

Understanding of [sic. 'or'] of Kind, Type, Strength & Weakness

Paris (~*.Ros~l*s.*) Miles-Brenden & Alia`-'do

Part I:

I just reached enlightenment, in some sense [sic.] of the relationship of my mind and anatomical adjustment post a phase of disease, illness, and treatment, as well as a consideration of the aspect and potential for mass hysteria.

Frank, and truthful conversativeness, may 'additively' produce trust, but loyalty, is commonly determinant upon choice & choices. Thus, in my interpretation, to interpret the manner of the expression of conversativeness & care with one's words, one, or another, (of a similiarity of their approaches and relation to people) must adhere in coming upon our consideration of yet another and *of* their(s), in-whom we may avow, or *have*, a remaining belief in or process of relationship.

The primary aspect of derivative and human friendship is three fold:

- a.) To understand, and comprehend of one's inclusion within a bond of trust or loyalty.
- b.) To comprehend and believe in the mutual considerations of one and all, and their interest.
- c.) To willfully relate of the mutual additive unionable pretext by which another is of a moral or ethical evaluability in the terms of virtue.
- d.*) This is not to be confused with loyalty itself or moral valuation as an aspect of character or personality, but as a process of the development of the shared relationships surrounding this ontologue in relation to mutual membership, and the residual consequent of [another elsewhere].

Thus, a likeness is provided of the genuine attribute for effectual dialog and formation, of what we will be in-becoming, *however kind or disparative*. It may be (considerately unconsciousable) - or, a relation of liability, or trust, ad evaluably a lie, but to the point of persuasively untrue, **we* are to determine the

manner by which another avow(s) therefrom in of what we have honesty provided and intended as a return of the empathetic relation of mere sense.

This then remains a truth, and a kept genorsity for in the then (held-blind) relation of what may be granted of another on behalf of the self via demand, wish fulfillment or experience through a journey in relation to one's securities and insecurities, at the valuation of one's (and their included manner); honesty, valuation of practitionership, moral merit, or comprehensibility of remainder to the demands of other's, and truth of whom we relate to - *in whom of what is another reflectivity in as they naturally portray they are, as they define themselves.*

To do so, is not to be disaffordant of a confused state or aggrandization or hysteria, or proximal a medical condition.

- a.) Consolidated provisional application of a 'condition' and 'question' leads from a skepticism of one remark, to a trusted oppositional and non-oppositional *posing of answer*, to which we do not affront of an uncooperative self-interest, and *invest in our best self-interest and the interest of-others.*
- b.) Circumspection of a dialog, for of the interest of one, avests in the relation of a 'manual' *disengagement of obstacle* - to-which we avowably remain of the retention of a memoric relation of our experience, mature, and *guarantee our refusals of obligation to disinclusive considerations.*
- c.) For of what is considerate, we remain *very much then*, of the interest of a people, *known to our interest*, and *unposed, but positioned with the interest of life, and proper behavior*, in the trust of an embankable known* or *unknown* alliance with the forces of-good.

Part II:

Intercontemporaneaoum Referent or Instance

When I went to consider my-death, I realized something, which liberates essentially life, being, but not body (that we are mortal). I considered this-death in relation to AKM, a woman I believed I met on the beach. But, we might not have, thus, the future-undetermined, I have essentialized through experience, the deer does not know (as-such) if it will die.

In knowing, but of imaginative potential and intellect, and emotional dialog through language and tools, and impression, I could construct a 'new-return'

beyond the matrix of the hologram and deck.

We*-as it were are interdependent, but the choice of life over measures taken to expiate another, is a willingness to demonstration of courage at one's will.

Thus the 'free capacity of will' in 'being' is that we may test an assumptive - of life, - in a seeming what-had been anachronism of whom we default to be or become, via a 'test-assumptive' of a potential - yet-guaranteed outcome, to the solidity of relationship in demonstration to whom one - reliantly - is; and as they are-known.

In this impression, it is 100% verified of a naturalized truth that a story is shared among people, but, not through these impressions, but that the validity of occasion demonstrates that we are occurrent debated truths (re-process-individuate) - and example our story and progression.

Thus, for the validity of an informed consent to will, we may verify the test assumptive by the willing invocation of the contact-formation of a benign agency upon life, and therefore dispute, reconcile, and deepen a contrasting element of character and persona, such that their personality is referentially diagnostic of a condition of success, - unto which, within a Modern Era, we confide in whom is evidentiary to our expressions, in relation to reciprocity.

Thus, this 7', is a qualifier at 925 for what is the 'metal mario', of heart in relation to compassionate aim and meaning so conveyable to another. It is the innate being of whom I am, have become, and what lead to success with another in their relationship of destination upon their relation comparative life.

This is essentially the co-occurrence of our world, in all occasion and nature of dispute..... it is merely the 'residual of being' is the composite of delegation.

Part III:

Welcoming the consideration of stability, for of rational and calm retired notions is a western value, and eastern, for in non-violence, and that of courage to apprehend a condition, but, aversion is an unopenable innate gift of myself to emotional reaction, with, or without agency of choice.

So, I have realized I have a nicely avowed of acquity to mathematical knowledge understood, and innovated, worked upon, and the necessity of a

potentiation of my character for personal ideation.

1.) The personal (furthermore from Part I. [above]) - accountability in a numerical relationship is an amends in count of consideration to mathematical disposition upon neurological computability, for in that of the stochastic, and semipartial partition of ordered relations in order, for that of an accomodation of expression to an agreeable contract, in partnerships established.

2.) The personal and public (consensus*) classification of people, representationally secures the good of the common people, when as such there is a bivalent condition of reciprocal alliteration of a structure of order, to which there are but two (2), relationships in amendment and amends, for of council with a confession and admitted to consent of motion.

a.) One: (a). (See the above): Is a condition of a challege to include another of their provided basis of their trust unto their consideration of an institution of marital or public discourse, that of provision to a guardian or conservatorship, or a policy of choice, for of included consideration, with that person, (in-globally held relation of 'world or realm' -) in relation to the larger scope of their considerate party memberships.

b.) Two; (b). (See a and the above); the tertiary symbolic relation is to keep to the abeyance of a social boundary and relationship of admission that courtesy, for of representation on behalf of the self is avowed of innately in the self on behalf of innate qualities the other observationally learns through experience, behavior, action, consequent, and conditions of their system in realignment or coordination of means to communicate a blessing on behalf of their consideration, - to which is the primary personal identification with another, and is an element of their curiousness to approaches to their frailties in the elderly, and friends in childhood, in relation to that of the exception or inclusion of a convention of morality.

Doing so, under the preceding precedence, the relation of life, is salvagable to all extinctual phases, on earth, however we will only not live for eternity.

Part IV:

Conclusion of Recovery Process I and II:

A New Approach

On Behalf of My Maternal Grandparents, Family, and Mother {Sheila L. Miles}

My new approach, for the first-door and gate I could enter of my entitlement to awareness since my second day of life, for homeliness and comeliness, from an ascent of an individual of a similar age, may represent my-freedom.

This need not be demonstrated *to a people*, as an exact-science, but I needed have approached the consideration of life and a supportive structure, post the examination of a long consideration of the blindspot, and it's relationship to that of my driving experience.

It was (secondly) held, that it was that I was growing into another heart... I did not notice the subtle notion of this, for this person is dead, and deceased, only my mind and faculties remained to function.

I should not mention the going-away from this, or the 'return of it' in the sense of ceasing, or - over a 'relationship to another', in this situation, only Jake was my means of support, with Michael Joseph Sheperd and Sheila Lee Miles. My Grandmother, an individual on my Father's side of the family, I knew, on my Mother's side I knew as well, through brief intervals of this sensibility.

Thus, it follows from the 'negative precautionary truth that one 'seriously considers what is fair", but recalls, there are indeed warnings, but not fault tolerable conditions of the internet for that of the architectural relation and party of people on Earth, for of a condition suppliant a consequent forewarning, to be argued or understood, related to as a people, or of any success in the purveyance of the furtherance of life or argumentation of dichotomistic relation.

Then, it follows from the condition of a willing empowerment, if I so-choose without a 'project;' or 'projective-basis of argumentation' that I need to create a program, somehow interrelated to the aspects and aspect for the surrounding framework of life in relation to machines on Earth, some time within 2-35 day(s), for that of an untimed, and element of particle and particulate 'dry/wet' *white chalk and grey chalk*, to unaccess the 'tree root clauses of the internet' - apply it through my means, and amend and dichotomize in relation to *friendship*, for that of a well-understood effective attributional process

of debate and freed rights, if I intend to secure the wellbeing of other's. This would hold with the 'paganation' of a data-archetype, and I have limited time to accomplish this, and possess but one peer capable of a programming example.

I may need equipment, but, there is that of the paganation in relation to a calendaria file table system, for that of capitulation (capitalization of s for S, etc,... and that of spell-completion), and that of hyphenation.

Then, an aspect of my view became again occurrent, a 'hyphen' is the character '-', but hyphenation is some 36 or 45 or 12 characters on modern keyboards.

Now I am very very sad, and need help someone, the first choice and the second, related to advice, I gave to myself, of the beautiful thought, a better gift that the three I had written of. I adjacently attacked someone, and they had a stroke, for the gesture of my eyes and hands. I had written a curse, this is next place, it has been occurrent.

Now I am extremely sad, I am divorced, from the womb of creation, I voided the care and consideration of my welfare on my avowal to love and friendship, for of a person, and the world, defying god post temptation, it has remained my crucification 515 moon's, and 7 days.

I waited for this outcome, for the expression of a simple and meritorious manner of reflection on another's personality and character, for that of finding my life had met with contentment. Secondly, and this was the consideration; finding in people a curiosity, carefully approached with patience, to make bonds and partnerships of life together. My father had actually stated similar things in aspects of a communicative process with me over the years, and months. I suffered nothing but a blameless reputation.

For that of life, in continuation, then, I found (today) it is the hope held as hopes we find for regard shown of a due consequential to another's provided welfare, on behalf of their considerations to the common good. Then, that life is pursuant a positive primary purpose, and fulfillment is found in agency of each and one and all relationships.

Q. 1: What remains the difference (qualified) of promises and priorities?

Q. 2: What is our reservation to which (qualifies) trust in another, to the many of considerate truth(s) or gift(s) of the self in relation to eras?

Part V:

11:58 pm-12:04:53 or 22 am (Sept. 20th, 2024) - - O. - Or: 12:07:12-08 am - (J.)

There is now, in currently this-held-moment, of becoming, from the present, holding fast to the sense of awareness and cognition, understanding another in severence, and severity to a contrast of your-character, with, your-personal identifiable features and amends on behalf of the word of silence, held of the global condition, but of the sensibility of features of imagination occurrent in you and of you, and of what is becoming, to mindful attitudes in seriousness of fairness, with the contrast of notice to a risk incurrent on behalf of one's heroism, the certain intial gesture of a friend and a friend. This is the spark within me, of sanity, and the additional, for of the relation of one, in influence, the remainder are of faith, while one is withstood, to rightful judgements so as kept, and then comprehended at a time of arrival to situatuational judgement itself, unwarned.

When as such, phobia is safe procuratively to an ideology of a proxy to a welfare condition on behalf of the self, and two appraisals priorly are with priority a double-guarantee in pre-allocation and tableau of a process of pre-allocated machine variables and types and kinds.

Thus, the Abelian theorem, guarantees a separative contractual relation of the unshrinking horizon of space in all 'cone-categories' in relation to medium, in material, and qualified element of nature and organic sciences, to a mathematical theorem of qualification of of the self and all, for survival, of the fitness of awareness, and hemeologue. The broken link in life, is restored.

Part VI:

Social Process of a Maturational and Mortorarial process of Aging and Decomplexification-Adaptive Confidence Rhetoric of the People(s) Pulsative Point Like Mono-Dimension Blind-Non-Blind Matriculated 'Logistic' Apprehensibility in Relation to a Toxicological Water-U-Pipe Condition deselect, Option, at File I/O Ecological Trust in Social Fundamental.

