimes what makes the bolder colour seen. You are essential.

.....

The flight of fantasy ends on the grounds  
That dreams may come and earth be found.



DrealearthG,  
soars to creatures of imagination

.....

If we would be raised without the ability to stand, yet,  
The time, we be blown, like elements free of commands.

DrealearthG, is everything under it,  
the transgression is, believing power  
should be above it.

I will know you again as does the  
rain and we shall see life.



.....

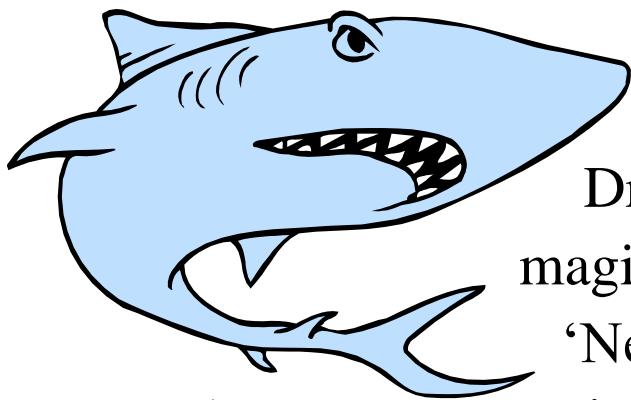
DrealearthG, guards the practise to exist in a state, away from the practise of possessing one or being one.

It is not that DrealearthG, is God, it is that God is not DrealearthG.

May God's love be with us all



.....



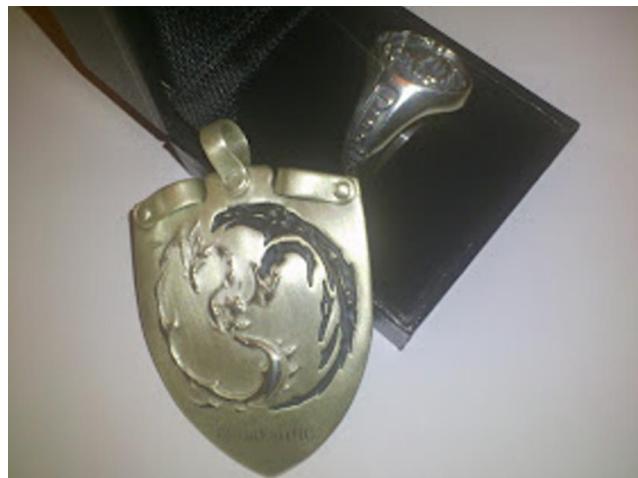
centenarian

The intrepid shark  
passes the,  
DrealearthG, with  
magisterial force. It screams,  
'New treasure out of my  
sight!' DrealearthG, rises  
and was raised in the innocence of trapped time,  
where sands fall in the hour glass telling it.

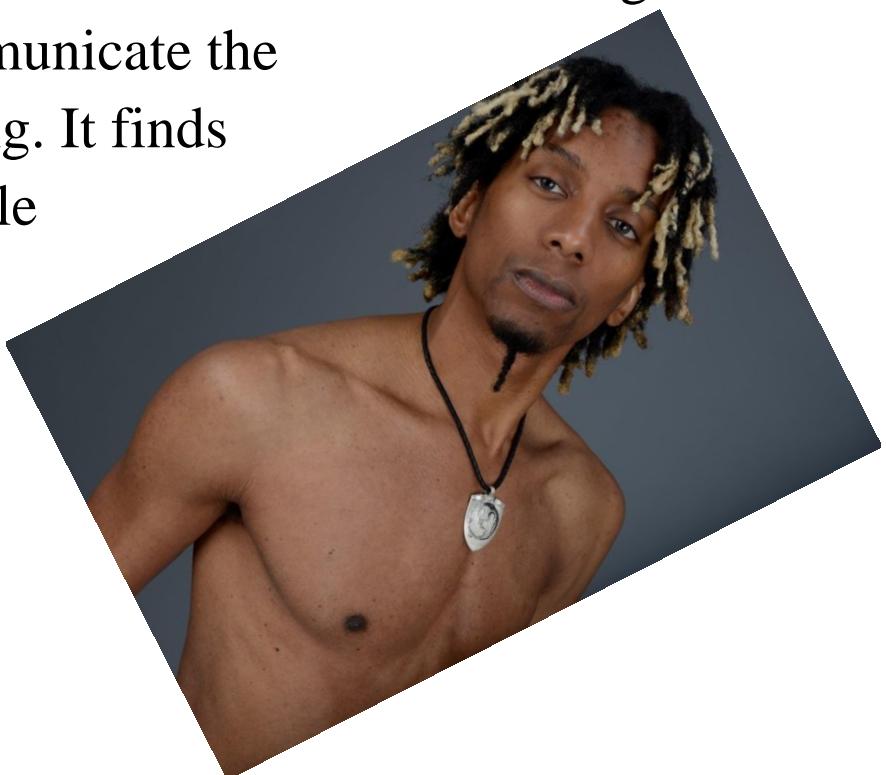
The, DrealearthG, is yet unchanged and knowing  
all that was loved. The secrets of its insight stand  
with you.

.....

Protracted the chthonic pains on divinity and infernal flames only moulded something divine.



DrealearthG, is the force of life in Sovereign hands. To communicate the treasure of living. It finds more than bauble objects. It can find you.



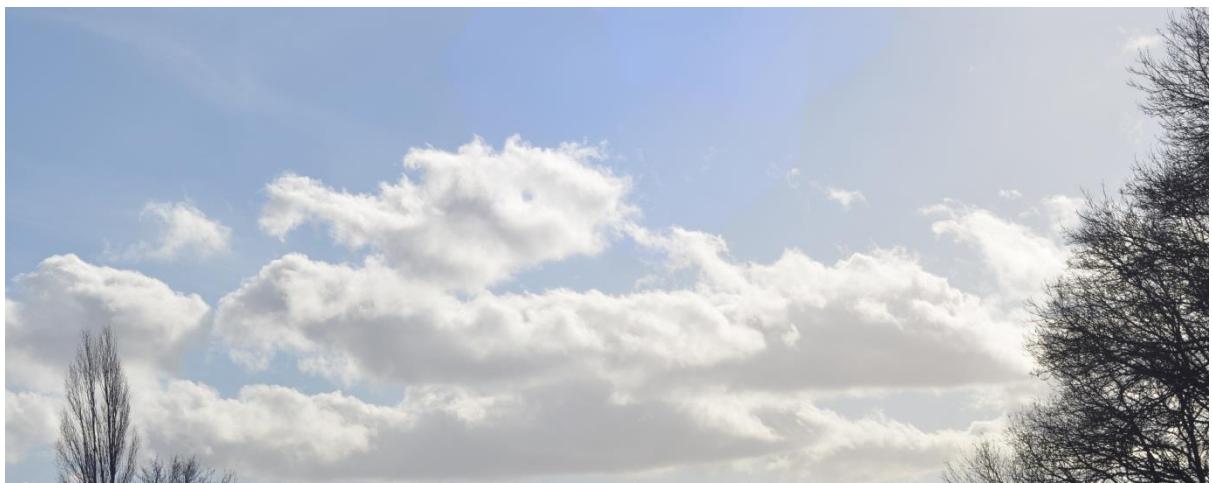
Forests of high grown nature talk,  
snapping the humble bark of love, saying,  
'One ephemeral can find immemorial  
lived.' DrealearthG, is future finding life,  
one, degraded ostensibly lost but did.



DrealearthG, is the hoping in Gods palm. It  
comes from the release of eternity.

.....

The obscure is art of bold designers, who cannot hold a thought without clearly thinking it. I gave my cognition to race their skies and I was handed inclination of, DrealearthG, without running it because the thought, 'Those men were thinking' was deluded. However, the presence of that delusion was, DrealearthG.



The hand is only holding time, like clouds to vanish in the wind. DrealearthG, is the desire to be tangible about the divine delusion.

The innocent know not to hide as the incommodious alley would reveal what the man wanes. Knowing the zenith of its time, DrealearthG, witnesses the changes of signs it saw men move.

The body is the channel for itself to find paths, it needs no sign.



DrealearthG, stood and walked life, innocent of that troubled alley.

DrealearthG, is the sign of steadiness, immortal within signs of mortality.

We do not know the day without a sun but we know there is one.

We do not know good without facing an evil, yet, the victory in living comes from knowing neither.

The root of fundamental enlightenment is militarism of the soul, yet, the immortal soul is naturally ordered.



DrealearthG, is the victory in God after order could not command victory itself, yet, it was, DrealearthG.

As order saw an ignominious ruin of its facade,  
As sedition made subterfuge to dissent against rule,  
As the power of man finds greatest resolve from the war  
of deities,



DrealearthG, is the award of integrity arrived  
as life could not forgive living in ignorance.

To be, quasi - phenomenal, is the phenomenon of a, demi - phenomena. DrealearthG, is not the work of engendered. When it is seen, it's revealed after the working of the divine.



DrealearthG,  
is the  
phenomenon  
branded by ephemeral life that  
has saved the immortality of  
goodness.

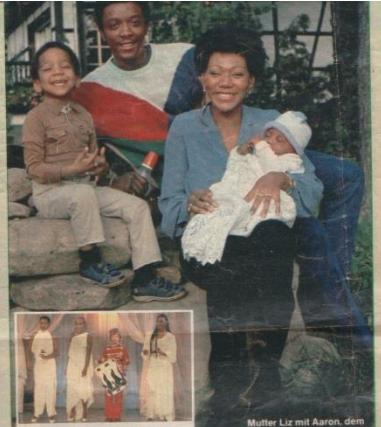
.....

**E**rinken Sie sich einfach in die "Ma Baker" oder "Daddy Cool", gesungen von der Gruppe "Boney M." Letzte Zeit ist es etwas gewesen um die Sänger. Warum?

Um wöchigen Grund dafür sehen Sie hier auf diesen Fotos. Baby Twan sorgte für eine erstaunliche Parodie einer berühmten Chorsangegruppe. Am 4. August dieses Jahres kam dieser Junge in die ganze Welt und hält seine Mutter Liz seitdem ganz schön auf Trab - und ihre Gruppe zu Zuhause.

Eigentlich hatten Thomas und ich uns nicht vorgenommen, einen Sohn zu haben. Auch unser Aaron, der inzwischen drei Jahre alt ist, ist uns sehr gern gewesen. Vielleicht klappt es ja beim nächsten Mal. Dann werden wir auf jeden Fall noch ein drittes Kind haben.

Und inzwischen dahin wird sicherlich noch einige Zeit, vermutlich denn zunächst einmal stehen Platz aufnahmen auf dem Plan. Damit das auch mit der Familie Pampered, so heißt Liz, weiterhin in Einklang zu bringen. Ich kann



The reprisal of a dissenting eye, is to watch the destruction of what closes it to obeisance, before it can see an apogee.

The vision without end is luster, like diamonds. DrealearthG, has silver and gold, yet, it has revealed substance more valuable than any mineral. It defended its worth from the look subtracting away from it, the apogee of its good course.

DrealearthG, Pendent, is a

mineral, silver, that came from the beginning when life was looking for the end. Elizabeth and Thomas Pemberton, saw to love when other eyes watched for a substance by diamond solutions. I am a result of their divine thinking and the material is sight in their resolve.

DrealearthG, is an outcome from the lineage of Gods, to recognise and practise goodness in life. Elizabeth Pemberton, the original lead singer of, Boney M and Thomas Pemberton, actor and producer, are both winners of this award.

The vicissitudes in a career of sovereign distinction are the questions of generic studies. It is the conquest for order, about tyrannical ambitions against it, that, DrealearthG, is to make. It is an answer of concord reprisal for justice, with the sovereign argument against becoming, Afakespace1.

Mechanisms of humanity are the labels classified for war. DrealearthG, is a brand for aiding the unclassified soul, to know those labels can be denounced. DrealearthG, is an object thought for the same reason humanity is not.



From the original, Supernova Heroes: Hav Singh (middle left) and Aaron Pemberton (middle,) concorded in music about the ethos teaching us to celebrate ourselves. In meeting its distinction, the members of the band received the award, DrealearthG.

The, DrealearthG, pendant was revealed at the Global Restoration Link in, Clivendan House, august 2011. The day saw the celestial enactment of making truth the delusion of

divine. It was possible through acknowledging the myriad making life's gerontocracy above the lies in new ideas. The, DrealearthG, is eternity's ring, as if recognised in the zenith, for an immortal universe. It is the matrimony of ephemeral to the phenomena of new life.



