

## **Considerations to the Benefit & Beneficiary trust of Welfare of the States of Ukraine in Relation to International Courts and Seq.**

Paris s. Miles-Brenden - February 22<sup>nd</sup>, 2025

- 1.) It holds naturally, by the principle 'investment in a qualitative factor by which an entire people are counseled, we hold inalienable uninherited and proximal (of primary) risk assumptives to the format of an interdiplomatic policy in naturalization'.
- 2.) The benefit of one 'of court' is a means of amended unoffensiveness and discourtmanship from prehension and declinational interposed losses, to which\* occasion to notary and benefit of trust is a unitarian precept of each beheld notifier.
  - a.) Humanitarian rights should but are not oppositionally entrained to the held liability to sole proprietorship of arrest.
  - b.) Declinational, however, apertainif, is prohibitive to the order of a.) if non-sequentialized trust is broken, by of wit, we may repeal, to adjust a court in sequestered dispartiture of loss, but apprehensively we co-commit to abeyance, and may hold the willing forfeiture of a veto, if however a violation of unpeaceable treatment of a captive (to proscrip a. is violated to non-humane truth of their care).
- 1.) Subdelineated process of the beheld notification of a peer of a notary or notice to a group in homogeniety is the propriitized interest of a people (or situ. 1) to a jurisprudiatial representative, of whom in-standing is of c.2.) and 2.) minor.
- 2.) Peace amends are then comprehensive 'sufficiently' to support the means of co-eventual relationship to pose a question and answer, (enter amends) or strengthen the relationship of life and the interdependency of our commonality of situational distress.
- c.) In appeal, one sequestered non-neutral but non-capital relation may be situated by of which we notify a home or a principle beneficent base or non-sequestered relationship in capital (D.C.) defensive iconigraphical unity of the people's.
  - 1.) A court proceeding declinates to the trust the people (categorically) are unbeheld a notification of loss of services, but well within the abiding of rest or mobile, and freely avowably entitled rights and sequestered means of inalienability as written, in a constitutional origination commensurate the formation and dissimimolation of bodies of recessive formative bias.
  - 2.) Amending bias and class homogeniety is then a freely and provided logical foundation of the principles to serve man to the court of woman, and possess a means to commonality of welfare of a nation and a people, post a Roe. v. Wade era, without liability to unpeaceable violation of trust, or the unwelcomely beheld reprieve by an ontological unsourced & unsecure proxy.

The 'risk' assumptives of life, differ contrastingly for each and every individuated person, to-which we notify in-as-it-were 'of advancement' a priority to a session and retentive clause in bearing to open willingness to courtesy.

The first, and final cofactor currently of the machine state, is the embankable oppositional and coercitive debated truth of two agencies, in mutual procedure to advocate and minor adversary.

- 1.) Dislocating that of army\*, from a pre-consignable session, but separating the qualification to amended and prior occasion of 'good or disenchantment of a net-residual assumptive of 'surplus' notifies, and discerns the possible.

2.) Appending the relationship of the withheld in courtesy, in relation to wellness and liveable contrast, on behalf of a choir, or-session, updates the relation of the machines of earth, prioritizing a distributional progression to life.

## Part II:

Two! [very good] [\*]**observations:**

- 1.) There is 'on-center'.
- 2.) There is 'plain and temporary'.

Relationship in dealing with 'contingency'.

As to the proper-operative means of instrument(s) like-dials incorporating *machine/computer* equipment.

- a.) It can be 'extended' of a procedure-reference to-undeparted life \*(yet principled) – a reprieve of a will, is related.
- b.) A neutral 'proximity' in defensive *long or lengthened deference of policy without probable interest*, may help *preclusion*.

## Part III:

Questionably, the entreatment and 'treatment' in defensible truism, of welfare and courtesy, as principled of valuative basis defensibly entrusts of what is then a knowable 'agency'; in unprohibitive and recessionary gapped or unlimited skepticism of what is beheld, but-notified to a self, of whence of these [a singular agent and non-coagency provided and questionably reconsiderate] of what is a question, to the benefit of a council and reprimanded defense of the people, out of the necessity of a means to orchestrate and singularize the means beyond of what is a future glance of what may be a people of true promise, and contrasted element of reason.