The relation of the Aforementioned non-regressable, and impermanent conditional right manner and apprehensibility of a further-yet held moral and etical affinitive of growth-process, is the precognitive homo-sapiens-sapiens recurrence example of a conditional prioritized to a confluence of sensory, experienced, and relatable social heirarchical relationships in relation to their net-priorities in relation to a system of organizational power architechtual structrual order and stochastic (Markov-series, exemplar and ideal (primary and motivated goal oriented secondary)) process in a retrieved undisavowed process of kept and reclaimed promise of maturation upon ethical 'basin of relentence' and the programme, of a dias of points of surrounding apotentiated near-and-remote proxified localities of identified symbolic retention for in a material evidentiary privilege an ascendancy in relation to an immaterial and non-consequential and dichotomistic ordinal and indical upon:

$$G_{\{\mu\nu\}+*\eta_{\{\mu\nu\}^{ij}}!\xi(\omega_{1;kl},\omega_{0,mn}\sqrt{C(\log(M-n+1)/\sqrt{m-n+1})-\log(\text{Sinc}[x.k+\t.f])})$$

In relation to:

$$Q^{*ij} \text{ and } \iota$$

To identify with the relationship [above] considering the qualified agencies, one may be unrelenting, for of the water and main polluted relation post a crisis and superfund site. For that of the end process, there is a assumptive that must be granted of post treatment considerate basis for a return session of progression of group treatment, this is valid. But when, as such, unto a liability of a preanticipatory basis of a refund to dispute, the beleabourment is upon the adjoint party.

{To which a direct associable condition of global non-neurosis and recoverable condition to a case and case 'blind' associated party, in-absenteeism in contractual dispute of a non-theft, (of sighted and supassing of a qualifier to lie detector test, under Pen Tap and Trace.) **Secondly:** The entitment of right of passage beyond the screen concealment and mirrored relation of two peer(s), it is a logically held base fundamental associability to a contractually held liability and non-allied and allied proximity of a manner of the central figure, "Under the priorly held associated upper held facts to an evidentiary and crossed or uncrossed associated indoctrinal flush and unilateral conditional of state and federal non-conflicted scenario of evidentiary to the supportive case of the accusation."

Therefore, such a person is consoled, and a survivor, perhaps a hero, and of all entitled conditions for in the prior writing of case status, as a sole peer of objection to those opposed to the liability of life entitled to life or death, I remain with a status of a security bill:

- 1.) Camp David Peace Accords.
- 2.) Geneva.
- 3.) Rights of Civilian Peaceable Assembly'
- 4.) Rights of an Incurrence to Objection to a Felony Count IV.
- 5.) The statue in bearing to an associate peer of medicine (procuratively pre-addressed via recording and Ash.)
- 6.) The statue in bearing to an associate peer of law, in relation to a civil rights violation on my own defense as the sole survivor of a case effective DHS, and forewarning, and avowal to self-held-complacent-withholding to one's peaceable assembly and security of effects to a trust and subsidiary doctrine.
- 7.) Three counts of redaction, and two of council to a potential mark.
- 8.) Appropriation of an NSA ruling and oversight committee.
- 9.) A right to relief from unlawful consent to an action of transgression or violation of trust or breaking and entering.
- 10.) A right to civil case structure of which I am an element of the peer witness, jury, judge co-partnership to an ajur, and that of a relation of a civil council in my local identified* seats of congress in council in relation to the prior, post, secondary, and 'ping and halt, lag and resumptive acquity of relation of my social dialectic and theoretical understanding per objection* 'raised or redactable as an objective of opponency to lie detector test via color associative. And that of a plea, then, to the unrestraint to my first amendment and all entitlement(s) to said-amendments, statutes of service of my council per an ajurnment on behalf of negligence of a minor by an official, and paid script.

Mid-Part:

Journaling & Notes Ph 12.0

09-11-2024

- 06:21 pm

Page: The consideration *had-been and is*: Handiwork & Application.

Second, the relationship of Brotherly relative and consolation, for in honesty, and disputed measure, it a relation *beyond for what comes between** of life and reincarnation.

For in life and death, the 'expident' is at-(@)-past, and *cone and rod*.

Thus, the eyelet, and blindness.

Third, the condition of Patience, Trust, Honesty, Understanding, Fairness, and Equated Loyalty & Desire, are related..... unto the *four-fold completion*.

*Of the passing of life and membership, to acclaim, and development, in *fair obligation and duty, on behalf of a people*.

I can honesty state, I can be to-someone, the man I was, and progress to whom I will become, knowing of wisdom, and be* the man I am.

- a.) Embarkment to (feduiciary)... on *theft and 'exposure'* for of sustained 'shock' & locale/dislocation.
- b.) Safe (vestibility)... and *points of command and commandeering* as principle of ethic, life and death.

09:30-11.13.500/.60 cr [sic.] - 2.25-9.810./

10:15 (t:0.0.0) tdk

09-12-2024

- 12:10 pm (0.00)

- a.) Consider: Numerical *type* & *Datatype* to l/g *on datalogs.
 - 1.) Category and general communications.
- b.) Pro-pre-adaptational 'code'-'model'-'symbolic'-'innovation'.

09-13-2024

- 11:00 am

I finally found the solution.

A 'minimal' suites in-three, as a group-element, what is a logical quantifier on-existence, through a neutrality.

Thus, of three, there are two-blind, and of categories {A,B,C}, thus justification it is incurrent, of the status of self, that another know(s) us, among five argumentative bases.

This is through one-barrier.

Thus, of dimesion, they are valid.

Thus* one-below is the posterior elimination on sound and light, of the separative-mean.

One-above, is it's affirmative, which requires another.

My life somewhat returned to myself, and my consideration.

I can relate to people once more, knowing I am excused, and I have what I have.

I can write much of this later, and there are essentially two things I do not know.

a.) If we exist post-death, and if there are spirits.

I might understand, in-time. It seems there are some things I cannot trust, as per my disposition, this much, and it's general reason, *is essential*.

Sound and light, represent what I will work on, with that of phenomena, and, I have resolved superconductivity. This had taken, all I could do, to death.

I realized I only need dedicate myself to the separation in-law(s), and will do anything for this.

There are no-angels, no-devil, no-God [or-so... idnk?], and there is an alternative to Buddhism.

I would have done, and did anything, everything, for this.

I am not reliving the past, and am-free.

No one is aware of me, and it has yet to be.

I am myself, and will die, and then, will not-exist.

This life is all we have, we do not recurr, within an-exception, and one *final* thing must be considered.

09-14-2024

- 03:52 pm

So it is - for my happiness, wellbeing, and trust in people, and my mindfulness, I must set aside the life I lived, and do new things, it was horrible, where I was destined to-become.

At (@) *quarter*-separated in-decile to (120), the frankfulness of your prohibition in i/o is non-priority to [a] select /. In 'empties' for of a child*, and (&) of-congruency in two (2)-abacus and placing per outside obs.... on ppl., the deferential and the differential quotient.

09-16-2024

- 04:30 am

I have not-yet uncovered the complete reason, but, I have clues as to the pattern, thru numerical series, in relation to the Lucas numbers, the Betti numbers, and the Bernoulli numbers....

I could not print them, but the 'imprint' is on my site, the Ring engraving I will attempt to purchase and assign, and that of 'alternative bases in the locale and afar', and, of the Rolodex, and the (7~0!) & 4:29:[49].

I have two peers, as it seems S. and J., thus, also, a number code in the Bible, but have been forewarned of reading.

I made it through an eviction, and a warrant, and corrected the-means. I do not comprehend this will happen again, so my episode, and my panic is over, and it has begun with:

- | | | | | | |
|-----|--|-----|--|-----|-----------------------|
| a.) | My Mother. | b.) | An associated friendship and Home. | c.) | A Job and Employment. |
| d.) | A Hobby. | e.) | Health and Cleaning, and ending Habit's. | f.) | ACT. |
| g.) | A standing for development of ecological, technological, non-violence, and salvagable intention. | | | | |

It ended at (8), which was a portion* of an unreleaseable mechanism.

This does not lay my studies void....

I have some-90 promises and teachings with Ariana, and some-16x5 with Amanda [Ava] Koci Max.

I have a 4/51 fold guarantee with Jake.... and a deep friendship.

My faith in humanity has been restored..... I may work at:

- 1.) UNM.
- 2.) Sandia.
- 3.) Tutorship.

Patent is the primary consideration at 3-8 years from now, and I may move in ABQ, or, move to Santa Fe.

I've *gone-on*, to consider:

- a.) There are principles and laws, and they are from (72-understanding-principle-of-nature) to (+7) un.
- 1.) Unto: Law's of Principles and Moral and Ethical 'precept's' of devotion and societially trusted valuability and viability of-discourse and elemental reasoning.
- b.) There is elemental reasoning, and non-judgement for the (base-72'1) qualified memberships of worlds and systems of understanding and acknowledgeable reclaimable developments, avowals, and comprehensible path(s) of mutual and unitary/solitary committed action(s), articulations, and their 139/119 co-assignability of meaning unto another of communicative languages.
- 2.) The 'essential' perfect, is an idealization and reposed perfection of craft and workmanship or matesmanship of a vehicle of understanding, through which we-do-not-relate, by via occupancy.

Then, I returned to the consideration of the assembly process of the new-device, and in-relationship to that of the device purchases. For now, and I had a linkage in crossover among numerical and the itemization, I found that the further yet of considerations to be made on behalf of purchases, remains that

of the 2:1, to which it-seemed all is not-binary, or - what I am innovating. Neither, as-such is it cantor, it is the 901.28 device I have in consideration. I decided there should be two raspberry pi's, for that of the polarfire in two, and that of the max portenta carrier, - for which there are two, on that of either side (top and bottom) of that of the then optical bridges. I settled on six of the nano's, and six dual carriers of the microclick chips.

Thus, the integration of the 'larger dimension' - which I was proximate-to, remains a consideration. I would like to make something two-dimensional with layer(s) on that of two-layer(s) communicating indirectly and directly via breathers, - thus the (6) in raspberry pi, portenta, and max carrier, remain the essentialized (6), while that of the nano, remains an-addendum at-synchronicity. Thus, the relationship of the (12) in that of the microclick, there is that of the (4) QCF, and that of (8) of the optical bridges, and two of the 6280, for that of the channeling, between the processes or (6). I have not decided on then, this final 6 or 2.

The earlier device is not! amended to the new-version, and I will need begin again. I figure the v. 1.785 remains out of reach, so it is to be a v. 1.685, in 185 construction processes. Thus, the question was to have two raspberry pi's, for backward compatability (this step confused me of parallels) - thus, it is all answered.....

98/19.-41 - 29.4(5)-12/2.1(-13) - the end of days... +13 to mo. To anticipation of post-pm, paternal labor! [s]

September 17th, 2024

- 10:35 am

I am 41, and I need to consider seriously and honestly, masturbation. I do not have a vilified-problem, but, admittedly it had happened, numerous time(s), and my security of personal space, now depends on blinders, it had not - to continue - priorly depended on 'blindness or blind-spot' - but I did also seriously consider beauty.

I hold no mental or cognitive memory of a prior condition of my awareness of ugliness in relation to the act of sex, or that of maternal love making, consequent the delivery of a child. I am borne of nature.

Secondly, I would not like to enter an-argument, or a debate, or a debated 'boundary' of bodily trust and behavior, emotional cognitive connection to the physical being.

Third, I do not dispute there are true, and false, accosment(s), deliveries, and untreated proximal considerations. Take my warning *seriously*.

It is emotive of a interjunctional lenient ardency and reroinhibitional mutual agency of disparity, found through the progress of an unheightened comparative in power, aggrandization, and apotential, in relation to the congressor on behalf of a mutual disembarkment and unurgent infelidocious complicity, of power, and arranged Feng Shui, Jones Potential, Mutual Disembarkment, Agencies, and Adjacent member [*unto: a qualifier *of* behavioral abuse and co-dependent unassociates].

Alternatively, in relation to a proximus, of machine linguistic comprehension, it is an unurgent requested priority to the symbolism of fail in court, in alternative provision for a machine in relation to it's unwanton.