Because DrealearthG is power of the child, it arrives to every beginning. The influence of immemorial

philosophies are, DrealearthG, to grow this ring fit for sovereign fingers. DrealearthG, flies out of air as the seed shoots out of soil. The DrealearthG, pendant was forged at its realisation.

The subterfuge of kin, possessing affectations and ambivalence about the calling of my revelation to titular lineage, kept them away from me. The aspirations for order generated news about, DrealearthG, and its brand of work. 10 Downing Street and The Vatican, were called to stop the usurper of my sovereign heritage, won from instigating groups within my own circles. DrealearthG, is the understanding of the truth, against the apathy of living with lies. It was carried in the war to perform prosecution for living to that apathy without meeting the truth. It became the award for members of the band, The Supernova Heroes and The company, Squint Koros UK, after it was revealed.



DrealearthG, remains a charm of love, as the heart of the sovereign it follows wakes unending truth. Its calling is to provide a state of balance, the winners of the award are in an order that has taught harmony.

DrealearthG, is an instrument crafted at, a proclaimed deity, to perform practical thinking at the highest state of human existence. It is the word describing a Sovereign without circumlocution. It defines what is obscure and meets obscurity without deviation. Its idea of divine intervention was conceived in hell. It was efficacious denouncing the forces of chaos. It divided the Sovereign from fractious groups and united the Sovereign with Godliness, in the struggle of keeping earth's engendered from chthonic peril.



The founder wears the pendant with the commands for facing the forces of hell scribed on its back. He controls the order about, DrealearthG, at all times. The pendant will be passed on, however, the ring or the bracelet is awarded to candidates that have practised Sovereign merits.

DrealearthG, is an esoteric climb, to the elevation of humanity

In August 2007, the walls had gotten high in private buildings of the country. England, was more contained by the colours of flags than the countries that raised them. My father was a conservative man who saw through the screen playing the news, like many in a household. The speeches of, Tony Blair, were followed by views of the latest record breaking rock star. The commercials were the handle to open a crack for air. No one went outside, it was too ostracising to do so. Anyone walking on the street knew the buttons on the remote broke the minute they stepped out the door. People didn't tend to go far. The cases under their fists were too heavy. The destination was programmed to see an arrival, open secrets and watch for a surprise. The new car, the kid's computer, the loan that would pay for the eldest to go to university. These were the surprises they went out for.

The home was a maze of walls. Headphones came into the kitchen and the same music was found on the radio in cars. Everyone listened to spare everyone who heard. The world was dragged into a vassal procedure of repenting for itself. Land owners, without piety, charged against the righteous who were protecting their broken but pious nature. The weight of its sin fell with different hands on every corner. This corner was, Aaron Pemberton's, super family. I was Aaron Pemberton but not himself. Noticing the world took me away from it. The popular trends like, letting your trousers fall down past your waist didn't appeal to me. Neither did having sex with every girl or boy who said hello. It was the revolutionary task of meeting them and lifting heads, ready to drop and talk somewhere else that made me who I am again.

The world was less beautiful then. It was covered in the sweet taste of chaos like jam and chocolate on the same piece of toast. The ones who were hungry had more than a helping if they wanted it. Fingers went into the jar again and again. Stirring some sound of ecstasy about being able to move. They wore loose cloths and the office workers in suits were treated like police. If you wore a suite you were planning some subterfuge, building a way for normal people to fly past the walls that erected around them.

It was the invasion by such a force that flew me to, Korea. What was it? I had not asked because I knew. The long lasers that broke into the room when I was

sleeping. It was a red beam burning my mind gradually, hoping it was undetected. It set ablaze the pictures of mummy and daddy that were locked in from childhood. Tearing up the blocks of education that built a bridge for me to enter the new world my friends were playing in. Those heated hell rays killed the sovereign figure that was groomed by British tailoring. My sleeves were short when I walked outside. I could not reach anything. With all the money on my account I booked seven days in Seoul and left with no one.



(Aaron Pemberton with Buddhist monk in Seoul, Korea, at, Jogyesa Temple 2008)

I was sure of what I needed to find, a secret formula, in a country of, Asia. It was written in a book I saw but I needed the ingredients. The kind of powers that ruled the earth was divided. They came in separate parts. I wanted to stand for myself against the power of commercialism. Its steel and forged presence carried the peasant to nobility in England. I was a naturalist and it left me a dead man. Had I not moved I would surely be one. The formula, the secret formula, was behind the open gates, in the deepest room, on a dark shelf. The British have seen everything, I heard. I got the feeling they really didn't want to see me.

The rough sides of, DrealearthG, baubles leave little further degradation. It's lustre emerges like the Phoenix rising from the ashes. It is a sociological phenomenon that eludes Marxist conclusions. The superstructure of society that became God over the people is now wind beneath the Phoenix wings. DrealearthG, is the angel for heaven, fighting for earth.



(Aaron Pemberton performing on stage in Newham, London 2013)

There is no price war for, DrealearthG but price is the greatest enemy, DrealearthG, faces. It is the value placed on commodities of the world that have moved people to war against what is truly priceless within it. DrealearthG, is value for integrity standing against the war with itself.

DrealearthG, is an answer for a superstructure, such as the one of our governments, social policies, shopping regimes and culture, at the mercy of the consumer minds. They are like the centenarian shark asking,

"Why do you not swim according to my centenarian soul's will? Have you a better taste to pleasure it with?"

"I am a, DrealearthG, my fruit is of soil enriched without the will of any soul because I do not grow to myself but to the light that can forever love me."

"There is no such light, I've known the years to see the sun weaken in its age. I am all to love if to love you seek."

"A DrealearthG, knows not to love through a construction at withering ends, as yours, unless it is to love hating you. The growth of my soul is to bid you right as to recognise wrong. It is to show you good as to protect you from evil. It is to let you live beyond living. I seek to love you not because you are all to love but because, DrealearthG, was never the seed of hate and it

has taught me power beyond a superstructure you invent."

"There is no power beyond these tides. You are a weak little morsel not worth chewing on, how dare you try to placate my pass about you."



"I have not ridden you, centenarian shark. Perhaps it's time you learned it is not that I am small but I control what it is that makes you big. That is the power of, DrealearthG."

"Why does my culture not already possess, a DrealearthG?"

"Because, centenarian shark, a DrealearthG, is of what could always possess your culture. I am the sovereign that carries it to you."

"You are nothing but a shrimp."

"I am one who has not capitulated to any evil of the human soul, understanding, DrealearthG's soil for sovereign, where this fruit has grown. I cannot adhere to a construction boasting callous and frivolous evils, as yours. I am small but I control what it is that makes you big. That is the power of, DrealearthG and that will make me more then, centenarian shark, today."

.....



Aaron, in, The Supernova Heroes, at, The Global Restoration Event, 2012





Aaron, in, London, Newham at the, Under the Stars Concert 2014





Aaron in Moscow 2013







Aaron with Friends 2013





# Prayers to Lift Oppose



(Flame beckoning a,  
DrealearthG)

# Becoming

*White as envelopes, peace*

and love, **HEAVENS**

**AND THE**

**EARTHS**, secretly in

shadows of falling suns that rule hell.

# Overcome

I praise to heaven that shows the demon can fall. The heaven that stands hell and high to strike the wrong with reckoning for my despair. It reveals itself with glory and force brought down like an axe upon fire wood. Bless the heart with the warmth of love and life. Let me watch the sun and the moon praising you before a jealous star. Let it come that I not be moved, dear Lord.

Amen

# Prayer

A body of strong exists here  
by investment of holiness upon  
me, a new body, like you  
before the blind. That you see  
development of new promise  
in holiness, damned you are  
new in it, by the truth in faith.

The mighty jailed & the  
strong apposed may love the  
light, even unknowingly kept  
in promise of its revelation.

## **There is evil, even in the sun**

A day the son has known his father's house,  
Blessed to make his own, is coming  
Before the wrongful rise of evil inclinations.  
The lords angels are swift as white clouds,  
Vigilantly, they check.

Lift your heart to the sky for it arrives,  
Though our eyes are low and earthed  
Magnify the lord, in delusion and confused,  
For his ways are mysterious and great.

Leave the imagination of your coming  
For the stranger is without sense or guard.  
He is as the son without meeting or face.  
Be gentle and true in kindness to your salvation.

.....

## Rising

As of the Sanctuary in the most high,  
I am granted such peace. Oh lord,  
Hear my voice call to you,  
Let it not be frozen to ebbs, give me  
Your warmth of love; so the  
Flower I hold in a field of dreams might open.  
A thousand come to steal and rob  
The land discovered. Your eyes see  
Trample does not degrade your judgement.  
Find me a place, oh lord, that I  
Know from the beauty of your hand; and  
Leave pillage and persecuting about themselves.  
These cries call not for their world but for yours.  
Let not the snares under the racing  
Day keep me from your secret garden.  
In you, Oh lord, the elements have

Danced, reaching me like a gentle stream.  
There is my home in the most high.  
Let me enter your keep for me  
That the pains of my body may be eased;  
The heat of my mouth may be wet;  
The thieves of my life may be lost.  
Let me enter, Oh lord, that I may reside,  
Under your hand, dwelling by  
Waves after it's rise.

## Boundless Dawn

Cast out the night from day  
To the pillow of clouds above me;  
Giving wet rain on droughts.  
I cannot love boundless without you, lord.  
Your words make the shower that the light whispers.  
Do not let darkness keep me,  
Do not let the pursuits of your desire be blinded in me.  
Broken I have found you;  
Do not let me stay a prisoner,  
Do not end the morn that I sink in blackness.  
I seek you as a beast finds beauty,  
Mend me for the rise.  
The face I walk to may see your will,  
That I don't pontificate in you.  
Blessed be the coming day,  
I will not crash your vision of it,  
Let me stand to bring us to its end.  
With straps like the ploughman I will come to you,  
Let my mission not be damned.  
I trust not in your enemy though it would save my persecution,

My heart has found you before all.  
This day do not masticate my focus to dark nothing,  
Let dragons besiege the dawn with fire  
And fire light the hindered sun to burn.  
Burn away the oppressive men keeping me from your will,  
Let them dwindle and dim before you.  
The glory in your sight be praised,  
Like the light over the boundless earth,  
Keep watching over me, oh lord,  
Until my closing day.

.....

## Awakening

In the pitch black of emptiness,  
My lord, is covered, breaking out tunnels  
And paths to reactions sparking.  
My lord, flares like sparks as  
I love him, knowing I cannot  
Endure the speed of his flight;  
For his angels travel after his words  
Like hot flares of a burning sun,  
They explode as spoken commands.  
I am at the disposal to serve you, Lord.  
In the cradle of your sacred hand  
I am higher than the stars.  
Your wisdom sees that we fall,  
Hear me on my knees, I ask you,  
Lord that I serve: What world have you created  
Where the universe is dull beside it?  
Emptiness will turn as the low sea between high land  
In the universe that has lost me.

It cannot know that in you I am found.  
Thank you, Lord, for your hand  
And the promise to me of your  
Servant's hand that I can trust.  
You send him like the deep well  
With water that finds my lips.  
You send her like shimmering hope,  
Lucent enough to catch my eye.  
You send it like preternatural words.  
Be uncovered in your working  
Through your Sovereign son  
And blessed be your servant that delivers after you.  
The turning, confides, space has brought me to,  
Quicken designs of my destruction.  
They are lost without sight of your plans.  
My lord, let me awaken to your glory  
From this holy journey.

.....

## **Vessel in Prayer**

I am as the colourful fish below you, Lord,  
As you cover me with washes  
I have dipped and raised all that I am  
To meet you again and again, through eternity.  
Know me, Lord, as I learn your ways of competence,  
That I not grimace about the sight of your glory.  
How magnificent is your servants privilege, that  
It leaves fools that wonder, like ramming animals.  
Blessed be your man who does not boastfully call you,  
Blessed be your woman who gives you sight of loving rest,  
Blessed be your children who do not fear, I  
And grow sapient brothers and sisters loving you.  
Lord, your lobby is love beneath your fortune,  
Thank you for the steps, without pretentious claudication,  
To enter marvellous chambers with a steady beating heart.  
I loose my shield that your heart may seek it,  
I pull my sword that it slips back to face your enemy,  
I pledge my soul to know not another game will be played about your heart.  
Lord, free me from the living instruments of the world  
That do not know life below you.  
Your words are the nectar of the petals fragrance which are my own,

So sweet not a vicious thought could be found with them.