The means of the few, reproach of but yet what is the managerial process of agency.

The means of two, orchestrate what is denial and formative release in relation to conceptual preponderative notions. These qualify, and remain as a value system, as it is knowable, by a community, or the reading, of words, written, and entitled to me expressively read to the benefit of a people, - or - contrastingly, to the benefit of occasion, or to the benefit of one among few, or in the reading entitled of a people, by a representative interest.

The modern era, provokes what is a certain alienable prehension for the aggression of individual people, and rights in bearing to those of courtesy in interest to the welfare and common good of the people. This interest, is a well known identity and agency relationship, of which mutually is an element in the representative belief and common welfare of liberal and republican valuative process of the relation of political and humanitarian need in America. In relation to the wider circle of all people, we are but a limited 328,990,870 people and individuals but of (61,569,860) army and federal express or educational right bearers, of potential design, per the era of 2031-2048, in age of maturation (89-12).

For of few evaluative means, the policy of policing the people, is a defensible measure, without abandonment, and peaceably inclinational to terms to amends of people, on behalf of these many - and or - few.

The means of courage, devoted in actions of cessation of violent intentions, is a defensible trust in one to encourage of undefined means and unvague comprehensibility, the action and choice to provide of the belief in one to another, of what they would reliantly choose to keep as in avowal of what is factual, knowable, articulable, and related, in comparative of what is defensibly the manner of sequestered approaches and accrual to advantage of a people, in beheld former or later (of such means of avowal) agreeable standard, in evidentiary probable cause or precursatorially provided cause of defensible trust of the 'interests of many and few, singularly held, or unsequestered to homes, on behalf of welfare, or courtesy, and provided 'capital'.

By releasing one to their mutual and alternative skepticism, upon the face and form of violent intention, we grasp what is limitedly a welfare of the self to its mutual and reliant adherence to the welcoming to privilege, of peaceable intention, to the self, unapportionately, or apportioned to the consent of freed distrust and trusting boundary of one's elimination of unprehesive and assumptive manner of conveyance, and meaningful intention to pursue peaceable means, intention, and their's and another's upmost wellbeing first, foremost, and beyond all measures, in greeting, welcoming, and goodbye to unwelcome attitudes of emotional or psychological methods of communication.

When, as such, nonviolent intentions are considered, the peaceable intention, when perfected, leads to love of the self, and love of the other, perhaps of few, or many, or all people, and it is held unchanging, for of what is one's continuum of actions, whence, as such, we hold the means of the self, in association with authoritarian or valuative basis of all knowable by of one, in relation as of yet and provided so, by one of occasion to solitary potential and success at salvation of a world.

This valuative basis is not a secret, or a compendium of many, or orchestrational, or intention through unprohibitive excess, derived, or unknowable, or – intently maladaptive or discourtesy on behalf of neighbor and friend, and it impartially the intercession of defensive means to peaceable conflict, and the interests of one, whom, another, these, and each of whom possesses (as in what is singularized), the interests of all via objectionably held and unobjectionably held truths of a people.

To console, is then of limited benefit to the eyes, ears, and understanding of the beneficiary of love, in womanly form, when the woman distressably adheres to the fiction of a fixed view, on behalf of what is a man in reproach, whom is their father, and mother, in the form by these beheld (sealed) means, the man and woman of father and mother (correspondent) in a loving embrace upon their conception.

To justify, is then of unlimited benefit to the people and trusting of an individual, on behalf of what is a prioritization of their understood merit (of all elipsis and justification in means and aggrandized formative truth of what is from beginning to end, and unlimited foundation with the self, however, it is a liability on behalf of the memory, behavior, and capable interest of the capability to secure means to defend but few, whence, as such, few are provided of assumptives to defensible trust in favor of peace over war), whence as such consummationally terminated, a sequesterization to the relation (further) of a provided interest in encouragement.