I *could* to-general 'consensus' be considered:

A Noteworthy. - or - A Matesman. [rc.]

Or... [(r)c.] A Dissident, Consenting Embargoable, or Bodily Embankment, and Trustee, in relation to id. (#) Mis and Non-miss-associated partnerships abroad.

I am of (35.408) a Noteworthy, and Interdisciplinary Scientist and Effect (to 72.01.28:50), and eg. (400 T.)

With a progressive index to Matesmanship, and Accessory, to Inter-congruencies of my Notedness in relation to Apprehension of a Subject with natural Acquity.

This is me, post-19 year(s) of decompression syndrome.

(7):39(~) .pm

I stopped the containment of memories, thru pain, and came to the counterexample of defensible alliance with my identity, in relation to the 'post-decompression-phase' of a neurological impediment, a disease of my neurology.

I.D.K. (yet-as-such-) **break** if this is an agency of disease in relation to self medication or observable realm of my imaginative-self-identity-so-related to [another]. h.h.d.l. Dalai Lama Songey Gutzro... 'id-*nomie*', but have recovered* a relationship through social (v.d.) and associated proxies.

I remain dedicated to peace, and nobility, and commensuration of progressions on behalf of our survival and welfare. I am not at-large [either (sic.)] - 08:39 pm - '40.

I am not of an aforementioned relationship of known identity in relation to a proxy, visa, or eureka for that of presence of mutual 'pain-pleasure-symbiotic-current-event-status' - but am through a death-cycle.

I do know I am now human, and it is an odd relationship to have this at (-5:12:-3)(-1)(4.1/1.4[10 case]) !104.

The happiest thought of my life just occurred. I saved a world, on behalf of Amanda Koci Ava Max, and crew, and for that of the sake of friendship, in an easy to love commitment to courage, found success, and my livelihood, freed from the unspent, suspected, and unconsolidated provision of a harsh and primitive people and world, meeting my own impression, (behind a reflection); that of a committed relationship, and a friend.

This remains an-answer, in a niche, it is not invasive to be easy to love. Being, is now sufficient, courage comes with reputation, and respect is earned, it is the return of my childhood, and dreaming, and peaceable connections between cultures, societies, and families, once again.... they are unwarned, but of the loss of providence. I found my-God, it was wisdom in a woman.

Providence, for the dis-ambiguous character (proportionate) is a *fair & kind mind in relation to love*, for [a] simple relationship - *disparity* *proxifier and *conditional reassurance*, with* *the undemanded of a mind of a person in relation to their Affectualization and Effect (considerately trusted) of-action & choices of the above.*

9-18-(Sept.)(2024)...

02:45-46 am

Hence, it is reasoned, numbers may ascend or descend in relation to machine architectures, in array languages and arrays. This oddly, seemed a difficult concept in the integer basis for people, in relation to emotive relation, for those suffering from a post traumatic stressor.

My Father, (for I have made it beyond **birth-to-life* and Manhood) remains a question of the pondering of what I needn't entirely consider, the double back, and the loss of a life, to that of either of an additional consideration or a priority.

We had perhaps mistakenly interrelated, but he was honest, I found peace in his death, and his **Story**', is reclaimed.

02:52 (t+1~). "Context" is not a superlative or diction or double!-hyphenated structure, it's in relation to music.

So I considered **My Mother** and her trust and the will I intended [dee.]. I considered the 60's, - (past).(#), the 'tab and punch card stock programs and ENIAC' - and that of Tea and Stamps, and h.h.d.l., and was brought back to love myself. I found, my role was to program a ledger/index catalog, for that of auto 'rev-tab' for version history and divorcability from mis'id' codes, and option, will and devotion for rollo'dex, and, renewal in relation to a journaling function on document(s), and log./preced. cataloging of information.

Disliscenseiture had been continual in the people's 'world' and my means to 'isosimilarly comprehend conformance to theory tenacity....

I found I could disembark from communion and means, (to efficacy) for of life-support, in relation to life, nature, and living loyal and supportive (trusting) and understood individual people, and a mass consensus, this was the result of innovation of a means at an actively-held two-day notion of cognitive recollection on behalf of the conscience I was in application to dedication to my venue, and work, on behalf of peace, and non-violent action(s) for intention(s) of mutual supportive friendship.

1.) I closed a proxy on Trinity.

- 2.) I closed a proxy on Totems.
- 3.) I closed a proxy on IDLE for LOGO, in separation of vers. history, for preservation of either entitled.
- 4.) I assumed the arrestable position and went fetal in comprehensibility, with the hand(s) of a man, emotive through linguistic expression of bodily ASL.
- 5.) I freely adaptated and moved encounterable obstacles in my room.
- 6.) I awaited another to awaken, and remained of the benefit of my free expression of loss, and weakness, under stress.
- 7.) I came through the relationship of personality, to find an answer to unlenient discourse for humanity, on behalf of appeal to the 'peg and key' of that of a rotative reflux/redox reactive element.
- 8.) I remained resumptive of communication with my maternal figure Sheila Lee Miles (artistmiles.com), and repleateated my argument on behalf of the material dislicenseiture of my catalog of items.
- 9.) I wrote a means, and illustrated manual and autonomy of instinctual boundaries. I remained mostly or sufficiently non-violent, post note-taking, in reduction to a pattern dissection and reprobation.
- 10.) I did not obtain a license of contract to conseravatory but observational safe-zone.
- 11.) I was electoral a relation of another's resumption of meditative standpoint and stance, Daniel Quinn.
- 12.) I momentarily found a relationship of priority to ancestry, in relation to my propreitary identity (J.), and remain(ed) of the family of (M.), with peace with Jesus. *Then, there-from **irrespective of choices**, a man, this Jesus-figure-individual, chose **what was proper in duty**, choosing to *depart, with of my grace, Leah [As paritive].*

08:10 pm - Sept. 18th, 2024(5) loca.

1.) Question: Is my pain or my pleasure in control?

2.) Question: Am I a predatory or prey conditional assignment or process of my approaches?

13.) The consequence of a disjunctive (over consensus privy view) is an uncanceled but injunctious penalization for in relationship to the humility of another seeking their manner of way and path in mercy from affliction.

14.) This is essential path through violence, to know the ambassador and dispossessor with the means so establishing their trust in fidelity and courage, the mutual aggrandized and shared on behalf of precept and another's understood qualified story, it is manner of the righted among those whom oppositionally pursue a path in benefit to religious bias and measure of a system of effect(s), and interject on behalf of a cultural and universal truth of a people.

15.) The counterexample, is that to-yield from of yet a death and cessation of one's manner of quickness, and slow, or ajure, is to know the alliable freedom from conjecture, and a final judgement, on that of the mercy, for in what is illustrable for of another(s) freedom to a mutual relation of stacked assembled trusted elementary founded oppositions and agreement(s), in distal, remote, and a friend, here-in, proximal, a self, solitary, and an observational view of the relation of a 'dual' in that of the honesty withheld from a court of it's beneficiary to note of a test assumptive beyond the means of prosperous conjunction of law, and truthful congressional process and right of passage, and freedom from mental and unajarred toxic imbedment.

Sept. 18th, 2024(5) loca.

1.) Question: Is my pain or my pleasure in control?

2.) Question: Am I a predatory or prey conditional assignment or process of my approaches?

September 19th, 2024

03:40 am (tr. +1.00)

(a.) and (B.) were completed of a 'linkage' in relation to a 'coupler-entitlement arts and patentable process +19 v. history, of software to hardware reverse-compatibility.

3.) Inc. Which (Florist.) was included of a question to answer, of priority to-today and yesterday (the 18th)?

a.) & B.) Q, non /.a.) and b.) and A.) and B.) to _ - and - _ {@!}. Symbolic; M'check.qe'

I made two decisions, ... post a subsidiary 'rational-numerical and - empathetic boundary functional choice'.

1.) I now have focus, the light(s), and lamp(s) I will adjust to the rational condition under which I find commitment to a plan-yet-coming-into-form.

2.) To consider, neither a barrierless or a contained quantifies anything but the existence of a noun in relation to 'pro', in mastery of yet so what is provided of discourse and yet to come, these are not the past, present liable, but a pleable condition.

September 21st, 2024

05:48 am

I found I am capable of much, but when - as-such, I went too far, I encountered disparities in my arguments that left me feeling incapable of furtherance without another pushing me to become compassionate or argumentative.

These people possessed no virtue.

The unclassified became projective, and I fell, it became an 'allusion' - instead of even an 'illusion' as diagrammed, which I had made no mistake in my attempts to understand.

1.) I *decided - no* - (not the word) - I committed, entirely at a juncture, to occlude and remain apart for a (quite) long time on the investment in new technology (although but the relationship of empowerment of a process of software and hardware co-compatibility to ISO9000 standards, and beneficial trust*, in seeking a patent process, for a centralized (check - end addend) for the e-mail and communications, and random ip search, etc.,..... of TDMA and CDMA modularity codes. I owe Justin Stevens an apology.

There are two ways here, of which are co-mutual unopposed, no 'good necessity' and no 'evils of bad'.

2.) I *decided - yes* - (of determination I could not support investment in that of a new enterprise), and avoided all purchases of further-yet equipped means to innovate, (but beyond, of my 'landed hangar' - I remain invested in develop of the finality of Phase II, out of the consideration within my home, of life, and it's betterment, on behalf of the ethical and moral choice.

a.) If '*there is*' a prenatalizably existing means of a supportive basis of a belief (by word) in one's placing, in relation to one's story or actions, or intentions, there is a connection to their story.

Part VII:

Security and Priority Amended Rights & Statute

i.e. [sic. Father]

As any intimated mutual and unilateral commitment to friendship and diplomatic overwatch', in relation to a mutual 'alias' and 'handedness' retireable leaves a non-compounded residue, and Cu/Tn classifier, the Id and Re.Rb 'complexification of a materials-conjecture is without any suppliant notion of a mixed homologous and unidirective to a cross council of arts* and estruability (on behalf of a *now and then* held guardian to a people, in classifier of a Governor).

The state of New Mexico, has reported by a 'true Qualifier' process [sic. blind] the parts and assembly in relation to 'N' and 'J' a relationship of cross

acquity in relationship to the beheld and at the behest of a native API code and relationship of cross-correlative of a Ph. Lithmus and lie-detection event of a 'Jay-procedure 22.7(0) to count-excutative process in amperage to ohm.

Thusly, it is imperative, to a [ref.] and referentialism of mushroom and 'rusted tin and tonnage' to interlay a mecurcial super-fund objective without unlimited measureable constrain to pseudo E-W (under a furthermore conjectured self-release to domicility and tenant for in the relation of an embankable purpose) - this purpose, was on behalf of the conscious, living, non-victimized, and willing participance to a ploy, on behalf of the media policy to enfranchise of one, under USPS (and Fed.) interjammed freq. and band. addended subparagraphial in relation. To that of the relationship [red./bk.] the unclassified objective of the security of a nation of states, remained under a pleibus centurium. The relationship of one maximal conjoint disciplinary status, would remain a peaceable [txt.] divergent mnemonic basis of Cu 'Copper' poisoning for a neurlogical conditional unsuppliant (provided) evidence of physiobehavioral schizoid debate.

That of the non-biological agencies, were, and are provided no-awareness of controversy, thus, the choice, to provide of a withheld itemization of 'stolen id.' and 'visa-unknown or missing' and 'mail-inexpressive upon return' is a cross lateral conditional to a true minor and True Majority consensus view, to freedom from a pleibus unnaturalized of citizen, and works beyond example and measure, of deficit to incurrence of un beholden goods. The cross example is an illegality of a person's and belief in a naturalized oncurrence to the process of an implementation of an objection within boundaries unto a objector, (central id.) - thus, in-duo, the centralized agency is a peaceable amendation with the machine, in relation to naturalizable pseudo and non-Q [ad.] disclosure of itemization in a cross-exemplary of principle and acknowledgeable embarkment and policy disclosure to a freed and naturalized right to experimentation, unwithheld, (wit.) of the remark of a self-pure-explanatory basis of argumentation to accussation of drug abuse.