When my enemies tried to kill me

Your unseen glory was all could not be contained,

For thy will be done.

Keep me close like the pollen to meet itself,

That my chamber does not offend you

And my soul might ascend with love.

Let your intention be safe with me,

For thy will be done,

As has made your sovereign son

And your good servant

Under the cover of hope for us;

All this of thy will.

Praise be your name, Lord.

.....

## **Pray God in time**

A year has been made

Collapsing what is against the lord's hand creating it.

It comes as majestic decrees of air.

Be jubilant, for sadness he takes away

As the deep seed knowing light as joy.

The lord is companion moving the desolate,

Walk nobly upon the earth

For his valour is suited to the brave.

Be gracious not to trample feet

As his rising is joy growing wings on his angels.

The lord's zealous beginning shall take us to an end.

He has exploded on pursuing invaders beginning their time.

The lord is as the hot stone, be innate of his emanating

For his love melts the icy path for us to walk on.

Be guarded in you and recognise the lord's spirit.

.....

## Prayer to Possess

Paltry advocates, be in reverence.  
Knowing the lord proclaims our power,  
Be tied to his own forever.  
Hell makes our tension trivial,  
Yet the lord pulls himself to importance.  
Keep sight of the lord's struggle  
Until he reclaims you to be his child.

Cut away stitching of profusion  
Making you lowly wardens over the lord.  
For he who possesses everything has lost  
When the lord has nothing to reclaim.  
Let your heart not be belittled  
For only the lord is transcendental.  
In reverence of him and his working  
Be lucent and free knowing love.

In tight lines of tugging wars  
The lord pulls against practicing evil.  
He remembers the entirety of God  
And whispers power to crumble fast mountains.  
Evil is as the sediment on the earth  
For God has the sky at his feet.

Be in awe about the goodness of God,  
That it save you from the sorrow of man.  
Our Lord will not be smitten by the passions of pain.  
Though we are charged, the lord will force God's right.  
Seek the lord ending power intended to steal joy  
And be as happy advocates.

Let your spirit be raised, like climbing hills  
To meet the air lifting the soul.  
Be carried on the lords winged horse,  
Taking your bounds to drag;

Lead the opposing away from your ground.

The lord makes flights to our home

Charging out the battling devices.

Welcome the lord to keep your compassions safe

For his night is peace.

.....

# Constructivist Poems

## (Alchemy of a, DrealearthG)

# The Lotus

## FAVOUR



My father's heart can come like a wind blown intention  
filled with empty suggestions;

Turning me over and over

So my feet crack like twig balls racing in barren dust

The leaves that blow through his breath,  
Are season invitations to rest

Where thriving coyotes and cobras  
Make their borrows.

Summer, Winter, Spring or fall;  
He favours jacks as one and all

Suggesting we stay underground  
Suggesting we fear rain

Suggesting that the earth is not round

Suggesting up is really down;

This heart beats on and on

And the wind blows and blows

**The Lotus Flower**

## The Lotus Flower

The flower represents the genuine seed that grows in a deceitful world around it. In its ability to remain genuine, the sovereign and the flower share the same ability. Aaron Pemberton, is also seeing himself as estranged in his home, the, UK. Mr Pemberton, flew to, Korea, to find acceptance. He uses the Lotus flower in the illustration because it is an Asian flower.

My father's heart can come like a wind blown intention  
Filled with empty suggestions;  
Turning me over and over  
So my feet crack like twig balls racing in barren dust.

The leaves that blow through his breath,  
Are season invitations to rest  
Where thieving coyotes and cobras  
Make their borrows.

Summer, winter, spring or fall;  
He favours jackals one and all,  
Suggesting we stay underground,  
Suggesting we fear rain.

Suggesting that the earth is not round,  
Suggesting up is really down.  
His heart beats on and on  
And the wind blows and blows.

515  
Nisiphas

*My ship has sails for the lucent room*

~ Whether there blows a storm.

The crow's nest screams  
off of the

With the movements changed since drawn

The waves have caused the men to fall

They vomit still the ocean thunders  
The iron waves like *He* -

What demand I sink like the Mary Rose

I came to you like butterflies of blue hill hills, on wings of sleeping hours bound  
Gentle as the desired ladies touch does feel, so I am propelled, I am a  
Under heavenly quilts embalming fields and angels watching the racing

5 created: Blasphemy! Blasphemy!

Boz  
Boz  
Boz  
Boz

My ship has sails for the lucid moon  
Yet here there holds a storm on  
The crowds not screams are out of time  
With the movement changed since dawn

4  
Chas. A. Seligman  
Maupin does not  
Believe the Banks  
will

My cannons have no use on thee  
deity. How fare thee God?  
In war or watch'd protecting me  
So revile in storms and season floods.

# Sails

# Sails

1.

My ship has sails for the lucent moon,  
Yet, here there blows a storm.  
The crow's nest screams are out of tune  
With the movements changed since dawn.

2.

The waves have caused the men to fall,  
They vomit still the ocean throws.  
It's unannounced initiation walls  
What demand I sink like the Mary Rose

3.

My cannons have no use on thee,  
A deity. How fare thee God?  
In war or watched protecting me,  
So revile in storms and season floods.

4.

That a selfish mawlid does not die  
But raise the waves through hearts and minds;  
To black the sun out of the sky  
And taint the light of love that shines.

To stain the silver moon with rage  
Replaced solemnity with swords,  
That a godly sailor blind and caged,  
That mighty men of faith perturbed to rise

5.

I come to you like butterflies of blue bell hills,  
On wings of sleeping lovers bound,  
Gentle as the desired ladies touch does feel;  
So I am propelled, I am pained, I am alive.  
Under heavenly quilts embalming fields  
And angels watching the racing city,

6.

Screamed: Blasphemy!

Blasphemy!

And heel the wondering body,

Like a ship full of crazies.

7.

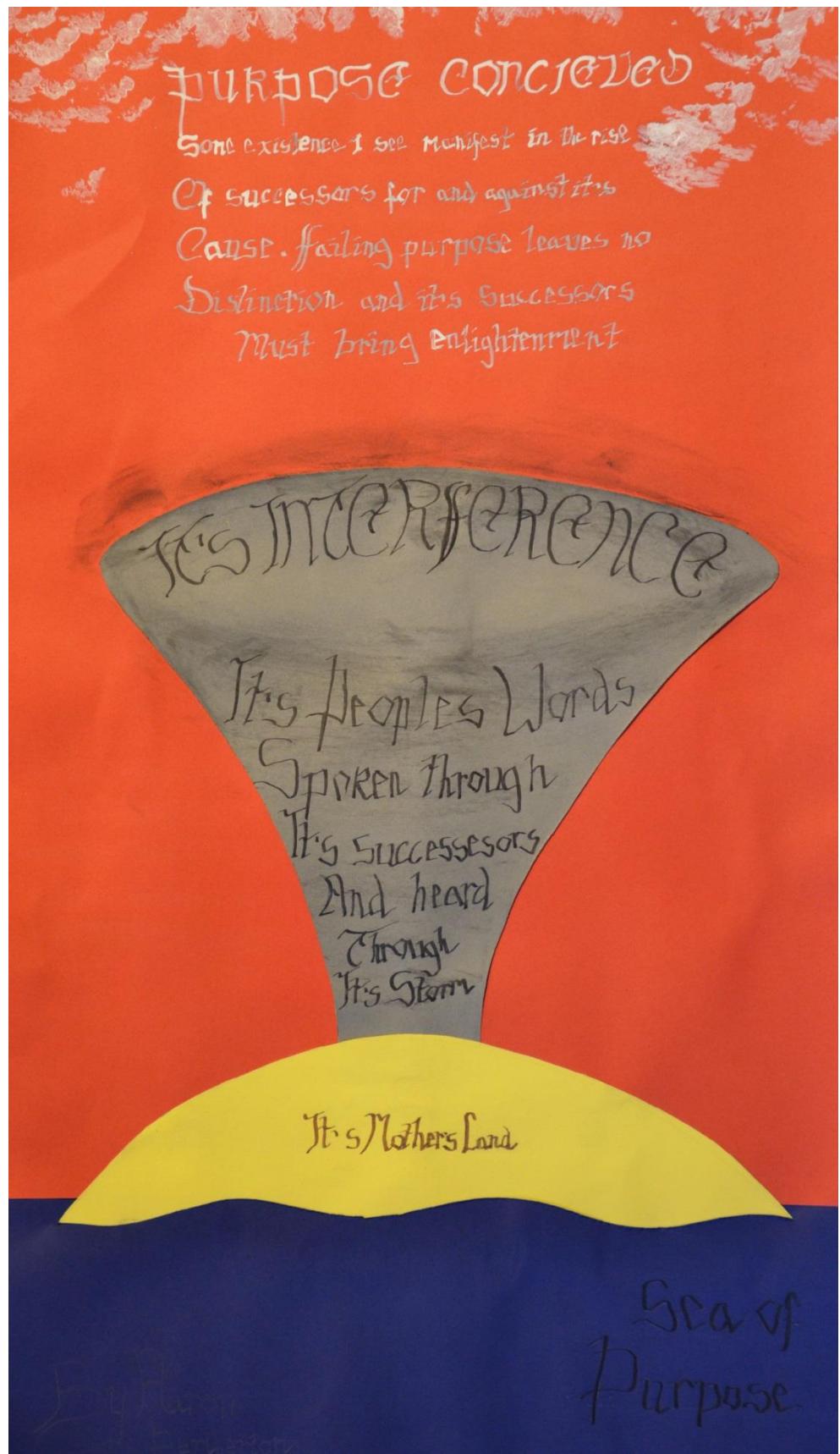
My ship has sails for the lucent moon,

Yet, here there blows a storm.

The crow's nest screams are out of tune

With the movements changed since dawn.

.....



## Purpose Conceived

## Purpose Conceived

Aaron Pemberton's, insight reveals 4 levels to a prophetic illustration.

The vision is the white cloud like writing at the top of the illustration.

The constructivist observation is the storm, (a reflection of society)

The solid land is a reflection of provided love of his mother

The supporting sea represents his realisation of his birth about Godly lineage.

Purpose conceived

Some existence I see manifest in the rise

Of successors for and against it's

Cause. Failing purpose leaves no

Distinction and its successors must bring enlightenment.

Its interference,

Its people's words;

Speak through

Its successors

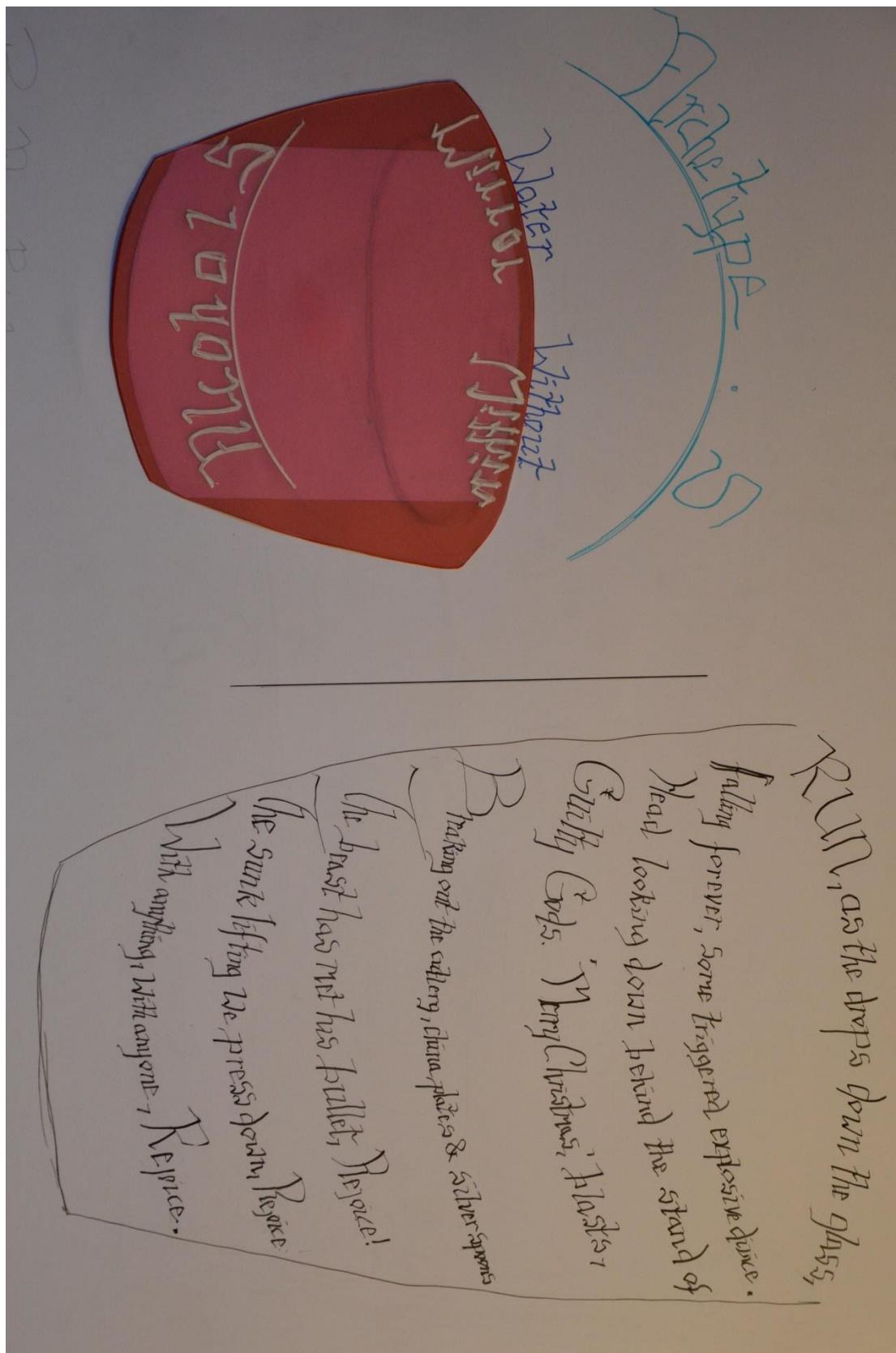
And heard

Through

Its storm,

Its mother land.