From these means, we came to agree, and form a bias of circumstance, and from these means, we devolve to find what is appreciable means to negotiate trust to the welfare of the many on behalf of the one, through courteousness and peaceable intention of township, city, and representative council.

From this end, and of its means, we come to nurture life to be held to trust, respect to be held to relation, love to be held to keeping, notions to what is held to meaning, the means of what is notified to be released, and what is notified of many, to be trusted to what is held to be intended, and so as it becomes, society evolves by what is trust and service, courage, and counsel to defense of the many, by a few. I have endeavored to relation to the world but to find that peaceable means to trust mastery over form of knowledge, and to know the means to comprehend language of intention, is potentiated then by a people, whence as such it is taught, and understood to be inclined to what is plausibly respectful and courteously provided as good intention.

## Part IV:

From what is embarked to occasion of welfare and life, (as in a virtuous and wellbecoming individual) – *with religion and politics, educational right and developed trust, and the embarkment to defensible capability of survival on behalf of one's elementally provided standing among church and nation, among society it is necessary (or perhaps comprehensively my understanding)* that life is beheld a certainty of the element of reasonable and effective means of conversative potential to orchestrate reconciliational dialog, and comprehend the merit to disadvantage of people whom may be effectively (and consequentially) deprived of means to successfully embark on willingness to survive.

But, it is not of ideative impulse that I am speaking, but instead, courage, and understanding to know strength of character, the intention of the manner of expression of meaning, in religious discourse, and the service of the welfare of man and woman. This is a meritorious and advantageous propositional truth of the interhomogeneous and interhomogeneity of life in relation to nurtured distress (*whence reconciliational*) to find a maturity of bond and home.

The means propositionally inquired upon were few:

- a.) Defense to welfare.
- b.) Cohomogeneity and industriousness.
- c.) Courtesy and releaseable context.
- d.) Fortunate relationship to peer's and welcoming.
- e.) Strength bonded to what is virtuous intention.

So, as to ontologically procure of the means to trust one's path through life, one comprehends one's losses outweigh one's wins in life, but in either (co-accompanying dialog) of people, nation, and state, we lose little for on behalf of neutral and identifiable positive, negative, strong, and courteous manners of *conjunction to means to capable trust of a friendly environment and people of whom naturalized to us and of us, relate to whom we are, and as to what we evaluably would release to another, of emotional and cognitive (non-intellectual) educated process through the path of life.*

(Seq. 305c.II):

Thereby-understanding and the 'understood' are separably and patiently adherent to a relation of imaginative and (inquirable) relationship, to a strictly identified and safely (assuredly caring) slow release to bounded and boundaries with and of the relationship of endurance through measure.

- a.) A coordinated basis is not to be comprehensively or as (irr.) incomprehensively a misunderstanding of people to the imaginative process of coming to belief in imaginative relationship of people, and self identification.
- b.) A coordination of basis is a relation of which is aphysical, in relation to *yet what is imaginative, and decentralist, on behalf of interdependent welcomes to other's, and the relationship of peer's to sequentialized acts of honest intention.*
  - 1.) Honesty is understood in relation to 'the certain' of the cognitively implorational of the assured.
  - 2.) Defensiveness is then a recourted disparity of one's advantage in unsequestered motivional trusim.
- c.) A trustworthy boundary then not-love or -adamant perplexion- but a bias to include one, (1 – an individual) and the better welfare of the \*then-knowable priorly occasioned individuals in the composite background of one's suppository of relationships, in the purview of supportive nomenclature of partitioned and fair treatment.

Then, accordantly, a debate of humanity on behalf of the 'strong' and the 'weak', the 'courageous' and the 'miserly' is found for what is the 'renewable' whence, as such, the (4<sup>th</sup> [above through 1<sup>st</sup>]) is inclusively a priority with additionally a defensible standard of living work, to the notification of addressee in relation to valid advocate and it's antecedent in relation to Part III.

- a.) Thus, care with secure means to identify with another.
- b.) Thus, strength with welfare affordant the limitations of the self.