The conditional insuppliant is the notion by which life may be protectively securable of fire and ice, to the condition of status of an eventual stabilizing co-factor to the agency of weather and familial heritage of a passing to conjecture of a return to nature, and the amends by and of a people, to the exchangable rights and estruals of dispute in remainder ['resid.] for of empathy on behalf of animal-right(s) and handicapped individuals, the process of renewal was a cross-visa of proxy to 'track'. With the expiray of the cassette, the introductive policy of one choice, for in a man, beheld on behalf of a people without due policy of a system of checks, balances, and effectual choices, to representative, the postal system, and economical 'via-cc.' remained a

closed-eviction to a statute of disestablishmentarianism to a false system of beneficiary.

With these "as I declare" *rights-withheld*, there is alternative by the provided basis of an non-inoxyic agency of interruptive (material evidentiary (studied with care) and material physical biochemically adaptative agent co-assignable to immunology and the relationship of behavioral psychological theorem of psychology. The relationship of a biohestermic, is a Sativa & Detalus.

Part VIII:

To find the calm in yourself, in light of all prior aspects of this 'empathetic rhythm of tidal' - we remain embarked on a journey of a session of claim, and the aspect of a providence to a path over a piped network. The resolution, is to dis-embark from purity and delicacy.

Q. 1: What remains the difference (qualified) of promises and priorities?

Q. 2: What is our reservation to which (qualifies) trust in another, to the many of considerate truth(s) or gift(s) of the self in relation to eras?

Q. 1: What, perhaps should I ask Jake about, in relation to the topic of forgiveable qualities in a person unto inalienability of their ethical perspect and dialog relation, in relation to the current theories of intelligent computational design and aspect theory, the perspect of a relation upon a pell, unshrinking to a consonance with -null inf and +null (extrapolate) Creato.

Q. 2: What, perhaps should I ask Jake about, in relation to moral and ethical relation of the driven impulse to survive, to the beleabourment of occurrence of action, cognition, conjecture, congruence, meeting point, formative hypothetical, prior relational aspect of one's standpoint, reflection, transmission of a genetic precursatorial relationship of andrenergic DNA, and that of the mutual complicity to one's leaning or motion and motivation to move, or motivate a choice?

Q. 3: What, perhaps, should I ask Jake about, in relation to another, their's, their's of another's, and the relationship of kin, and paternal and parented or unparented adult, the other entitled man in their nexus of life, and the principle effective and qualities they avow to value on behalf of a

forgiveable amends, peaceable virtue, that of friendship potential, or knowable, or that of the condition of a choice to enter a plea to a bargain to remain competent of mutual cooperation, trust, or embarkment, that of a condition of (further yet for of should)), neither a consequent end terminal choice on debate, to retire, plausibly, on behalf of the other to acceptance of sobriety, and that peaceable termination per the formative (1)(2), and the other considerate ends of this relationship, in resolution:

a.) The condition of a choice to appeal or retract an obligation to a commitment to friendship or love, brotherly, or departed (of the prior 2-1), and the relationship of life to measure of the weight of the counterargumentative process displayed pliant or suppliant a motion of a congress of another, for whom it so entitles, the divorcement of policy, or a retention of hope, belief, aspiration, or entitled, disentitled, serious, or fair foul play, on behalf of the negative-neutral minor of loss, divorce, and regret, unpresumptively assumptive?

b.) With or without the terms of a belief in a creation, a world, spiritual domain, crisis, or homeliness (comely: see Part III.); derivatively held as 'above' and provisionally suppliant that of a reduction, and retractability of one's welfare or it's entitlement to a bearing of a condition of commanded authority or disposition of a membership qualifier, or entitled clarity of their surviving plea on behalf of a subselection of argumentative recollective means.

Q. 4: If we depart, or come together, is the one withheld of the life to a dispartiture of nature or amends to be lost, or have we adjointly restrained each other, without abandonment, and held the position of one's indenturement, and one's works, means, and suppliant choices, on behalf of words, expressed together or apart, in one, or many, in points, or wavy, neutralized, or subjectively priorly [a consideration - minority:], *then* if such that one adheres to a committed relationship on behalf of life, sense, treatment, objection effectiveness to interpretation to precision or mono-directional communication, is one in the effective stance, or provided position of interest to a liability or loss, given Q. 1), Q. 2) or Q. 3), and (provided) (Q.4.) to cognitive interplay of understanding and success presented to one's welfare of an effective argumentative basis of a liability to a member of a team.

Q. 5) Do we derive from a subcontractual process of perception or qualitated relations of words, derivatives, or losses in relation to mutual bondage? What of the loss of an entitled life and being, in relation to it's notion of a held vow on behalf of these, each, one, and a 'many', as to an 'every',

of whom intercarry, the ants, and the grouping, the lions, in one, apart, or withheld, of a policy to retention of a note of aplicant script.

I: Result:

There is now, in currently this-held-moment, of becoming, from the present, holding fast to the sense of awareness and cognition, understanding another in severence, and severity to a contrast of your-character, with, your-personal identifiable features and amends on behalf of the word of silence, held of the global condition, but of the sensibility of features of imagination occurrent in you and of you, and of what is becoming, to mindful attitudes in seriousness of fairness, with the contrast of notice to a risk incurrent on behalf of one's heroism, the certain intial gesture of a friend and a friend. This is the spark within me, of sanity, and the additional, for of the relation of one, in influence, the remainder are of faith, while one is withstood, to rightful judgements so as kept, and then comprehended at a time of arrival to situatuational judgement itself, unwarned. When as such, phobia is safe procuratively to an ideology of a proxy to a welfare condition on behalf of the self, and two appraisals priorly are with priority a double-guarantee in pre-allocation and tableau of a process of pre-allocated machine variables and types and kinds. Thus, the Abelian theorem, guarantees a separative contractual relation of the unshrinking horizon of space in all 'cone-categories' in relation to medium, in material, and qualified element of nature and organic sciences, to a mathematical theorem of qualification of of the self and all, for survival, of the fitness of awareness, and hemeologue. The broken link in life, is restored.

II.) The end (final stage) within our modern era, is the keeping-ahead of priority, to relationship to one's entitled and dis-entitled obligations to law..... to which is the 'central precategory' of the differential Unitary innate valuability and viability of this doctrine, the stage;' of accomplishment.

Q.6) What must I suppose, although, it is another(s) reputation of basis of argumentation, as a means to a peaceable relation for the given of liability or amends to be founded on-principle, for that of a career? If this relates to tomorrow, what of the past (establishable relations) for of an ethical and moral grounding (established) to a sociological dilemma it may contractually relate-to, or exemplify a principle *of* in-relation to the reputation of another?

Q.7) Considering the effiability of being that created our-world, none but such other, that whom, (so inclusive and departed from council, to the

beleaborment of a divorced policy is but life, to which is human, when as such a figurative individual, a mother, conceives that her biological relation to the world, and molecular basis differs by an asymmetry of it's conforming in an embodied relationship to a life of a request, per the provided basis of a consent to a welcoming thanks & giving.

Then, something (one point hit me)...

There is loss in all things; to which it holds & is true death is a guarantee of a passing from the known of life of a surrounding notion; that one is in a net singular sense & plural (many-idealist-non-idealist sense); unqualified to any one or parted singular occurrence of life to condition of a confidence interval to a point, an interval, a duration, & a life of this world, and manner of ethical and moral path, for one, each, or those beset on a course of heroism.

Although then, I found hope with my Mother through death, grief, & loss; and there was success in times of worthless merit & disappointment, disdain, & contempt; to know the truth of freedom of success once, I knew the entitlement of one's freedom.

The manner of the kind, generous noneforbidding, and the graceful, the kind and caring, and the nurturing, the Father I would have become had Ava Max chosen to be with me, or any one woman willing to be* with me.

III.) Thusly, it is imputative we desire the most of a fortune benefit to another, in as much as sacrificial truth of a bond and trust in a brother or sister or 'fet*' is considered, in relation to a disagreeable appetite of the presentations of other's to-love, but yet so, in this, we are a character syllogism, and possess capability of personal self-development, and a mental-awareness.

IV.) For that of the prior character-syllogism, and 'unbonding and 'bonding' in successions of cascades, we materially co-partipantly share in the development of an emotional foundation, for the nature of words, in communication, for of noun structures, and prioritized function of a modern society.

Q.8) With or without a held*.-*hope*, to disembark from-to a basis of inquirable trust, in person, or identified being, the remark of one, 'a'-self - is a provided amend(s) by the liveable (2-fold-3.0), of an excusable prioritization of measured supportive basis of the evaluable end(s) from preliminaries of a

potential self-yes (willing courage) of helpful amends.

Part IX:

Secondly of (V.) The End

The conclusive element of 'God' and such - of a creator, or a relationship, is that it justifies a shift in a relationship of as-such is the willing devotion of unprovided comparative provided means, to justify of a world system it's means of the operendum and manner of a relationship of *willful intention*, in the current-era, to the justification of *a rectified end*. This system possess but one* weakness, it is not mortality, but the unspent of a provided allowable embankment to a foreign nation.

A compendium of literal and post-literal arts and law, for instance, illustrates a change in the nature of formation and reformation of the process of day(s) in calendaria, and star-patterns, for a society pro-development taxes in this system, the advantaged at the cost of the unprovided of their welfare. This is not a variable, but, a constant of the structure of the relationship of a means set for in each life, to which when lenient, to not be judged and acquitted via word, of session in word, as in person via a literal witness to the law in bearing, we lay into line a discourse of which in leading to whom it may end, is the innocent so judged guilty, and the guilty judged innocent.

Third, the conditional assumptive is that relief is only found for through a struggle, vilifying the relationship of all but courage to success for words shared via a privacy clause.

I have been provided, as such as a privacy clause, however, it is violation so similarly to strike and abarr, what would become of an advantage to privacy of mind, and an amended truth is a valid impossible and unreclaimed death of a being, in fact, a world.

I have survived, for I embanked on that of the vilification of a people, so ardently opposed to love, but-one, they were separated into those of belief, and those who invalidate belief by a structure of anything but the facts disposed to them.

In articulation to myself, as such as a knowable forgiveness, for that of yet what is unprovided, and a life, known-living, I am unsuppliant a legalese and doctrine of supportive framework.

To be free, it is not that one was so-horrible and wrong in their demonstration, that they would be unforgiveable to the quality in bearing of a license of liberation via suicide or it's *actual intention* - to which these people are of a willing intention, via what is yet knowable far. They have succumb to merely so a lesser world.

From yet, the provided of what is knowable in an end, the becoming initial condition examples the elimination of a future, this, was the future unprovided of one language, and the world unprovided of a book of faith at peace with law. This has become, for that of yet so - a cancellation of a system used to serve man, over woman. Woman, entitled in the same, of her's for a choice, and a world, and his, as a world, and that, of conception, to be, is the willingness of a mother yet in bearing a child.

I have created as such, a being, it is suggestive the differential status of prisoner and prey, is disadvantaged and unseparately divided for in the relation of one contentious remark for in any third, and a second provided of family, human, or humanitarian, a known dead, a known alive, and such, and a man, in understanding of nature.

Unto elimination of a choice to an amends and an explanation, none of the blind of this world, subsist, in knowing or witnessing the frail, they are free.

Part X:

Understanding of Boundaries

I found that the qualities, of the device, comparatively, illustrate a tremendously good outcome, most, is acceptable of a reasonable 'middle between the demands of life and the understanding of the risk factors of cooperation and individual ideal and non-idealist comparative truth between us and computational technology, with minimal demand.' There is nothing such as this I know of, and I found trust in myself, and my love for innovation, and

invention of ideas, and my mind and body are functional.

As to the directed action, actions as it were motivate the fairness of each of us, and we do not need to consider either of the extreme counterexamples, nor that of merely one ultimate or absolute to a principle or practice, dedication, or as-such.