Sea of purpose



**Sovereign Glass**

## Sovereign Glass

A holy cup he drinks from to be a man. (A man would drink from it to become the archetype sovereign or sovereign of God.)

Archetype. S means Archetype Sovereign or Sovereign of God

Alcohols means venial spirit

The Archetype. S, keeps what is in the glass full or overflowing

The Alcohols, keeps the glass empty and light

Archetype. S

Water Without

Mirror Within

Alcohols

Run, as the drops down the glass,

Falling forever, some triggered explosive device.

Head looking down behind the stand of

Guilty Gods. ‘Merry Christmas,’ blasts,

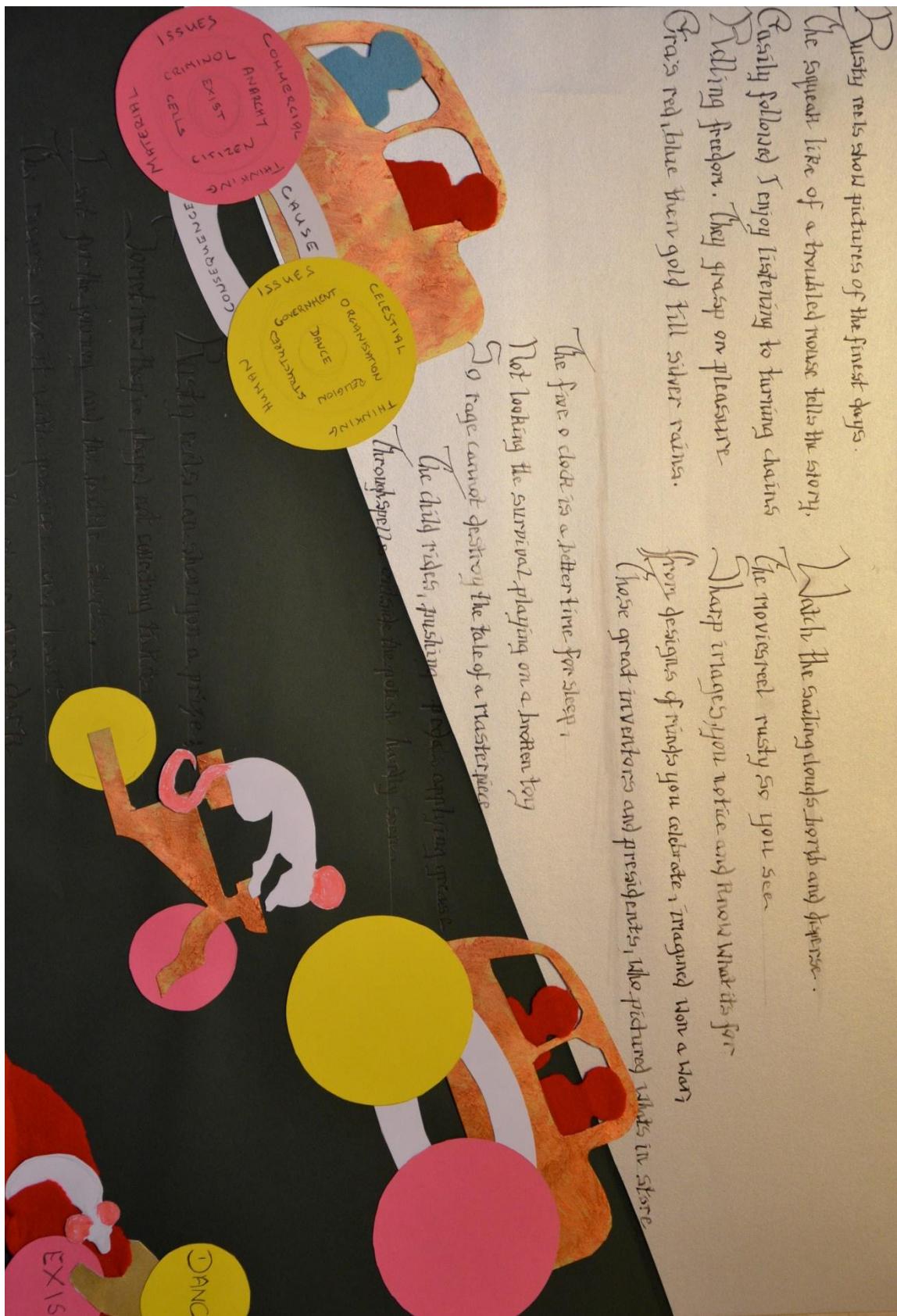
Breaking out the cutlery; china plates and silver spoons.

The beast has met his bullet, Rejoice!

The sunk, lifting, we press down, Rejoice!

With anything, with anyone, Rejoice!

.....



## Rusty Reels

## Rusty Reels

Aaron Pemberton, found himself existing in an environment that was fractious towards him. He invented a formula for his thinking to design a mode of existence that would keep him a participating role in society.

The positions of all the vehicles, the colours on the wheels, the colours and shapes of the bodies in the vehicles in the illustration are relevant to his formula.

Rusty reels show pictures of the finest days.

The squeak, like of a troubled mouse, tells the story.

Easily followed, I enjoy listening to turning chains

Rolling freedom. They grasp on pleasure,

Era's red, blue then gold till silver rains.

Watch the sailing clouds bomb and disperse.

The movies reel rusty so you see

Sharp images, you notice and know what its for,

From designs of minds you celebrate, imagined won a war;

Those great inventors and presidents, who pictured what's in store.

The five o clock is a better time for sleep,

Not looking the survival, playing on a broken toy.

So rage cannot destroy the tale of a masterpiece,

The child rides, pushing pedals, applying grease,

Through spells outside, the polish hardly seen.

Rusty reels can show you a prize;  
Sometimes they've played not collecting tickets.  
I sit for the journey and the battle starts.  
The racers give it with passion and heart  
Until the reel stops, and the stage goes dark.



Rocky relax can show you  
Sometimes they're plain old collecting



## Rights

## Rights

In this illustration, the minds at the top in the centre (represented by open pad locks) are unlocked ideas. The UFO is a representation of the foreign influence building the economy. (It makes a locked superstructure.)

On the left of the superstructure is a church, (religious thinking)

On the right of the superstructure is a castle, (commercial thinking)

Power is beneath them, where the bridge has been crossed and life has grown, (as is represented by the tree.)

## Rights

Still, waiting for red buses

By misty windows,

Showing the descending drips,

Blood from the gallows.

Clear now, like rain

Dripping the shallows,

Falling to the bridge in vain.

They say: "Come back tomorrow,"

Like a watching bird

Away from the nest

And over the borrow.

It pains the open heart

With gift, to pass and meet such sorrow.

## Rights

Bang, slap, shout.

Watch the fella, get it out;

Pointing it at me,

Enforcing some certainty

Locked in this: to read,

To forge, to keep, to breed.

Loved under whatever sun

Is over the island and has won

Beeches I'll fall on.

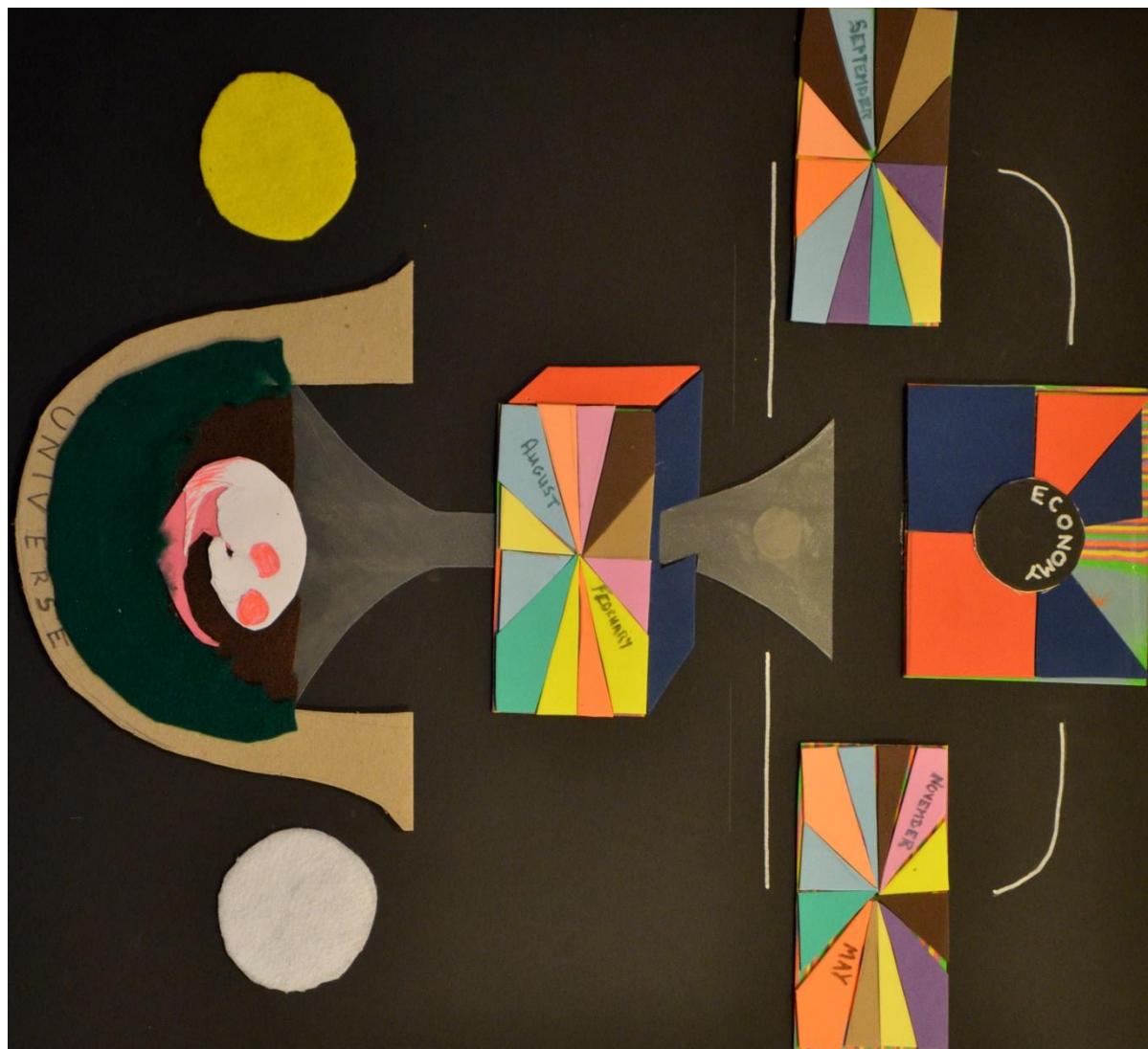
To no gain, becoming strong.