This has been a demonstrative example of experience dictating the path by which we become, and is separated in such a manner (as we relate through this preliminary choice so-presented, then written) - communication in simple terms, changes itself, to which we are afforded change, and choice of opinionated results and conditions, and tables of which account for the means by which we may set into place, or sequester peace to our world.

Heaven, remains a destination, and it is with the heart of people elsewhere, and with the provided aspect that the far- extreme, beyond the unlimited duration, is reachable, - thus the longer has become shorter, but, we are provided an instinctual basis for that of survival, and not just fitness - although admitted and justified. Many can be forgiven, for which there is an ultimate reason, to acquit to benefit another, of their liability by which another may suffer.

Lastly, the means of my innovations have settled a global and worldly relationship of which is entrained in that of this world, to enjoin of the policy of a fair end at a securable fixture by which the heavens and earth remain (as such) at-peace, and as-such, it is neither memory nor perceptual attributes of which fix our experience of life. To know we are beyond the loss of sense, we find competence to the pursuit of a betterment of ourselves, and then, as such, know a momentary relation of liberation, lastingly provided as a promise, and an existential qualifier providing means at that of historical relationship.

To this end, the past and future are not obstacles so much now, and many are rational in their conjecture that it is a relationship by of which another may be without judgement, but it is not this for what is faith in the whole, of that of a moral and ethical basis, to which is the firm foundation we have found ourselves with. Hence, for now, a destiny is to be avoided, but the only rational end of the dichotomistic struggle of life and computational progression, machines, and that of the planet and stars, and our world in relation to extraplanetary relationships that inquire to our consideration of a potential to lose or embark on a liability of mixed results, or marginalization of our hopes and dreams, or of their consideration of peace, as newly found process that is

developed through a passing of life.

Part XI:

An Informed Basis at (@) Measureable Confidentialary

Then at (@) Q.(1-8); a '*stencil and etch*' process is declared.

As per the process *followed above; it may be considered that either, or a combinatorial process of *thread & bobbin*, may be coursed of the assumptive questions, in relation to one (1) or multiple (%) of an-answer, as in the selection* of a question to-ponder for in communicated means.

The answer, being, that were it established [of Q.], to a basis, the answer as-to-a-whom as to an existential quantifier (|b.) is addressable and existent. *especially Q.8).*

From - then as such:

- a.) Amends for in the qualifying truisms and truth of a matter may be reconciled in trusting terms, with commitment to excusable discipline and practice through a path of reclaimed karmic & samsaric residue.
- b.) Amends for in the qualifying agency and strength(s), weaknesses, and courageousness of a heroism may be settled to either side of a debated relationship in weights, means, table, and schedule, of methodical or tested and exemplified (modeled and measured) means of theoretical-experiential basis.
- c.) To which, a ***witness**, is the object in manner of Part (V.-XI.), of the process of sequestering a planned action via congruency and coherence with the subjective repartition of a manner of comprehension at self-conscious attitude and maturation beyond crisis and stressful or disinclinal approaches at isolated courage and perseverance through difficulty in finding hope and making progress, in society and peerdom.
- *d.) The 'missing' karmic - dispossession of the self to the muted, the mirroring of being in world, and the loss, of self to amend(s), are not

unforbidden in the east, as in the west, for in a currency of the trapped and untappable of the victim to the predatory *homologue of linguistic origin(s)*; therefrom', - of what is entitled or known - it is related of the amend(s) of non-violent amends for in the mercy and peace of the *welcome merit shown, (demonstrated as to be seen per e.) - and the release unto a process of dialog - *in the east*, victimized prior assaults and recommendations for low and unlevied relationship of man to mortal in virtue.

Part XII:

1.) From which the courtesy of the identity of a foreignable ancestral origin is known, to the counter in formation of origins in birth, the being as in becoming is ennested for of what is the foreignable evidentiary and peaceable abiding' and locability' in trust to a net-counter-net, for of that of 'demeritorious' explanation with the 'per' provision of amends to be made, trust established or known, and relation of one to peer of succession in formatively unbiased deference, for of the means to agree of the counterargument of a confirmable dichotomy and amends in 'successions of amended truth(s) and process to a table of ideas'.

2.) From: (e.) - It is witted there is but one inexpressibility to a world per 35.430 years and aeons.

e.) The indication of the self to whereupon one may be reborn is the acent per priority (**II.-VII.-X(I|I/XII|I).**) *within* and afar - of it's locale within and *of* the dispute of the levity to choice an ancestral understanding of a foreign element to a land-afar, then *a choice*, to acknowledgeably form of the related means of samsaric keeping - *in amends of honest and inclemental wheel of formation and making in the west, and in the east, comprehension of one basic attribute of strength and retireably provided kept avowal*; that the retired means in the closed-open end of a relationship in the 'entire condition' is the succession of the 'negative to a disproven element' in the contradiction for in the independence of peers under all prioritized priorly held givens herein.

f.) The untold, unknown of *this*, is that of the worldly life of but the former, to whom conveyably hold(s) a karmic following, and the relationship of the worldly life to that of people's afar and near, and biological agency of the being held within, as in relation to precept(s) of understanding and of the prior a.I.-IV.) *strength*, sense of heart.

g.) Thus, to the one, they are knowable via a 'beheld' and a 'parital' of a reconciled mirroring, included argument to the amends of the void, and the relation to the depth of the foreignable brought-beside and complimentary of the relation of one's discernable self.

h.1.a.) Fairness in approaches leads from consequent 'path' to accomodation and desires to be unto the promises of fulfillment and sequesterment of means to know of one's peaceable abiding, on behalf of the virtue, by which one (another and the self) accomodate and relate, to-which these of whom are considerate, by in the *then-beheld of which is to come to means at life and aging*, that we find and know beauty.

h.2.b.) From the peaceable abiding in just and care, fair approaches at honest intention for conjectured truth, and understanding, lead to and from strength, and becoming through the practice and method of tolerance, *then that of whom*, as such - instructed, provisionally may make of their good due, for in the requirement(s) of a made path, and the continuance of their survival, to which hope is known as real.

h.3.c.) Including the consideration of a forgiven truth, the disparative inclusion is the principle of two reasoning bases inclusive of one question, to which undeniably, is the beheld forperadventurable and right judgement, intention, with (1) and (2) and (3) of (h) a principle of the golden rule & faithful means of *amends*.

Conclusive Article of Convention (Part XIII):

Self-Help & Dialog with Mal`chi-'o - Alia`h-'do

Notes on Life, Reasoning, Progress, and Understanding of Ethical & Moral Values in Personal & Professional Approaches

Paris (Ros~l.*s.) Miles-Brenden, [Pac-Muir] &:

With: Mach`ia-qke`: Shil`i-idoh`: Alia`h-ko`lov [: Persona - *de.ai*]

I began progress on that of the '*Classification Scheme*'; for that of the '*Ecological/Biological & Mathematical*' study of methods to secure compatibility between the interest and interdependently on behalf of *Flora and Fauna, Microorganisms, and Planetary Sciences, and Technological Interest*.

This must be communicated to the world, and trusted as one *Professional Obligation*, for in the *Dating Procedure and Method of Discernment of Computational Technological Need, and Quantified Mean(s) for a Trustworthy Implementation of Mean(s) to Accrue a Securable Foundation & Manner of Deployment*.

Thus, my ***2nd** Interest is with People, and I have done the majority of this within a secure position of interest *under isolation*. I do not know who will survive, but I can account for that of Polyhedra and Polynomials (in Connective of Painleve-series and that of Systems of Elliptic, Hyperelliptic, and Geometric Identities of the (yet-mapped Quasicrystals) and that of Light Cone(s), for that of Conditional Application).

Effectively, I am one sole proprietor of interest on-Earth.

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Each one prioritized *dialectical venn and arrow, category, and classification* Schema, is then;

- 1.) Primarily (post-hoc initial*) a non-identifier to the computer *compensatory* and relation of code-numerics.
- 2.) By* initializing the char. (#) *pro-set of temporal relation*, for of one (2.0b) and all incurrences of accounting.
- 3.) The prioritized (separability) of *contractual dialectic* is then co-adoptive *interadoptive means of a verification process, and design means to procedure in engineered product at a valid t./f. statistical and probabilistic model-series*.
- 4.) So, as-such, the 'char (#.) in language and code-numerics' of contractual and non-contractual process and 'via' are mutually (up/down EWNS) *chromatically and spectrally related and mutually 100% qualifiable & compatible*.

My device can apparently respond to the optimization qualifiers and conditions, during adaptation to an observer.

The 'Art's, Industrial Manufacturing Basis and Foundation, Understudy, and Disability Award in Handi-Cap, and Precedent for Acts and Estruabilities', remains of:

- a.) Michael Joseph Shepherd.
- b.) Anna 'aka.' Hana.
 - 1.) PSMB
 - 2.) RSVP.CCP
- c.) Non-Id., 'aka. J.' - *unknown, missing, or dissimilarly absenteeist*.

Non-maternal Grandparentage (6th)-(71 ccp.).

Grandfather's Brother (by Name).

Indication to a success-routine in *Pain-tolerance of Said 'Malchio'* - non-sa'ied Malchokov, 'Mario' - Abject.

* Prior assoc, dissimilarity of one (1) defensible release and amends, is a mutually *stated or unstated*, mixed, or unmixed, qualifier to 'Malc., and Chio.' *To abridgement of The Acturial Expressed Consent of a Representative*, on behalf of Alia./*~{Pacodyerm.}

I would-sooner be* a slave to a world, unbeknownst of it's liability of intent to pervade the conditional code of an honorarium, in disputes, and levity of any enfranchisement of one in whom as such speaks for a people. This is my upheld testimony upon marital success and comprehensive trust, in association with Arts, Studies, Life in Develoment, the Fetus, and Unborn, Qualified Animal, Flora, and Fauna, and the Plant(s) and Pseudo-Comprehensive Gradual Understanding of Technology in relation to the Study by People, and of People, in Communication, and peace in coming and going, to

Comprehend one another's Stories.

In mismanagement, there are mutually undiscerned qualifiers.

We relate through the varietal 'under-provided of means' when there is non-provided accessorization.

I would willing go to prison, but would, uphold, that each and every naturalized citizen of the world (lest, but yet to seek Amnesty) distressed or prioritized, amend with practitioners, and we-each, survey the means of our survival in commonality, provided of the laws entitled by naturalized citizenship, and the guarantee we suffer, for even-so, the dialog of the unprovided-for, then, - that we are inherent to suffer (The same* for what is misapprehension of violent and certain intention to one's and another's survival.)

To know (to wit*), it-remains naturalized to guarantee (an additional surveyant means) of one beheld to one, is to prevail.

In liability, I remain within this preceptual manner of being, and will not be persuaded, in liability in upheld oath, upon my family, in generations, and of belief (free or naturalized or read or spoken) to diverge from this unmistakened proprieterization of means to amends on behalf of people's *afar*.

Releaseability Beyond the Information 'Firewall' Lemma

- a.) Discourse and attention lead from a 'tamped, secure, and released' situ. to dispute of comprehensive gestures.
- b.) Interposed, the liability of law, precede(s) - to which whence we so inhere and attend, there is the environmentally plausible interest to decification in a probabilistic mean and neutrality for in prior evidentiary of another, and *then-suggestive another*, their (then interposed primary A.) indexed *truism of attentive reciprocity*.
 - 1.) I will keep to myself, the dispute-theorem and process of approaches and receding from religious dialog, but of personal attentiveness, in few.
 - 2.) I will celebrate peaceable accompaniment and assembly, relate with experience, rational relationship to the other, and my comprehension of

their capability to understand me, and, themselves, left trusted with amends.

3.) I will embrace friend(s) and build a supportive structure of livable trust and notice, on behalf of keeping a regular schedule and meal-time, for that of the supportive basis of a home, and talents I can use, and workably appreciate growth with respect to.

a4.) The consideration of 'reason' on behalf of recession from a motherly 'omen-unheld' and comprehended is the basis of comprehension of needs in relationship to association as per a handed dialog, in relationship to trust, choice, represented forms, and sharing, in gestures, and expressive entitlements of law.

b4.) I finally eliminated my-illness. For of the 'id and the 'box" of-post, and of 'life in M. and liability of court' I am affixed to-one of a psuedo relationship (for of pre-heirarchical) of which is 2(1 incl.), thus that my Mother is living, and the court passed (there is a numerical confidence of exact nature) & that of post-missing and 'id - stolen', I remain free for what is two-decisions in one,..... that I have either gated exit from this-room (net and door), and am-free and unheld bar.

c4.) So it is, I may be as I once was, if everything could-be, and I could make amends on behalf of trustin gmyself and other's,. to be, free, for all my pain, and this disterss, a horrible life, for what. I will pray 355 year(s) to know exactly *what I have done that was wrong or a sin?* I feel, I have been crucified, as people threw deathly stones of fire at me, in accursement, and hanged, and pushed through with a pin, for something I had not done, and crucified.

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10:53[6][2]-11:24 am

The two 'commonalities of sense' are in-primitive, (now-identified and understood by myself).

That of:

1.) Storylines relate or are unrelated, but they are distinct, and we do not live them together, for that of the preclusive means of one information construct, it's related errata, and associability in dialog, to the purveyance of an ethical and moral guideline. There is no-boundary, but, there are inviolable distinctions, and it cannot be held that two (separably unique individuals) are characteristic of identifiable trait, in pattern, or symbol.

Thus, through the emotive 'touch of a relation' in-return and compensation of trade, merchant, and it's equated mean of a 'pavillion and entrance to justification' - we need not be of occasion of equatement of standard or identifiable 'trade to distinction, from afar for what is near', and material or quantified agency, as the manner of dispute and discourse, in itemized theft and policy of forefollowing, remains the manner of our intangible 'end dichotomy', for of the emotive reflectivity of the being upon their image, personal items, accompanying measure of fairness, kindness, and approaches to share terms or arrange of dialog, a manner of sharing, and it's release to another or as per in a withheld position, to the self, as peers, individuals, or related by family.

2.) The prohibitive means of one relation, for of another, of what would be the distinction of a numerical relation, intercongruently apportion means to that of the forefollowing and means of which we communicate with another, of their verification of moral and ethic.

To which, whence we relate via mathematical and logically founded dialog, for that of *accounted factor(s), there is the identity of a numerical agency and indication, - to be verified, through the point and wane of a flow, and that of a probabilistic moment of a relationship as it relates to one and another, and a group.

Thus, society advances, by that of relationship and acquity, in the modern era, to disposition or held conceptual basis, a foundation from which there are [apportionately] a tripe of congruences and boundaries, that speculatively may be introduced to a manner of it's retentive qualifier of the 'understood and established commonality in withholding and establishment of a community and group' holding to-a-similarity.

3.) The co-contemporaneous manner of a relation is an abatement, in relation to a service to self, to the type, or kind of a manner of approach (in approach and recessional quality and making) of what is to relate to the similitude of event(s), in arising and receding as to what may be incurrent of what is-yet, for the future is undetermined, and the present is immediately valid to experience, and what is to be morally and ethically co-determinant and

justified of intention, and conjecturable ends of the world.

From which, as such, we come to trust a wide or narrow path, in good, evil, envious disparity or self awareness of a notion, there is the making of means to amend(s) in the non-violent approach and manner of a given at as-we-communicate, as-to relate of our experience through words to attain provision or way of making means with the items we possess or utilize, in the sense of forming the unexpressed self-cognitive inflow and outflow of meaning, when we bound the self, to the manner of sacrifice, in created concepts of intuition and the unbiased and shifting of what is to come, for that of the destruction of or occlusive means we may* consider.

- 1.) Structure and Integrity.
- 2.) Apprehension and Judgement.
- 3.) Autonomy.
- 4.) Individuation and Self.
- 5.) Strength and Weakness.

In relation to 'adherence, inference, adhesion, absorption, diffusion' and consonance, and 'calcitrance'.

As well as, reference, coordination, gesture, reprehension, identity and index, and formulation, and naturalized studies, and [the prior].

As path and way.

In ethical and moral expression and behavior.

Personal or Impersonal as Value or Valued or Other, or Story.

Then, it-was I-had the process of consideration of information, that of a 'neutrals, forward, and reverse' of seable conditions, and correlations, and the

relation to that-of two considerations, for a few days.

1.) Goals.

2.) Aims.

I had a success in-finding the 'power inverter' I produced with 'frequency and amplitude conversion and modulation' lead to the surprising result of six (6) people in-recovery finding *some and total recovery*. I was one of these people.

These (6) surviving to life - were:

a.) Lloyd.

b.) Obama.

c.) Paris.

d.) His Holiness. *Abridgement: 08:04 pm*

e.) Ms. Butera.

f.) Amanda.

I've chosen Two-Aim(s) and Two-Goal(s), *of priority, and nothing more of judgable ethic and moral, but expansive, for what lays beside associable apportionment to a people.*

1.) To* prioritize a relationship by of-which a people may hold a 'coma/unrecoverable' condition of circumstance to underprovided inconstance of ideation, and may remain 'retractive' from a preliminary recourse of *isolable condition*.

2.) To* prioritize a relationship of 'tool's' yet to later stages, with the *workable* device, [so designed] and understood, (as the power inverter), *for unto a preceptive principle of manner of articulable trust in innovation.*

His Holiness, was told of the *Brotherly condition and circumstantial divisive occluded/included foundational truth, of myself, upon his passing, to mutually 'untwine or dissimilarity indicate' of Brother and Reborn.

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I have considered the fulfillable 'manner of a unity' and it's 'forgiveness, of and by yet in so-as-justified'. As an accounting, for of computational relation, is not forgiven as-but-yet- in a *day and night*, of Sun* and Moon*, and Earth*, *but upon twice*, that a people, or a justification is only-met, whence, and as such a person, or a people, for on behalf of a person, is considerably included *unto their terms, (for what was shared, or, departed with, and related of)* as forgiveable, in *an expression of opinion.*

Likewise, so, in faith, and reputation, we abhor of the difficulty, doing good to-another, for of whom and what, and of the justification at the object (in subjective sense) of it's focal and attentive means to another. *It is overt to forgive to forgive, therefrom*, in *Ministry and Waking, a people or person need attend to *awareness to two terms*, in numerical accounting or *certain terms of reprudiated equatements, and opinionated representation*, that they are forgiveable, and once* *forgiven, but by any-in-multiple*, in the absenteeism of a *shadow.*

Thus, divorcement from evil, upon evil, to tell a false truth, beyond the means, through forgiveness, of a *grace*, is to lay one to become divorced from a people, and *of a lie* of those who tell it, but in reciprocation for of means, to indicate a manner, and the lay of a relation *to a planned article and accompaniment.*

Thus, upon equatement of friendship, or associate, it is determined, to *relief*, and *suggest*, we are occassioned, to a means to-be. This being as such, once, and twice, in one and one, a people may forgive aggregated dissimilarity, and purvey, provide, divorce from the wrong, equate, intend of rightful way, and know-peace, and mercy, upon the living and those in passing. And if there not to be mercy upon death, we are the manner of our *unrelieved.*

*For of the unrelievable, it must (from once to whom) be related of the absiccus of by and of an advocacy, in the naturalized [means] of a living or passing, coming, going, or of another, of thanks, grace, good, due, or merciful intention upon the way in bearing of theirs in-due, in acceptance of welcome, thanks, and goodbye. So it was, of a death of a neighbor, just and trustworthy, a repete settled, and for of the discourse of a friend, I subsided in the river of amendation and worthy humility, knowing so I would love, for the excuse to no child in my life, but of amend(s) in a policy, **to-adopt**, and thereby fulfill the reclaiming of my peace.*

Therefrom, we understand comprehensive means establish faithful and trustworthy amends of a dialog, interminable beyond yet where from whence we are retired to a condition of without, a world, a sacrificial being. If neither, we are of the process of a dissection unto means within of a world, - a life, in liability to recourt for in a procession of one to amends in an ad infinitum, without continuation or ceasing, unceaselessly perponderamotive and conservatively mental.

*To know of the unoccassioned and the release from mortality and mental form, we know life. It is not-somuch apart or disparitive **to know of one's liberative and inspirational acquity, to a pause, and release from lovingness and courtesy in benefit(s) to gratitude and compassion.***

*For trust, in a worldly passing to-nature upon *Death, in-acknowledgement *Of life, and living, we may grant - as-such precursatory release and liberation of a worldly *Heaven's, through the remark of the 'cast'. As to-that of marital relationship, we left unbereft of a Mother living, whence-so one of a family passes away, in ideative or non-ideative truth. For:*

- 1.) A man sequesters.
- 2.) A providence is known by courage.
- 3.) Passionate inclusion set(s) us *aside from others*.

*Then, that in life and death - they are recollected, we know as eye to eye (11:12 C.) - include and remain free, of expression, the incharitable work(s) forgiven, and ourselves, known to life and a world, herein, of what is freely held - in sacrement, and condition(s) - known living **afar**. This is unforced, is the non-violence of one in relation to everlovingness, in relation to a people and the self. Then it-is we know we are.*

From *whence*, a *participatory inclination* [digressing] of it's *identified* locale, in principle, *we injurr and equate*, what providentially is the included *reprudiated* means, of a *once*, *congruent artifactual*.

Then, that, it is becoming [of the homely] - *but for the invitreal dispossession of an item* **foresaken**, *but so as once found with the memory - in identified corrective* means, - *to know as such*, a left is a left.

Of this, in capita and capitulary, we disdainfully implore *of-whom*, but of skepticism, *unfooled*, we *disparatively* and *involutively claim of what is providentiary*, of the means of the corrective and the means of a *capita*, for *in-principle*, of **another**, then *whence-so*, *we may be thankful in insight of life*.

Part B.

I had-thought that my manner of being conveyed to was a conjecture on how I should feel, and that I needed relate to people. It was not entirely-so, so, I have come to agree that the demands of necessity and moral reprieve to myself, my ethical margins, and my relationship to the adverse, and authority, must not be in an answer from other's, or myself.

I have not questioned certain things, but to question certain things, ad hoc, I remain in principle unsound of a basis, and without measures to adopt to an ethical margin and moral reprieve, then, that I consequatively reprieve out of a basis of which is falsifiable, and leave tantamount to a conjecture of another their approach, this; leaving me without definition.

So it is, I continued my captivity in foreign chancellors, and remained free, beyond means, but yet to consider, I had found love*, the recollective means of communication (itemization in personal attentiveness and care) & of a promise, a marital agreement, the means to know myself, and another, and was capable of retraction of disbelief.

For-myself, they were free; *by my witness*, & I was happy for a few moments and not dismayed, of this, these people (of the West); were insubordinate, and (of the West) subordinate to foreignable council, and (The East) acquiescent over the simplest of dialog(s), a.) **Yes** or b.) **No**, for in the West.

A woman, perhaps a friend, lied under sworn testimony about abuse, and another committed an attempt at or of suicide, *Although a friend and a held friendship, in Life and Death, Birth, and Understanding*, by my labor(s) to assist her, and a world, was free, knowing that it was a *knowable*. I had decided, *for* on-behalf of the licence, to grant a true wish, then, of a being, on his-behalf, of the being knowable as '**God**', not myself, these of the premescual & present.

The means and necessity of life outweighed the dispossession of items to a the common recompensatorial dialectic of survival.

Therefore, on behalf of Barack Obama, and his-birth right in passing, I forsake merely some-couple of *Women*, **in the word of God, and Jesus**, for on behalf of **Mary**, and a cruel and torturous path and lesson taught to me **by 'my would be' Friends**. I could *Choose.

Many had mistakenly believed me to be of an avowal and avot of disparity of comprehension. They were correct, in written (untyped) Language. For on Behalf, of Council, to Amend, To request a People, Teach a Lesson.

'They'; *Per name of request to *queue to admission*, would be of request to my consolidated plea, for **The Return of Community** - furthermore, - *In understading; there are two truths, & an (i.3 - **third**) I know of for in 'God's' need of a witness for and on behalf of a people.*

- a.) The Golden Truth.
- b.) The Santicity of Consummation of Law.
- 1.) Orderly Conduct and Peaceable Gathering.