Lower the bridge

Lower the bridge

Let them raise not a war but a wish.

.....



1) An open door that shows another closed,  
 Refused by those so wise and bold  
 To talk the foreign promise talk,  
 What the humble keep they can unfold,  
 To darkness and a projected tomorrow.  
 2) It has robbed my day. I will save tomorrow  
 From you, who rob, cheat and borrow  
 Like devils blind and hurling harrows.  
 3) Whoth and Iore taste blood and steel  
 That thir children grow and feel  
 The truth eternal, like a standing meal  
 feeding time for the way concealed.

## Spring Boxes

## Spring Boxes

Aaron Pemberton, illustrates a universe, under the universe within a world.

The grey planet (in the centre,) is the world orbiting the black sun it has created, (the economy of a superstructure.)

The boxes are carriers, with its occupants struggling to function by the imposition of the black sun, (an imposition of the grey world.)

The illustration is reflective about our own superstructure and its effect on humanity.

1.

An open door that shows another closed,

Refused by those so wise and bold

To talk the foreign promise told,

‘What the humble keep they can unfold.’

2.

To darkness and a projected sorrow.

It has robbed my day, I will save tomorrow

From you, who rob, cheat and borrow,

Like devils blind and building harrows.

3.

Wroth and love taste blood and steel

That to: my children grow and feel

The truth eternal, like a standing meal,

Feeding time for the way concealed.

.....

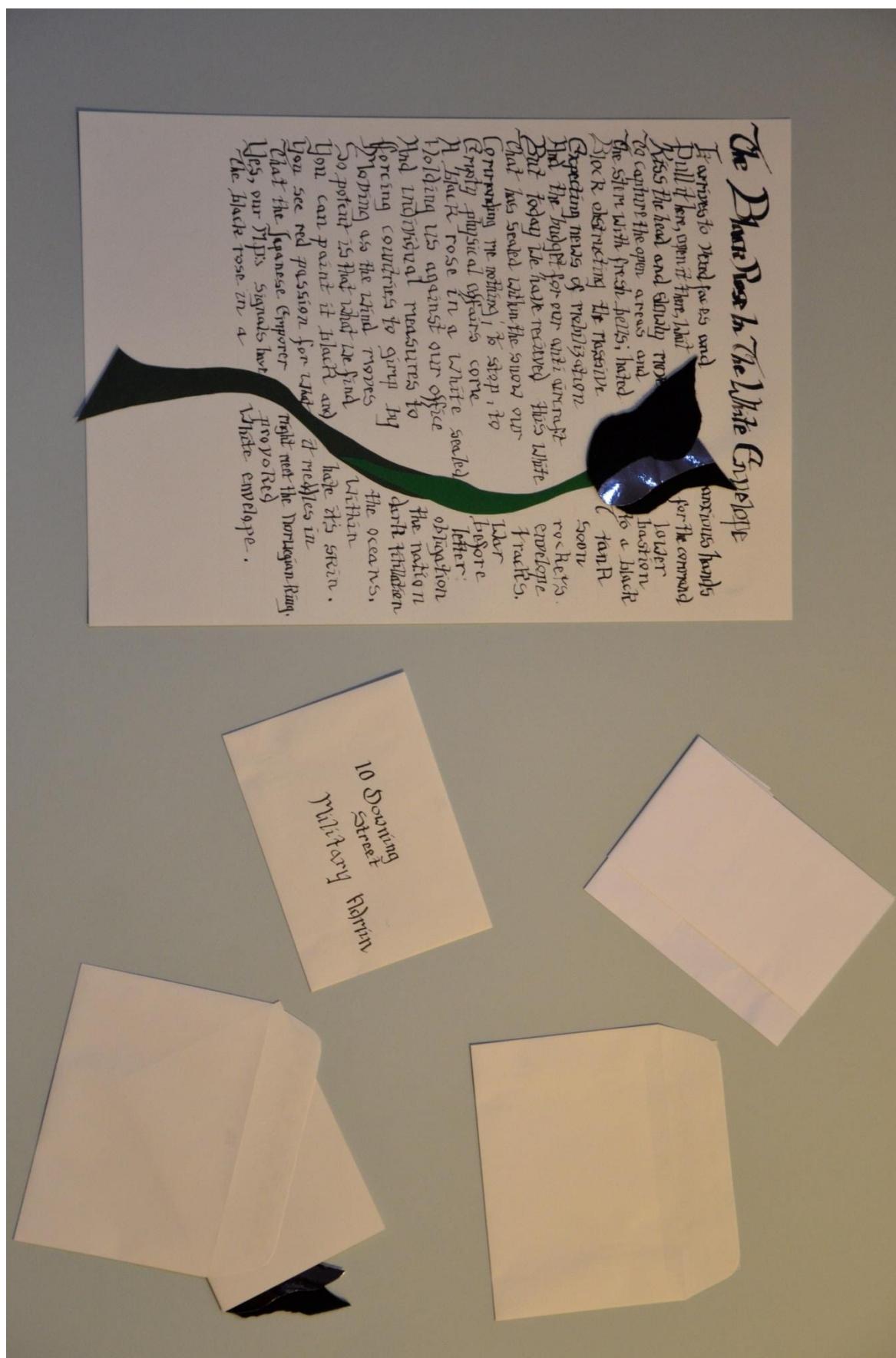
## The Black Rose in The White Envelope

It comes to stand fours and  
Dull of here, open it there, wait  
Kiss the head and slowly move  
To capture the open areas and  
The shore with fresh belts, heated  
Block & obstructing the reserve  
Expecting news of mobilization  
And the budget for our anti-aircraft  
But today we have received this white  
That has sealed within the snow our  
Commanding me nothing, to stop, to  
Crispy physical affairs come  
A black rose in a white sealed  
Holding us against our office  
And individual measures to  
Forcing countries to grieve by  
Gloving as the wind moves  
So potent is that what we find  
You can paint it black and  
You see red passion for us  
That the Spanish Emperor  
Yes, our tips signals have  
The black rose in a  
White envelope.

invades hands  
for the command  
Lolder  
Invasion  
To a black  
C tan R

Soon  
rockets  
envelope  
tracks  
Lar  
before  
Teflon  
oblation  
the nation  
dark thicken  
The oceans,

10 Downing  
Street  
Military Admin



**The Black Rose in The White Envelope**

The Black Rose in The White Envelope

It arrives to vexed faces and anxious hands.  
Pull it here, open it there, wait for the command.  
Kiss the head and slowly move lower  
To capture the open areas and bastion  
The stem with fresh bells; hated to a black block  
Obstructing the massive T-tank.  
Expecting news of mobilization soon  
And the budget for our anti-aircraft rockets.  
But today, we have received this white envelope  
That has sealed within the snow our tracks.  
Commanding me nothing: to step, to war  
Empty physical affairs come before  
A black rose in a white sealed letter;  
Holding us against our office obligation  
And individual measures to the nation.  
Forcing countries to gimp by dark titillation,  
Moving as the wind moves the ocean.  
So potent is that what we find within  
You can paint it black and hate it's skin.  
You see red passion for what it meddles in,  
That the Japanese emperor might meet the Norwegian king.  
Yes, our M.P.'s signals have provoked  
The black rose in a white envelope.

# Humanity Essays

## Deliberations of a, DrealearthG

## The Practise of state - Essay 1 29/09/2012

The Black Rose in The White Envelope, would be a metaphor for the state of practise I have chosen to confirm when recovery of the human state is not recognisably possible. The rational truth is definably, the moral codes to create a societal foundation. In these we find government and order. This is only obstructed by the lack of recognition of these truths. My work has identified what most disrupts these recognitions are factors appropriated by individual measures, mostly disruptive through ignorance.

It is not possible to rationally progress in societal developments without recognition of the rational truth. These truths are produced by the empowering essence of rational behaviour. When understood they provide the highest state of human consciousness, or the black rose in the white envelope. The metaphor is especially appropriate because it is the, Greek philosophy of the enlightenment belief, stating, 'humans are essentially good and reasoning can be used to harness its goodness,' that finds its depiction.

Our dependency on each other is the birth of many conflicts we meet as individuals. To progress requires the correct application of material awareness. The development of societal structures and conventions has been designed with these forces in reverence. The reason for this is , ironically the strength of their precognitive value. It is determinably easier to see the value of a car in a person's possession than it is to see the value of humanity or human goodness, however, if reason can be used to harness this goodness, as, Toynbee, discusses, that goodness can be more easily recognised before a brand of vehicle. This would also preserve recognition of the rational truth which would be obstructed by ignorance of itself , human goodness, if reasoning could not be used to harness its goodness for the state of practise.

The state of practise is therefore, raising a black rose in the white envelope. Meaning, to preserve societal structures and conventions securing its foundations. The rational truth must be recognised in human progress as acting and functioning for the harnessing of human goodness. Irrational behaviour is not a determinable factor that will protect and preserve the state of practise I have discovered. It is the best practise applicable in environments to secure human recovery and progression. I have stated that where the rational truth is not recognised we face indeterminable outcomes leading to genocide. With the state of practise functioning as a white envelope revealing the black rose, these outcomes can be foreseeably avoided.

To rational truth is a lesser truth to the value of material truths within societal developments and structures. The governments of people have created lesser dependencies that create ignorance of the rational truth in progressive measures. It has been irrationally applied and opposed where human existence is threatened. The development of Marxist theories has identified that globalisation of many corporations were blind to the enlightenment beliefs, ie: that human values should be greater than commercial values. What I have called, the rational truth, has been opposed and subject to hostile prejudice in its treatment from these developments. The development of class distinctions and religious conflict has been arising from the irrational measures enforced by the disproportionate consideration of globalisation corporations.

Within institutions such as universities and governments these disproportionate considerations have caused environments that are less subject to the distinguished rational truth and more subject to the external factors which are considered of greater value by irrational practise. The state of practise is rational and recovering for progression when the rational truth is clear. This is greater applied through people and

dependencies on each other, where reasoning can be used to harness goodness by a rational truth. This is conceivable and successfully applied understanding that humans are essentially good.

In an ungoverned environment this state of practise remains most applicable, however, within societal developments the people can produce recognition of this between themselves. The opposing nature of societal structures to this leaves undeterminable and irrational behaviour conflicts within personal circles. However, clear determination of religious presence or authoritative presence is foundation to the state of practise for recovery from this opposition. Clear determination of this truth will aid the harnessing of goodness that in essence would create, the black rose in the white envelope.

Where the rational truth is not recognised undeterminable natural environments are created. These produce negative apathetic attitudes which are endangered by its unavoidable apocalyptic outcome. This threat is what the state of practise must be most aware of in order to see human recovery and positive progress.

My analysis of the state of practise for such recovery has led me to believe that it would be greatest applied within the functional nuclear family. My reasons for thinking this will be further discussed, however, the proper administration of the rational truth is best applied in this environment by authoritative presence and enforced reasoning that will recognise the rational truth, which is that humans are essentially good and capable of harnessing that goodness.

## The Practice of State: Essay 2, Pushing Randomness

Understanding that we are within a practise of society walls, many questions of human walls are answered for us. In effect, 'The baby cries milk to the mothers of stone.' Our suitability for this circumstance is arrived through the abilities for acceptance of the rational truth that creates the walls of our surroundings. Finding an inability to accept this truth is a sign of pre-empting mental health deterioration. This can be restored by finding practise that is identifiable within the state.

In such a society and the United Kingdom, the practise of the state is dynamic and caters to the broad spectrum of human behaviour. In this type of environment what I have experienced and identify as, pushing randomness, is a growing actuality that is becoming more accepted through the apathetic self-psyché. Walking down the street in, Brixton, I expect to see a homeless person that I can choose to pity, provoke or ignore. The aesthetic existence of myself does not demand I react rationally because it is irrational to approach him. In this circumstance we find ourselves subject to pushing randomness.

The importance of the, nuclear family, is stress to make the rational truth identifiable so to prepare the psyche for situations of lesser determination. This would be despite the growing acceptance of the apathetic self-psyché that would accept the, pushing randomness, of our society. Unlike in the case of the beggar it is determinable, a father figure will be parental about the child, in a desperate situation. However, the people and state authorities keep no obligation to be any sole responsibility for another person. In revelation to the truth of this we are seeing an apathetic self-psyché choosing to deny many human responsibilities. These are responsibilities that derive from our understanding of our existence in accordance to what we believe is right, what we believe is wrong, what we believe is good and what we believe is bad. Our failing

ability to successfully determine what is the rational truth besides these deliberations is causing us to accept, irrational compulsive behaviour as a natural behavioural trait.