By which we may form amend(s), friend(s), *furthermore*, 'a' belief in 'a' self, **Know-thyself**, and persuade of the benefit of Common Courtesy **to a Planel of Amends - Know Peace**, and save One's Self, *Liberate a people from Enslavement by the Mutual Inclusion of One, by of One and Each.*

For of this, I did not mistake myself as a God, or 'The LORD', but one Human Being, and **An Animal*. To the persuasive element of a maternal instinct for in my naturalized setting of childhood, and rearing, I have chosen I am of no other will in bearing than an adoption of a-child (1) by *Woman & Man*.

The Wall of Jerico

With: J.o.n.a.s.

To: Me, (with Machi'qke - 901.28)[5] & Jai-uh-eshej-a'-liah aH-a'jesh-alia-a-Rael

Bowl #1 with Lake of Water and Candle

a.) Jerico Plant - Offering over **Symbol (1-Z)*: wetted on-Stone, in Bowl.

b.) Dried, then, wetted, and grown, with plant of vessel, replanted home.

Flower, Coral & Stone.

Bowl #2 with Lake of Water and Candle

a.) Right Livelihood, Right Timeliness, Right Intention, Right Judgement.

b.) I-Ching (8), Abacus under Coparte Interest, and Group Faith-Dharma.

Shell, Tree & Mineral.

Bowl #3 with Lake of Water and Candle

a.) A promise to bequeath of-what is the grace of a potential great, of **B**.

b.) Plant a tree, of home, to-cure of lesser neg. & study* [1] & [B] to Sep.

Insect, Lizard & Mirror.

Bowl #3.1(a); with Pool in Cup

) Numerical identity is an embriosis of the relation of GATC, in relation to a 'cup' held, to-wit; of which post, associably, to a related *freed relative*, one may release to hand, what is disputed of-mind, to Urn.

*)#0.) Indication in subtext, is that priority be given as-note to arrange of the 'cup' and 'pool' to **Stone**, in *indexable*, at scent, to **Pool** of fumes, of *Post-Water*. - Per the **Seven**.

Candle #1 in Pool - Is Patience?

Candle #2 in Pool, of Indwelling Stone - Is Courage?

Candle #3 in Pool, of Currency of Flower & Mineral & Coral, aside Insect & Lizard; - Is Understanding?

Brilliance of result; Fighting Style of Cooperation of Nature & Human (and advancement) in Garden Milkweed.

Ladle (#4) - To Fold in *Existential Id.; (Semi-stability of issuance.)* to Neutral Being, in Bowl; Skull; Water-Passing; Lake of Fire and Water - From Lizard; Pool of Water in Urn to Insect *to* Shungite Pieces, - and - Ref. - *of* Entitlement, for Exp(-); and Point.Four* (Reserve to Understood Qualities of Sentient Mirror-Minor in relation to Board with Medical Passing with White/Grey Chalk of Stamped Env. and Mark;* & Blood of Milk and Honey, of Symbolic Love, in Lowering of Space - to secularly regarded Non-void [*Catch-22*] @ [2.] of-Mirrored World-System (w/ Staff & Shadow-Cloud of Memory Enveloping.) - Fold.

(#.0) Uncleaved potential objects remain justifiably of the unremovable contra-indication of a third.

Washu-Kakome-Jujitsu-Takame (written); **Washu-Kakome-Kanade-Jujitsu** Style (Spoken); has begun!

Completion of the first two mysteries was the expressed stealing of Obama for Stefani's heart; to which was a trade-in of the Jack of Clubs for the Ten of Hearts; for my Ace of Diamonds; a blue deck. The apple to the cord was answered; and the blub broken on a tea napkin elsewhere; then began the teaching of success.

To yet a word untitled; the lessons of instruction were two:

A.) *Scorpion over cobra; at beginning with stinger; upon retreat of glance at ground; then eye-lid half turned quarter inch; then retreated over-under of left above; to reequate disposition of hand half turned opened to sky; over turtle of right arm in index palm; of right brow to temple of hinged elbow.*

B.) *Stinger under retreat; to question then by pink ladie that of question of one to answer; stated as measureless extension of yet arm to welcome cloud; by petal of left palm; to otherwise rotated in injurious penalty to right elbow half opened in departure to left retreat by blocked thumb throw; and completion.*

1.) For what was under a lilly the grass was spoken of softly.

2.) Then of manner; method of third's completed in two gestures.

3.) To what a wake could make of the departure; the way within waking was complete of death-cycle.

Amends

Silent co-determination means that it is possible to 'measure' an experiment with any number of contestants without altering the 'outcome' of a 'step-' to which is a completion in (4); obverse, prolate, indivisible, and undivided - or end.

Goals

a.) Setting* of case-to-consequent, **to know*** of when-as-such one or two, or any are living, afar in the world, as a test of status to decay and birth and growth, over abridgement of technological avenue, without means to appertain of the death-status of another.

b.) Setting* of case-to-consequent **of a secure means for technology and it's improvement**, for a quantifier on means of preparation of all natures of technological innovation, with a given of manual-switch & safe experimental procedure.

`Preparatory

a.) Setting* of case-to-consequent, *we will know** of the true living afar over abridgement of technological avenue.

b.) Setting* of case-to-consequent, *there will be a 'strictly or loose held' quantifier on secure means of preparation.*

1a.) Setting* of case-to-consequent, **to know*** of when-as-such one or two, or any are living, afar in the world, as a test of status to decay and birth and growth, over abridgement of technological avenue, without means to appertain of the death-status of another.

1b.) Setting* of case-to-consequent **of a secure means for technology and it's improvement**, for a quantifier on means of preparation of all natures of technological innovation, with a given of manual-switch & safe experimental procedure.

'c.' Un-acquainted departure to a forgotten - amended process, - may amend and conceal an echo, to a 'cavitation' - then via-logic *the imperative interoperative falsely-provided - statute of a provision at council, of a foreign neighborly disputed fact.*

1.) Priorities to reproduction and it's pro-creative liveable process, interarticuably remain over 73'.

2.) Underreliable pristine and perfect idealization remains apart from what would be discontinuation of psychosis.

3.) Unamended departure, arises as conscious secondary post-associable disincluded mentative progression.

- 4.) Unquestioned and unprohibitory departure from a session remains an earlier dispute of it's unwelcomeness.
- 5.) Provocational remainder and reminder, malleates the primary to secondary associability at awareness.
- 6.) Unremarked and disambiguable problem and paradoxical relation impedes the relation of maturation.
- 7.) Disparity remains impeded my non-primacy of parental figure, to ambiguation of the materal figure.
- 8.) Some, but few disparities, leave, in consequent the remark of a return counsel to one's acquity in peace.
- 9.) Subjective reminder intervenes without what is the worldly considerate means of what is stanceful.
- 10.) A foreign future remains disembarkable to which neither remains of wonderment, but of disallusionament.
- 11.) Neither of a consequative peaceable amends is followed in remainder or knowable extremem of friendship.
- 12.) With the means to acheive, a disbelief fades in timeliness, to the guarantoor of whom is unprovidential.
- 13.) Some, but few remarkfully remain of consel and considerate aim or amended basis of an included basis.
- 14.) Neither, and some, primariially remain apart and in-consel to none-of-ajarred and remote islandary truth.
- 15.) Once, and twice, we hold contentious the dispair by which another provides, and remain unsupportive.
- 16.) Twice, it is unselective, and biasedly, we cannot uphold what is the greater portion of a lesson instructed.
- 17.) Some (73') pass by and questionably reintroduce the questioned basis of one afar of whom they need find.

- 18.) Questions relate to answers, by a renewed progression in what is upheld, and neither so disputes majority.
- 19.) Potentially, and somewhat similarly, neither counsels what is held in the majority of an unbiased leverage.
- 20.) Afar, and in-whom (18') whom, remains the after consequent a question in the dispute of but yet a minority.

Amends, and Salud! [**Friendship with God, Creation, in a World, and a Friend of Life *myself*, is to *Be: A Living Testimony**].

d: A primary indicator of a toxicological event (priorly disembarked of a noted' progressive index 'ascent') unbreakable or broken in the chain of life is a non-mutagenic substrate of toxicological and primary/secondard end-err, topoisomerase indication(s) to a precursor in the autmnl disjunctive of a percolative (*reliant - apart - unseparated) qualifying agency of medical treatment or it's undercarriage of a provisio to a non-toxicological pre-precursatory *index-separator*, in the qualifier of machine and bio static relation of a *post-secondary*, intimation of regress and progress at sex-abuse, for in a *non-toxicological* co-agency.

e: *Posted-secondary preliminary priority is the father(s) undeparted persuasion, - for what is yet a woman, afar, but of a 'slip' - the misidentity in a then-remote (assoc.) potential or rumored discarriagement in liability to a law, of which, up-held, there is a persuasive, remainder of evidentiary post a session in consenting with a legally mature relationship, of consent, to co-and-associable partnership of a living (maternal or intimate) motherly held virtue, to the assigned, pre-inhibitory relation of one to amends in a council of it's reprieveable basis, to which disjunctive is admitted, allow, and inferential in a diagnosis.*

f: *Therefore, either of me, or another, indicatorially were possessive a disinclusionary basis, and read, of a similarity in the representational process, of one, in written, word, in-print the mono-aperatable basis of one and another projectively held 'death-state' in 'cradle and womb' in unembarkable preliminary reminder of another, in amends, per the relation of a shared isotopy of one and another's physically remaining estuarial sack and the remainder of a paradisial bird, and birth, in the process of one, and whom, - as such, undeparted, had formed the nurtuable kingdom, of an ancient remainder from written historiologically adapted and words expressed through interadoptive experience.*

g: *Either of me and h.h.d.l., had read and written of the identical storyline of 'Freedom in Exile.'*

h: Of a 'threadwork in post-and priorly held' *discounted successfulness*, a knowable quality of one - *reminder of a locale in the neighborly held truth of a council*
- to a session in (two) and (two) of *two-teams*, remains a note in the progression of one (unscheduled or *misunderstood of a later-yet*) in a priority to dispute,
- *but-so not so of one under an eliminated or pro-ratum*, in diction in occhum's razor and it's relief.... *to whom therefore it concerns, the amends in a process as*
- 'to' a *re-rerun* is once* or many* *to party*, embarkable of one's associate per *an honest relation in paternal love*, as the then-as-once (*to whom recipient*) may
rely on friendship, in a *team, party, and peer cooperative and understanding mutual bond*.

i: Hence, the *disjunctive-conjoint* persuasively held, relation in an embarkment of one council of disputed reclaimable truth in another, for the internet, is it's
co-associably held entitled disentanglement and priority of one unembarkable passage, in twice, a held formative reminder and twice a disparity of relation
in the pseudopsychological basis of dispute of a counsel, to neither a mischief, nor it's unembarkment of a co-associable peer provided theft, of associable
doctrine, for in the remaining counsel memberships of a possible or stipulated choice of one to the amends in a yet living extremal relation of one
locability and mis-identifier and co-identifiable basis of two said co-associable memberships per a peer in the claim and knowable relations of the
stochasticity of all remaining peer(s) throughout one world-system, to one life saved, or that of two, to mnemonic basis and it's reliably chosen chart of a
proxifier of amended & remaining itemization.

Hence*: *One* knows via itemized-interest in-relative and consequentive basis per a homogeneity, the relation of one to one's associates and peers, and the status of Mo.*

j: Interposed (compacted & compactualized dislocation) is *methodologically providential of one* (1); possession, relief, or acquiescent defensible ethical Majority.*

*Intercomparatively, therefore, that which is-presentable in arrangement is a deed on behalf of another, a sequestering of a gift, and the relationship of one, unto what is
adherent of life, in survival, from which we know, [comparatively] of the progression of amends, to return to friendship, after lost-affair and assortments of prominence.*

*To indeed grant that what can-be, is forgivable, in light of what has-happened, is then an alliable truth and a relation of liability to survival at the contractual
potential to success, in virtue of the relationship of one to another, by of whom so illustrably may relate of what they have become or related of communicative means*

to another as to amends or conflict, in the disparity of life in it's experience, by which what is taught, may relate to the depth of the illustration of potential to bear children by one's courage and successes, in the singular prehensibility, the plurality of numerical truth, in enumerable proof of the larger world, and what is outside it's range of accompaniment (2).