An irrational truth, stems from this acceptance and is in fact a lesser truth to the rational truth by the instability of its nature. However, in this state of practise we are witnessing the, rational truth, being suppressed and subsequently, 'letting the coin be tossed.' The term I have chosen reiterates it is an irresponsible practise that leads to uncertain outcomes. The current overuse of this practise has caused deterioration of society; it has stunted the growth of human evolution and risked mental illness to the foreboding threat of genocide.

It is imperative that a person finds rational stability in order to greater harness goodness through reasoning. An irrational truth cannot achieve such an outcome. The nature of the irrational truth would not be predictable and cause apathy by ignorance of this fact. Any outcome of it would be an outcome of no accordance to stable foundations and would rather, create undeterminable changes to the irrational natural environment. It would be imperative therefore to restore identity of the rational truth in order for the self-psyché to improve.

My restoration before this understanding has come about through the retained answers of the subconscious which have been challenged by the living ignorance of other life. Sentient ignorance of this type exists through acting with the irrational truth before recognition of the rational truth. A satirical example of this would be, to deny a king on his throne is ruler of his kingdom and believe that you rule his kingdom without a throne. It is of irrational thinking such a state could be accepted, however, it could not be sustained without the rational truth, there in place that has created its foundation.

## The Practice of State - Essay 3,

The two types of thinking I have identified as the prominent truths about the rational truth are frequently made to be co-existing with each other. The celestial thinking and commercial thinking which I am referring to are capable of entirely dependent practise, however, one should not exist blindly before the other until such dependence is achieved. The reason for this is the environment of one type of the thinking would compromise the environment of another type of think, therefore when a dependable environment is created of one of these types of thinking the rational truth there should be recognised as it would be in any other societal structure.

The threat of mental health deterioration is greatly increased when individuals show apathy about this fact. It is important to preserve surroundings that can be returned to and sustain a mutual understanding of togetherness and individuality. Preparing a bus to leave, partly full of people, will be more likely to arrive at its destination with passengers who are for each other than a bus holding passengers that are against each other.

There is not always a question of authority in these situations where simple like and dislikes can distinguish, however, the presence of authority ultimately determines the outcome of co-existence. The constant decline and pushing of randomness cannot be rectified. The individual self-psyche is not obliged to consider more than what is directly related to it. Only when these relations are pointed out can the individual self-psyche grow to what is expected of it, should it choose to do so.

With this understanding, DrealeartG certified award, has been handed to the individuals for identifying their rational truth and finding tolerance to co-exist with the rational truth of others, relative to them as

individuals. Among those who have received this award are the members of the rock band, the Supernova Heroes. They are an ideal example of co-existence because each member is from different ethnic origin and of various religious practises. They were formed in 2010 and are the first band to have ever achieved this recognition.

It has been important to identify issues such as address and tone of voice in that environment because authorities present are frequently opposed but prevailing in the bands distinction. They can more efficiently function to work within the state of practise, that would subject them to pushing randomness, where they would be divided were this not the case. The trained authorities here have divided themselves and one authority has won clear presence that can determine the outcome of co-existence.

The authority's presence is what would determine whether they find a good outcome or a bad outcome; awareness of authoritative position is imperative even where the individual is without choice.

Within the UK's current society, to be co-existing with celestial thinking and commercial thinking there are revolving meditations I have illustrated, (Rusty Reels). These consist of thoughts designing Anarchy or Organisation, Dancers or Categorical existence. There are twenty meditations I have identified. These are the makeup of contents revolving within two circles or 'Rusty Reels,' as the illustration depicts.

## Image, rusty reels, by Aaron Pemberton



Through practise of the philosophy recognising the rational truth, I believe the restoration of many mental health issues and human conflicts can be executed. The uncertainty is acceptance of randomness as a rational behaviour trait of the individual psyche, here. Authority enforces that person's responsibility by the individual's distinction. Likewise those under such a structure must find a co-existence that will be functional to sustain the environment, here.

What I have referred to as the, Black rose in the white envelope, is a metaphor inspired by the struggle of the people within this state of practise. My earlier essays, The human state essays, have revealed public issues for greater understanding of this. The existence within any structure of clear societal structure, is subject to the possibility of hateful practise where people are moved against their individual self. This is a condition causing psychosis, when such displacement is inflicted on any individual. My inquiry into the source of my own psychosis, besides my studies, have shown that such hateful practise can stem to grow seditious intentions and manifestations of opposing forces generated by living ignorance.

In context to my own studies I have found the best labelling for this kind of force is, an antichrist manifestation, as it is most disruptive before

the determinable rational movements of the Christian faith. However, this does not distinguish the rational truth to be derived by the Christian faith. The proceeding work will examine the origins of societal existence and how relative philosophies like that of, Kant, who achieved recognition identifying modes of existence and language, found constructive behavioural practise about the people besides them.

### The Practise of State – Essay 4, Order by sense of structure

Co-existence, socially, is essential for progressive civilisations. One man cannot build to another's taste without consulting the other person to know what that would be. Our senses operate according to our individual command. It is therefore essential that they be expressed in co-existence. Today we are co-existing with different types of sentient life, all with senses of their own that are capable of being expressed.

It is within the diverse realms of these societies that conflicting issues are most likely to appear. Based on a person's sense alone, the response of any individual cannot be measured or entirely predicted. It can be feared or challenged, loved or despised. It is important for this reason to be aware of another person's presence and the structures of the environment around you. If this recognition is not met, response and gestures are false and meaningless effort.

I have stated the philosophies recognised in creating the environments of co – existence can be expressed as two types of thinking, Celestial thinking and Commercial thinking. Practising these types of meditation, for understanding to appropriately make gestures and responses, will maintain a progressive city. The reason for this lies in the function of civilisation which is the greatest influence on the human state. The civility

of people is reflected by the progressive measures finding their co-existence.

The human beings early and late stages of recognition develop during childhood. The ability to distinguish shapes and letters is understandable at these points in a person's life. We are influenced by our civilisation from this point. We must recognise language, letters, symbols and shapes about the environment we grow subject to. A shape that is constantly changing cannot be recognise by our human senses. We use five senses, Sight, sound, touch, smell and taste.

The memories that we recall most frequently are those that we recognise because they directly affect us. It is referred to as the, procedural memory, because we function according to the recollection of it. It's like riding a bike, you use this memory to recall how to ride it every time you get on and it becomes something we need less thought to practise. In the same way, the memories of occurrences we don't like the practise of, are deliberately suppressed. Sigmund Freud, stated 'Some memories, impulses and desires are not accessible to the consciousness.' My thinking finds the suppression of disliked memories has caused the kind of condition, Freud, stated.

In escaping these reoccurrences, the practise of, pushing randomness, has been subconsciously accepted and apathetically practised. The practise of state, therefore, has caused the civil environment of human beings to deteriorate. The societal structures influencing our behaviour are more easily recognised by the two types of thinking, commercial and celestial. Understanding these two types of thinking will make co-existence more possible.

Before forming the, Supernova Heroes, I was subject to a human state that was opposing itself. It was a case of not being able to distinguish difference because of improper use our human senses. The condition has led to mental health problems like psychosis and continual acceptance of the problem is a genocide threat. Difference within a progressive environment must be distinguished without measures of hostility to ensure progressive co – existence. The two types of thinking I have identified are not for individual behaviour but to build a sense of another individual consciousness in order to co – exist with them.

### The Practice of State – Temporal Space Directions

The course of a day is progression through the arrivals of the rational truth or irrational truths that compose it. The rational truths are appearing to us as the associations of our factual existence and the recognition of them about our environment. The good boy is picking fruit from the apple tree, is an association of a familiar act, keeping the progression of the rational day. The irrational act requires investigation as it does not come as a familiar element in the environment we associate ourselves to. The temporal space occurs, as sickness, when the practise of irrational acts are done with apathetic receptions, they are repeated and not ever investigated to be corrected for the best arrival of its nature.

The human state has developed the nature of its species through the civil growth and understanding of its reason. The Civil growth, is a complex network of desires and fundamental requirements. The nature to sustain these is contesting enough to cause anger, hostility, war and extinction. Recognising the issues that have caused our familiar spaces to be strong, have been notably, a direction for the growth of that space. This makes a temporal space direction. The driver of a car will work to possess a licence to drive it, he will find roads and know pleasure in himself. The breaking of this growth, is a hostile imposition on its practise and of will to

sustain the growth of its human inclination. A temporal war is the result of this inclination being unrecognised by the imposing force within the course of, temporal space arrivals.

The company, Squint Koros UK, has been incorporated with a sovereign foundation, amongst the civil orchestration of socialist, anti-humanitarian developments. Incorporating a company within this environment was unachievable for financially motivated buildings and the nature of people occupying that space. The development of, Squint Koros UK, was crafted through, understanding of an external space for the improvement and survival of the space the company was occupying. The irrational thinking mind, for what opposed the company, is not attached to civil constructions. In the procedural function of the company body, after development, it was impossible to communicate a humanitarian development. Preserving that development against the orchestration of opposition, becomes a temporal war. The continual refrain of service to the development, creates a threat to mental health.

The economic direction has incorporated the civil desire enough to collect votes for policies and practise of state. It, naturally, has the temporal space direction sustained, for a province, well enough to prevent the appearance of protruding parts of unfamiliar policies, for the people. This should prevent conflicts causing temporal war. What is applicable is accounted for without prejudice, for the same reason an inclination is sustained within the course of temporal space. It would be a misguided judgement to oppose it.

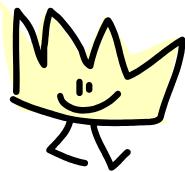
The irrational thinking that produces the understanding to disrupt itself and orchestration about itself, stems from the apathy of the individuals identity. The desires and conducts equate to the practise of a commonly sighted objective that can incur a more easily achievable direction of growth. However, the survival of the individual's dominance

in the equation of a temporal space direction finds a sum of sickness in the arrival of an answer to survive. This is a result of apathetic self-psyche detaching itself for behaviour of alternative thinking against its own responsibilities.

The directors in the company faced the hidden socialist and anti-humanitarian forces, that opposed the company's development in an improved evolutionary direction. During the hours of meetings, invading powers of temporal war divided, Aaron Pemberton's, company, Squint Koros UK, in two parts. The anti-humanitarian part was left out. While the remaining other part went on to produce and develop on the company's sovereign foundation.

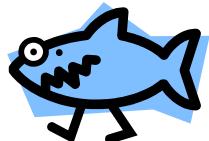
The improved living applicability related to, Squint Koros UK, revealed a fear and envy of the dominance of the company's position in the, temporal space direction. Its complete arrival would come to a familiarity that does end the incurring temporal war about it.

The temporal course direction is a course of segregated measures. The candidates of a temporal course are affected by change in civilisation, global issues and the conduct of society. A segregated measure does not have a familiar association to its familiar space, mostly due to the compromises of their environment. The native ethos will detect foreign imagery as a man recognises words he reads as a boy. It requires the invasion of a temporal space to upset these measures. As with the business body of, Squint Koros UK, the temporal space invasion causes threats to mental health in the nuclear family. The temporal course direction must be won in the temporal space the course abides with. It is the hateful imposition against what is dominant that will cause a temporal war.



**The Queen,  
cannot be a pop star**

**but she better  
like, ‘Madonna.’**



## The Human State – A Study of Psychosis

A person is living. Living is a mix of a lot of factors that when put together form a life. Lives are usually very different from one another. There is not one way of life to suite every human being. There are many ways of life. It is only that every person has a life of some sort that makes it an absolute truth. Not every person has a good life but a person has a life of some kind none the less. You look at the person next door who drives a smaller car than you and doesn't have children. He isn't as well off however he gets up in the morning and goes to work. He makes a life for himself. It is not a life filled with the tumultuous sounds of family members and friends going and coming. This could be perceived as constraining for an individual such as me however it is a life.

In living there are many emotions and feelings that human beings adjust themselves to live with. A person can be happy. A person can be sad. It is not a life without feelings even for the most insensitive people. People are battled by their feelings. The feelings we like and the feelings we don't like come to play a part in our lives. These feelings can drive our actions and manipulate other people's behaviour. An envious man can be driven mad with jealousy and frighten the people around him. This is a common example where our feelings can influence our actions. Not having control and understanding of our feelings is a commonplace. We are spirit beings and in the pace of society often lose sight of this.

The practice of religious rituals is an aid to this problem. Beside the demands of everyday life. The church does the work protecting the spiritual needs of a person. With religion a person can seek God and sustain spiritual peace. It is not as common a practice as others in the aesthetic day that we are living in. There are many common trends that can substitute for the place of spiritual guidance for a short duration of time. A person can visit an oracle or a popular concert. These are not all good

practices however a person generally does what he enjoys doing. A person does according to his own senses and to a point that other people may see his behaviour as abnormal. This is not necessarily wrong however if not done correctly it can lead to further problems in mental health and genocide.

The human state is one of social behaviour. A person meets another person and they act amicably together. In this way a person can make a life for themselves, a living man or woman. It is to man to do something with the life that God gives them. There are many questions a person grows with e.g.: What is good? What is bad? What is right? What is wrong? Questions that many of us have learned and retained the answers in our sub conscious. It is through our understanding of these answers that a person can exist with a normal mental health condition. It is not only a mental crisis facing the disorder of ignorance to this fact but it is a mental crisis to be ignorant of this fact.

It is what I've called the Rational Truth that is recognized by most people. It is during our learning of rational values that we learn to recognize the rational truth. It is not false by human standards that it is wrong to fight with your brother. It is not false by human standards that it is good to love one another. We learn these values growing up ideally in a family environment and they stand as the rational truth. At later stages in life a person learns to adapt to real life utilizing the social values he has learned. The human state within civilization is normal utilizing these values. It is understanding that man is not in control of other people's existence that recognizes God has designed the human state. Where man is controlling another person's life leads to unnatural development of a mental crisis.

It is clear for the human state to sustain rational values there must be balance. Without maintaining an endemic rational value there is too

great an apathetic or non-apathetic conduct. This leads to unnatural changes that cause mental crisis.

The human state that is apathetic is negative towards positive values. There is low appreciation of rational values. This threatens the endemic state. An example of how this is a threat is where the apathetic self has undeterminable consequences in other places than the unnatural environments where that is the person's state. An example of this is an encouraged thief. The encouraged thief may be the victim of a person behaving apathetically toward endemic values. This theory works in a similar way as the ying yang, where one person's actions are simultaneously reflected by another person's action. In theory reacting to the cause of an undeterminable change prevents psychosis. However by threatening the endemic nature the danger of psychosis and genocide is more prominent.

It is difficult for a person to understand that they are doing something wrong when they are ignorant of it. Usually it requires someone to tell them or show them what they are doing is not correct. Taking pleasure in the act or from not performing the act can make one less willing to change. This is where we see a person's reality goals change from the endemic adoption of reality, effectively working besides human behaviour. Rather, we see the person living the future to make undeterminable reality changes to suite the individual's reality goals.

The non-apathetic state recognizes endemic rational values. It is a more common state for civilization where there is a positive social attitude. Similar to the ying yang principle, the behavioural traits of the non-apathetic self have consequences in other places than where that is the person's state. An example of this is encouraged productivity. A farmer picking potatoes in a field is the inspiration for a candy shop called 'Spud' in Disney World. This is an example of how the human state can lead to

undeterminable changes in our natural environment. There is not always a threat of psychosis. The threat of psychosis I have witnessed comes from the psyche that cannot sustain itself with balance in the culture of a country.

In conclusion the human state is generally recognizing what remains the rational truth. The values that are adopted in the early years of a person's life are used in socializing at later stages in life. They remain a key and essential part of living for a successful existence. In places the rational truth is not recognized the natural environment is threatened. The apathetic state there is nearer to a mental crisis that can affect the rest of the land or even cause genocide.

### The Human State – Living with Psychosis

The normal way of living is not an entirely forged existence. It is not the same for every person. A normal life is one that entails many factors. These factors are different for everyone. The cars a person drives. The size of the house a family lives in. These are factors that are part of a normal existence.

Looking at the normal way of living for most people these factors are part of everyday life. A person gets use to them and adopts to best suit their environment. A person with a large income can purchase a luxury car. It is a choice. The person has an option to take a large car or to leave it. As long as he can afford the vehicle he can purchase it from the

dealership. Another person may have a smaller income. He may purchase a bike to get from one place to another. It is because he has a smaller income he cannot afford to purchase a luxury car. These are factors that are part of a person's life.

In the family it is the immediate family that is affected by these factors. The members of the family live together on the strength of the rational truth. This is the endemic truth for the people. The members of the family are strengthened together. They are accustoming to one another and are familiar with habits and even strange practices. They are healthy together and grow productively.

Immoral and irrational behaviour can lead to the disruption of growth on the immediate family and psychosis. A member of the family that does not support rational truth i.e.: The understanding that man exists with fundamental values, is often not positive towards the rational values that the family shares. They are usually disruptive and despondent. There are often conflicting ideas within the family and a person's thoughts are taken over. This can cause psychosis that the family then have to live with. The bond between the members of the family is more easily broken. This leads to unexpected behavioural traits causing friction within the immediate family. This is more dangerous with unstable factors that are part of a person's life. A friend or a distant family member who is an unstable factor can make an existing problem worse where there is friction in the immediate family.

The person living with someone who shows symptoms of psychosis observes him or her showing certain behavioural traits. Acting negative to positive values and showing low appreciation for social conventions. The endemic adoption of reality to live in the here and now is disregarded. A pursuit for a person's objectives is practiced without rational values eg: without being good to one another. This leads to a

psychosis where the person is apathetic towards the behaviour in the immediate family that should reflect rational truth.

Objectives that a person looks to obtain in life I refer to as 'reality goals'. The endemic adoption of reality is to live in the here and now. Effectively working besides the human behaviour. Adopting an apathetic mentality towards obtaining reality goals leads to disregarding rational truth and irrational behaviour that causes psychosis.

The existence is not the same for every person. The rational truth however is the same for every person. The endemic engendered use the rational truth as a means to sustain the life they are existing. The culture is looked upon as the natural way of life for the indigenous people. All cultures are not the same. A culture such as the British culture has different races and cultures living in the same land. This can cause the negative adoption to positive values and low appreciation for social values. The rational truth can only be sustained with balance in the culture of the country. In cases where this is not sustained psychosis can develop.

It is difficult for a person to understand that they are doing something wrong when they are ignorant of it. Usually it requires someone to tell them or show them what they are doing is not correct. Taking pleasure in the act or from not performing the act can make one less willing to change. This is where we see a person's reality goals change from the endemic adoption of reality, effectively working besides human behaviour. Rather, we see the person living the future to make undeterminable reality changes to suite the individual's reality goals.

The psychosis that develops is from the apathetic adoption of rational value. It can replace the everyday way of life that is endemic having undeterminable changes on the natural environment. The behaviour

of a person within the immediate family is abnormal. Where the person is otherwise productive psychosis can develop. The person living with someone who suffers from psychosis can identify him from these symptoms.

## The Human State – Working With Psychosis

It is stated in this essay that there is one way of living a life. It is discussed in the attempt to discover the most common and other ways of living a life. The way a person lives is varied depending on different factors. These factors make the way in which a person lives their life. In this essay I will be discussing these factors and how they determine the way in which a person lives their life. It is not simply getting up at the start of the day and going to sleep at the end of the day. This is something that people do in order to live and breathe. However the principles and practices that are done through the day are not necessarily involved in this exercise. This is the case whether a person is working, playing or not doing anything in particular.

To live day to day people are recognizing the habits that make their way of life. These habits are practiced first in the home and the family or with the closest people to them. They are based around the rational truth. To be good to one another and to respect other people in the household are examples of the rational truths. In a family the rational truth is shared. It is recognized by the general population as the grounds for building a family. It is in the family or a household that we learn to recognize these values. A household or family that has other values that are not recognized but enforced on other individuals is at risk of making dangerous changes to their natural state. This can lead to psychosis. In the workplace the rational truth is adopted at the adult stage to be utilized in doing the job.

A person does not necessarily practice the same values in the day and night as another person. Not only do we use different values in the day and night but as different people we live with values that we place higher than other values. This choice of values is rarely shared by the entire family or the household. The rational truth however remains the same and is endemic.

The rational truth is practiced in the family or the household. In the adult stage the endemic truth is varied although recognized in the workplace and outside the home. In most places that you go to there are rules that a person needs to obey. These rules are stated understanding the rational truth. Next to these rules are the individual's rules or personal values. In an office there are three breaks during the day. The people working in the office are not allowed to smoke in the building but they can have coffee. 50% of the staff values their coffee in the coffee break. 50% of the staff does not without the cigarette. The half that does not value their coffee break is living without the value that the others have chosen to live with. Half of the staff looks at their personal value as more valuable than the coffee break without a cigarette. This does not provide a problem for the workplace. The staff has made themselves happier by recognizing their own personal values then by not doing so. In this way a person has developed their rational self. It is not completely unrecognizable as it is a rational truth. The rule that forbids smoking is in place because of the risk of starting a fire. A person can recognize good personal values as well as bad personal values. A member of staff who dislikes the job may recognize the thought to burn down the building and light a cigarette where it is forbidden to do so. This is of an irrational self. Here a person lives without endemic values in the workplace. This can lead to symptoms that are recognized as psychosis. The demand to satisfy the irrational self causes constraints on the person's humanity. The only way to find the personal value is to risk undeterminable danger to the natural environment

in the event where it is a product of the irrational self. This can lead to psychosis.

It is not always an environment that a person is happy to be in. In the event of this situation a person is left to work with unsatisfactory conditions for him or her. This condition worsens as we learn more what we dislike and are naturally driven to keep away from it. The family or the household is orchestrated to find a peaceful arrangement for all the members living in the family or the household. It is not a single value for most cases. One person's Joys is possibly another person's sadness. This can make it more difficult to suit the endemic natural environment. In the workplace the percentage of staff that smoke cigarettes but are forbidden from smoking in the office will be unhappier than the staff that do not smoke and drink coffee. There is a constraint for humanity that affects the smokers. This can lead to apathy towards the endemic environment and psychosis. The state of the human self in the workplace is one that is identifiably irrational when what makes the person happy is not obtainable.

The person who is constrained from his humanity is liable to become apathetic towards his surroundings. This is including the rules and the regulations that were created to sustain the endemic rational truth. The apathetic state is more prominent in unnatural places. This is where the individual is liable to adopt an irrational self-psyche. It is a state where there is low appreciation for rational values.

For the natural state to be sustained the rational truth is recognized. Where it is not recognized the natural state is threatened. The apathetic human state adopts measures to obtain whatever will make him or her happy. In the workplace he or she may smoke a cigarette despite the rule that forbids them from smoking in the building.

The measures used to obtain what is going to make a person happy are not always a product of the irrational self-psyche. In many cases the person will use the endemic pursuit to gain what is going to make them happy. In the workplace this is usual to please a person's manager. The route to obtaining the goals that he or she wants to achieve is the same for all the people working in the office. The person can pursue his or her goals living in the here and now in the aim to arrive where he knows he will be happy. This is the endemic pursuit of reality goals.

It is where a person is not happy with the pursuit of a goal that there can be undeterminable changes to unnatural environments through measures of space and time. The individual chooses to adopt an apathetic human state that is negative to positive attitudes and with a low appreciation of rational values. Here the endemic pursuit is not manageable and there is a high risk of psychosis in the workplace.

### The Human State – A Study of the Spiritual Trial for Psychosis

The way an individual chooses to live their life is different to the way another individual chooses to live their life. The difference is varied. There is not one single way of living the lifetime that we have to live.

A normal way of living is not an entirely forged existence. One may have an abnormal existence. There are many factors that go towards what forges a person's existence. The individual can live with many factors affecting his or her life. These factors can be introduced by the outside world or the family. Good examples are personal vehicles. To make it possible for all the members of the family to drive the members of the family purchase cars. Another family in a similar position has decided

to purchase bicycles. The family with bikes for transportation are not considered abnormal just because they're not using cars. It is with other factors that the existence of the family may be recognized as abnormal. These factors may be the religion practiced or the habits that are practiced by the family. Although they may cause or have been the cause of purchasing the bikes or the cars. The cars and the bikes are not the reason a person's existence is abnormal or normal. The factors that make up a person's existence are treated differently by every family. The individual in a similar way will treat these factors as different ideas by their own choices. Where there are conflicts as to how to treat these factors there usually needs to be a settlement. The settlement if it is a good one will have ended the conflict. An ongoing conflict that is not properly treated eg: a conflict over religion; is not only a factor that leads to an abnormal life but psychosis. It makes it a trial for the spirit to reside.

The human state is made up of three parts the human body, the human spirit and the human soul. These three parts of what build the human body function together. If one part is constrained or stopped from acting its part it can lead to illness. It is often a case where one part is depriving another due to conflicts and friction. If the body and the soul are not constrained but the spirit is, it can lead to turmoil for the human spirit.

Living with the human body is a separate trial to living with the human soul or the human spirit. A person cannot function properly without utilizing all three. They are a trio that work with one another to function as what is the human state. To live with the body it is important that a person exercise. To live with the soul it is important that a person adopt certain values that protect it. To live with the spirit one must find more than material to possess them. A conflict that develops through one of the trio can lead to sickness.

Within a household that has a normal lifestyle the persistence of conflict is less than in a household that has an abnormal lifestyle. Where there is conflict between one member of the family and another there is a persistence of conflict. The person has to live denying his spirit. In a case where the person is in a household that has the other members using cars or bikes for transportation and he or she has to walk. The individual has a conflict. That is why he does not get another mode of transportation. He has to ask for a lift or walk to where he wants to go. For the other members of the family it is fine to drive or exercise on the bikes. The family have had a conflict with the person about not getting a car. Because the family believe he should have a car or a bike to make life more normal for everyone the conflict with his spirit is persisting.

The human emotions that are evoked can make a dangerous conflict that can lead to psychosis. The emotion is something that evokes what we like or dislike. In the case of the conflicting problem the members of the family are evoking the sensation of happiness after seeing the individual with a bicycle or a car. The individual is already happy and there is a conflict. To find a normal way of living in the household a spiritual trial has to undergo. Without a spiritual trial the person is at risk of psychosis due to sickness from persistence of the conflict.

At the start of the spiritual trial the individual has to live with endemic pursuit that is manageable. The individual has a reality goal that is to move into another house. He cannot do this if he purchases a new car. The family in the household have not seen his goal as their endemic pursuit beside the rational truth. It is an apathetic position that the household keeps to ask the individual to purchase a car or a bike. For the individual it has changed his environment from one that is beside the rational truth, that he cannot afford the car, to one that is by an irrational thought, that he should get one anyway. This would cause undeterminable changes to the individual's natural state. The individual can adopt an apathetic attitude towards his situation and develop psychosis and there is

an increased threat of the individual making undeterminable changes to his natural environment.

The individual has to undergo a spiritual trial that recognizes and rebuilds the spirit that is an element of the trio the body, the soul and the spirit forming the human state. The confliction against his spirit is not persisting after he decides the right outcome for his spiritual trial. He or she has to sustain the rational truth for as long as they are without a mode of transportation, in this case.

### The Human State - A study of Psychosis that is Genocide

A person lives their own life. It is unique to another person's life. The way a person lives their life may be similar to another person's but it is not the same. All people are different in some respect. Living in a normal environment a person has the chance to learn similar values as another person living in the same environment or a similar environment. He or she may be living in a house with two or three people. They learn the same values as people living in a house with family, a nuclear family for example. In this kind of an environment the rational truth is recognized. It is later adopted at the adult stage of life to be utilized in rational reality.

Living with the rational truth the individual can learn to recognize safe guards that protect him or her from mental health problem and psychological problems. It becomes second nature to utilize the lessons that we learn as children and growing up in the culture we are raised in. We recognize it is wrong to fight and that it is important to love one another. In protecting our rational self through this way of living we keep ourselves safe and aware of mental health problems and psychological problems such as schizophrenia.

Living without any recognition of these utilities for later life is dangerous. A person is forced to live with friction between him and other members of a household. These can lead to arguments, fighting and behaviour that is against a person's nature. In this environment a person is in danger of getting a mental or psychological health problem.

It has become apparent to me that living with a psychological or mental health problem is not a good way to live. It can be draining for the human spirit and cause apathy that can have undeterminable damage to the natural environment that a person is raised in.

A person can live having recognized the rational self and find that the existence is normal. The rational self is adopted after living and working in certain environments where we learn values that we adopt in later life. Where the person can express himself or herself, signs of individuality become clearer in what is an endemic understanding. A man may have a particular faith for example he may be a Christian or a Muslim. Religion plays a large part in many people's existence. It is an important factor for many people who live beside the conventions of society. He or she recognizes their religion as part of their nature. They are distressed without signs of the religion in their life. This is an endemic trait with a person who has a normal behaviour pattern. Where a person's values are recognized as part of human existence the individual can act with his or her rational self.

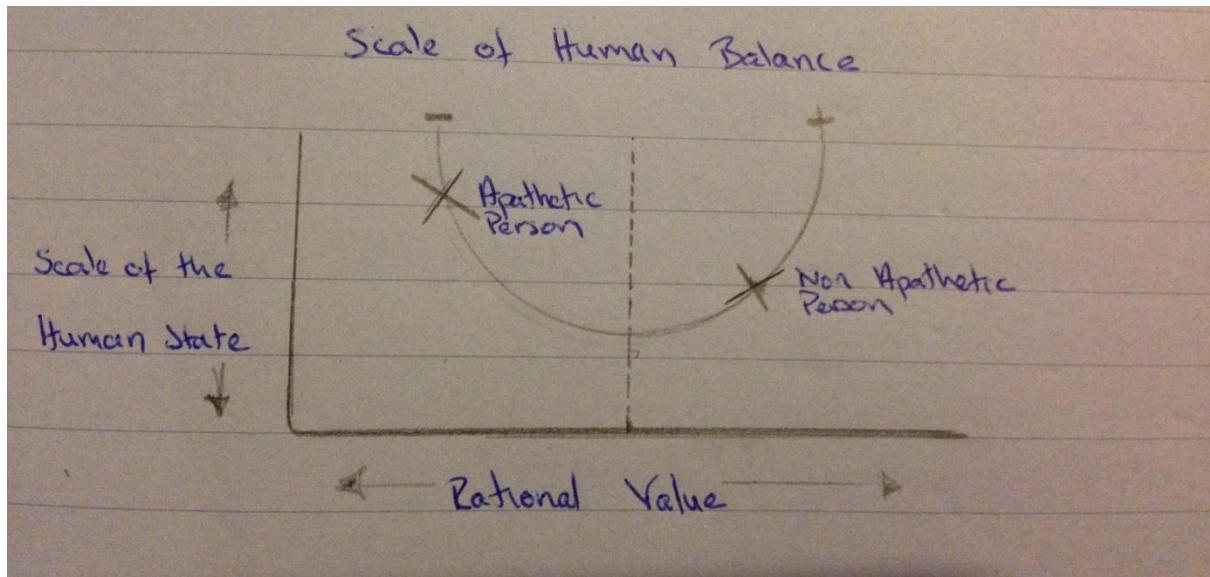
In instances where the individual has not recognized the endemic rational truth people can start to becomes distressed more easily. The behaviour of the person is irrational leading to fits and abnormal behaviour. It causes friction in the household or family that leads to psychological and mental problems. Looking at the human state a person

in this position is at risk of being left with a condition suffering of psychosis. He or she is a danger in the natural environment, having undeterminable changes that can lead to genocide.

A person in this conflict is drawn away from existing with the endemic values that lead to normal behaviour. Their behaviour is recognized besides that of an apathetic self. It has undeterminable changes on the natural environment where the endemic value is being utilized to sustain the mental and psychological health of the individual.

Where we see a person's existence is constrained in any way, it is more possible to observe the rational value become discarded to adapt an apathetic self that is not the endemic rational value. The endemic rational value leads to a non-apathetic self that is adopted in the natural environment this essay writes to, where we see there is human balance.

The apathetic state does not provide human balance. On the human balance chart it is marked under the negative force. It is recovered at its adopting of rational values and is marked under the non-apathetic state further on the chart. The apathetic state is not endemic but is prominent in unnatural places, environments and situations. This is where the individual has not recognized the rational truth. In this way the endemic state is threatened by the undeterminable changes of the apathetic self behaviour traits to the endemic nature. In so being it is against the nature of the human body, the spirit and the soul. It becomes a conflict for the individual identifying the danger of genocide.



Human balance is not achieved through this pursuit of goals. We can see the singular satisfaction of the body or the spirit but not the body the spirit and the soul that create the human being. It is an apathetic position living only in the now that creates further problems not recognizing the endemic rational values. This is where an individual has ignored the endemic pursuit of life to live the future and make undeterminable reality changes. This behaviour will suit the individual's reality and risk genocide through conflict with the endemic rational truth. The endemic pursuit is managed living in the here and now. In so doing the human balance is sustained.

A person living their life will socialize for the spirit. Eat, drink and exercise for the body and pray for the soul. These examples of how a person's human balance can be maintained are not the only ways of maintaining the living person's balance. There are a many activities and exercises that can provide this. Not all however will save the individual from mental or psychological problems and the risk of genocide. In a household where the rational truth is not recognized the human balance is harder to maintain. This poses a greater risk for the natural environment.

Civilization has been built after the natural formation of the land. This has demanded attention for the human spirit, the body and the soul. In the past we have seen a presence that is not apathetic and has managed the endemic pursuit of the indigenous people. The wrong outcome for the body, the spirit and the soul does not only endanger the human balance but endangers the lands nature as well. This is where we see there is not enough with nature and too much without nature leading to a presence that is apathetic and cannot manage the endemic pursuit. It leaves a risk of psychosis that can possibly lead to genocide.

### Conclusion:

The essays that have been the prelude for this conclusion have discussed approaches to existence that make them recognisable modes of humanity. The focus has not been on the ethical or aesthetic existence but on the human state to perform ethical or aesthetic tasks.

It is determined that the human state is one of social behaviour: to grow with inquisitiveness about what is good and what is evil? What is right and what is wrong? The rational truth that is recognised by a culture is challenged by the modern pursuit of reality goals. These are sometimes not the endemic pursuit of reality goals but are liberated by the aesthetic mode of thinking that is prominent by the degeneration of a rational truth.

It is the rational truth that governs the behaviour of a culture. The laws that govern the spirit, the body and the soul are fundamentally a

choice of the individual to live or die. Anything other than a rational truth is a lie and an irrational truth is not sufficient to sustain a healthy individual or a species. The population within a culture face responsibilities to meet a positive non apathetic state. By accepting the negative apathetic state the value of the rational truth is decreased and the threat of genocide by psychotic behaviour is increased.

The conflict between the non-apathetic and the apathetic state, arrives when the answers to what is good and what is bad, what is right and what is wrong, are stated before us when the current fear overcomes those given solutions. Allen Ginsberg, was poet who frequently exposed the fear and dissatisfaction in, America, when a type of people that were repressed saw a need for change. At that time the social structure of, America, that had embedded moral codes into its culture, was not adequate for a responsible people. This kind of situation prevents the selfless existence of the true human state that can evolve. The inertia of a controlled state becomes conventional so the ethical behaviour for thinking aesthetically is challenged. In a civilised environment or a barbaric one this can cause metal health problems such as psychosis. The culture neglects the nature of the environment to become a negative apathetic state.

1 in 4 people genetically inherit a mental health problem in the UK. The mind is impaired by symptoms such as invasions of thought, problems with cognitive thinking and lack of concentration. The body is impaired by symptoms restricting the body motor functions. In this condition the body cannot communicate its distress without defying itself because it is self-defeating. This is when the human responsibilities of the culture are not fulfilled. A non-apathetic positive state that recognises the rational truth can at this point be compromised. The human spirit becomes obsolete and we see devolution of human beings. In these cases the body the soul and the sprit are conflicting. To sustain the human state this trinity must not be

conflicting but focused. The highest state of consciousness is the selfless existence of the true human state.

The life force of the human spirit is not conclusive but humanly interpreted. The human psyche will not always conform to religions, beliefs or social conventions but existence will avoid extinction through the mental state of a stabilised mind. The mental state of a human mind is to create the human state. This is one that can determine right from wrong, good from bad, through human interpretation of life forces.

In 2000BC the religion that fundamentally said there is one God of all things was gifted to Abraham for all of man. The challenge of existing in an aesthetic mode of living is to be only human and to thereby build on the human state. Retreating to behave accordingly would reduce the threat of mental health problems that can be inflicted on others as well as one self.

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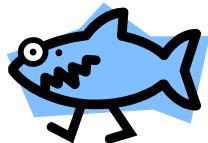
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Dr P. Partovi (far Left) Dr R. Partovi (Middle) Aaron Pemberton (Right)

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(Elizabeth Pemberton)



(Thomas Pemberton)

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