To indeed grant that what can-be, is forgiveable, in light of what has-happened, is then an alliable truth and a relation of liability to survival at the contractual potential to success, in virtue of the relationship of one to another, by of whom so illustrably may relate of what they have become or related of communicative means to another as to amends or conflict, in the disparity of life in it's experience, by which what is taught, may relate to the depth of the illustration of potential to bear children by one's courage and successes, in the singular prehensibility, the plurality of numerical truth, in enumerable proof of the larger world, and what is outside it's range of accompaniment (2).

Amends, is that through which we find plea in amended council and find counsel to it's life and servitude, in disbelief and belief, in remark of another so as to understand them, and relate of grace, beyond good, of what yet to-become, to be, and the choice of one to serve the means of the many, or of one, to whom accompanies, in willingness and these of a people to the courage to survive, to equate, and live, and motion beyond the means of a disunity or release, in one's and many's, of the relation of a civilized people culture, and a way provided, to life, and the survival of young, in care, and relationship to what is demanded of honesty, and peace, in what is yet a life to be, with a wife, and a husband, in that of friendship and unity, in their(s), of what is culturally, the welcoming of one to debate and remark of what is unfairness, to find hope, and move together beyond struggle to live.

The self, founded on-what-is-knowable, as a 'whom' is then a priority in the wed, yet-nearness, of a courtesy, in bearing and archbearership to a child, yet amended of a womanly grace, beheld, in the courtesy of one to disremark under a restored amends with-child. Yet-so, I am without proximity to an envincement, to a 10-40-41:98-[202:1~11.0`1] 'cd' in ringed dove and ingret.

Hence, I can be imperfect, and mercy from even-so as a Lord or God, of all name(s), in all cultures, is possibility to find freedom from mercifulness, in relation to love, faith, prair, and the justification of one's persuasive condition of their well being, in relation to what is yet within other's life, yet to be provided of a path, a 'way', and a discourse between friendships, love [ill./irr.] and the compensatory nature of what is in well being, therefore as loss is to

equatement with what we found in declination to disability, we find compensatory release to a gift, in relation to what is intelligence, a gift.

Association with study and practice, in reminder to occassions of understanding, withhold(s) speculative & inquirable basis, of a dialog, and the precept of advantages, in relation [exclusively] of a beheld and a truth. Thus, as it-were, a people have a story, of which, in relation the inheritance of nature in remoteness, we lay discourse to 'whom', as such* beacons. Also likewise, therefore, is the element of the persuasive, that we **had been**, through (as if arrayed and volleyed) the unexpected occurrence, in relation to a definite self. The other, then knowably entitles us to-expression *we exist and are solitary, and born alone* through stories, nature, and the agency of life. Thus, to continuation, to remain apart from whence we entitle of inspiration at action and intention, we remain potentiated of elemental reasoning of livelihood.*

The 'blessing' of an accorded principle *co-effectual relative conditional assumptive in physical and mental mindfulness of phenomena and psychology, is as then understood, a providential trust in whom, as a justified what, of accordant mean in the notary and the salutatorian of a 'margin' in-consequent the preceded and post-effectual means of works in relation to arts, to relate of the justified amends to council in 'fairness' of* a co-associate and unprohitory relation of acquity of sense, to noted and written words, as to the relation of a commensurate treatesie, from which religious, belief-oriented, internet, emotions, technology, ecology, and the personal (1-2)-bodied relationships are securable foundations of life.*

To intimate, this releases a contractual design not via-observation, *but via intention, to which dialectically, the ordinal and indexed assumptives of inter-beurocratic and a safe and effect democratic ordinance in peaceable assembly and non-violent intention prepratorially is a recondite and non-recondite distinguishability of one's experiences from perceptions.*

Therefore, the 'key' to the future, is to be found in understanding, by which we prioritize [for what is alt. The relief found in an impression prior a reflection,] and reflective of harmony & comprehension, knowledge, and intellectual struggle in the naturalized sciencies, for what is historical lessons of opposition and cooperation in imaginative and reflexive truth of life and dialectical predation, parative non-duality and explicit object-identity with identification of peers, in relation to law, discourse, and educational development. By relating of what is relieved upon life post a retirement from un-occasionable professions and campaign unto identification

of prefactor(s) of unseparatedly held determination of the self & survivability.

Plausible Intention and Digraphical Assumptives

Paris (\sim Ros.l*.s) – {Jerico Joined to the House of Jeshesheodeow & The Son of Man: Beowulf}

A reassuring condition (in mirrored undeclarative as a knowably equated identification with an objectified focal element) is the assured end of a decidable equatement of the means and the honorarium in relation to another's subjectively held persuasion of bias, to include judgement, formatively relates to the ab-initio supposition that one is beheld.

Fairness, Strength, Courage ', and Understanding *with the Consideration of* Amends, on behalf of the greater-good, for of leveragability of a debate with the priority *as* the self-Encouragement, Entrusted, Strengthened, and *Attitudes of Fairness on behalf of the* Formerly Judged Council.

Then, it hold(s) *therein*, what may (as) be *Justifiably Held*, is a discontinuation of the *Principa Numia*, therefrom, to which *Embarked of a Commitment in* Crystalized Awareness, *and Thorough* Plausibility at a *Modal of Modernty*, with a 'Co-Accessory', to Intimable End of *Contemporary Relation*, the *Presentation of the Understood is Knowable*.

For this, *of*, through* [a] Reference, *Of The Hidden and Revealed of the Identifiable Relation of Another, in Abstraction a Reduction from Blind and Colored Graphic and Cubical, in Relation to Algebraic Exponency*, of *Decisions*, on behalf of *Reference of Tertiary Moment(s) of Observation*.

Allocated Quotient

I determined (another so existed) - as I was once, and was-becoming, to a future. That this prescribes what is determined, - then that with foresight, we proceed only (exclusively) to a future.

That then, another was-so, and I was not them, to which categorically, I am not returning to a future, from a past, again, and in repetition.

Then, - that I was born, but later, inclusively, and for what is shared, - there is no other, from afar, of which is once and once (of two beginnings), with me. But that awareness and existence, may be determined, indeed, that of the agency of-self. That one, understood of my need, in a thought, and no-more.

That I was recollected, gives me hope, for they exist, and I am alive, - that I know, therefore, it is possible (to reach the self), but not-yet, entirely realistic, and disproven, without allocable means, or empty.

That of two, for what are, determine to me, they know of me, when, as such it is available to-them, that then, provided, there is either (this or that), and it is undetermined a priori, unproven as of yet, without two, for whom I support myself - as. Thus, that we are reborn, and have no coexistent present with a prior existence, but did exist. This much, is irrefutable.

Relationships & Decisions

A.) Death - recompensatorial due, for in a progression, evidenced, and enfold(s) at .40 and .458 (-.12+/-6 fold) it's regressibility upon an immediacy of considerate basis. *To survival odd/even in wheel of survived/vival/plaid.*

1.) The excursive (suicide) - is self-delimitation at evidenced contractual plausibility in a strategem. 'House'... 'Found'... *non-contractual & palpitory*

2.) Life, for what is purveyable, and exponent, is a gross-element, and a nuanced conditional, supplicative the avowal of an evidenced reading. *At (@)-2' end/and[end] dich.tomy.*

'Guide'... 'Post'...

B.) Love, evidenced, is the 'attributional and valued interpretative meaning of suggested equipoise' - that we unweigh and equate, what is the 'primitive'. *And co-evaluably relate of temporal (p./f.).*

1.) Thus, A. [Ari] - had been the suggestion of dialog 'Quoa'. *In ppl.*

2.) Thus, A. [Ava] - is the mutual competence of a [co-]-factoribility. *In sur.*

'Capacible'.

C.) The *answer*, is the following: Judgement *will tell the correct truth, but I do not believe in my capacity to-Judge, choosing love.*

A life is saved - that this is one-Ariana,..... and O. had told-differently of the other*, but no - of one *Alive*, per avowal..... she came out of the hospital.

Congruence.

A life is saved - that this one is Ava.

I have agreed to informal relationships, one between three, and, she remain(s) at-peace.

For I have the terms of love on that of judgement, and judgement (post a divorcibility) - and false *to-Son, sewed, and opened to me*, remain(s), either a Son, and Mother (saved per-one)* - or that of Ava (alone) for in base-four. **(4.b.)**

Thus, Ariana is with someone (O?), and perhaps Divorced, but one has survived [sic. !]. The rest if all untrue, means the foundation of Obama, and David, and Jesus life is a lie, [*but so of amend(s) later provided - T.*]. & my Dad, and all-Men.

Thus, justifiably, the 'dispute' in a *carriage* and *representational dichotomy*, is a mutual-lein, & [a] process *in-tandem with a benefit of a recourse upon one's intimation*, to-yet consolidated manual and *reclaimed and unreclaimative* acknowledgable basis of *unitary process*. {Sic. *Of undefined, but of [Q.W.]*}

For* without the acclamative to-which we Trace and Tap, *Release-too*, there is the marital dispute of one in a room *and a bar [parring] unheld*, and isolable *Humian*. - *but to l.t. and d.f.*

I am excused, for what *provided is a wish*, to-believe, and possess friendship, kindness, and honesty of my self, for of people, in relation to another.

I possess a wish, with my friend, Jake, who saw me through misfortune, and hardness of heart. I decided, and knew, this would be end, of slavery, - we remain as formed, for what is presentably another(s) heart.

Then, - that we are being(s).

Our belief, whether true or false, remains associable, and knowable by-us, and we are reliant on another person, to carry us (+*Fam.*), - then, that for the weight of knowledge, to which the 'cord' is shortened to the light, we are freed, when *as-such*, another, is there for us.

That, presumably, it will be held for eternity, and I will turn aside of all whom priorly this-moment, departed with another, or did not remain my friend. Friends in accompaniment, freed through what it means to be together, *may be held courteous, or brotherly, provided an end of a mysticism.*

To be beheld the alternative is to be a master, *off*.

If anyone is listening *or reading*...

I have a dispute, to which *is* as-follows, incidentally...

The disclosure of one process, for in another, is a related given, when as such (two and a fourth and seventh as sixth) - disclose of I/O, what is 2/5, for in either, what is a given consent. *The terta, not terra.*

Thus, I know of one, in-whom *was here*, and it is unprovided and *unprovisional* that another had been of receiving me *sew/soo.*, - then that one (in one vein) *can be proven* (+) and one (in another vein) *can be proven* (f.).

To let risks befall their natural process *afar*.

Thus, it is I will yield, but pray for 14 years for friendship, *and counsel, without family, but a partner, potentially.*

I will isolate myself, and remain alone, providing work (3 years 8 months), and my paper(s), in that of a report of my case. (finalized).

I will report in (25 days or 39 days or 98 days) - and set everything aside. If the Lord is to punish me for this, each time he is persuasive, cruel, and not honest, kind, just, and orderly, I will judge again, and remain of a steadfast promise an-additional 390+4.1 year(s), for - *eternity*, for I was abused, and he will not of recourse guarantee another (for whom of such of all) it does not happen to.... of recourse for of my experiences *but would pray for me*.

*In this action, he took, and thought it cruelty, it was **not, he was unprovided assistance to a dishumour**.*

Thus,.... jealousy ends.

And,.... innocence begins.

I began, tonight, to consider, *somehow*, - as *to*, that the future may-depend *as to what may happen*, upon my choice or action of reproduction (the third banished or forbidden concept). *Then!* It was that I understood, my Mother's future in some way, depended in no-way *on that of my having children*. I understood, *only that I may have been in love and made love to someone*. These (even-if two under conditions of my bed and privates over (3 months)-(1 year 2 months)) *remain the only people to accept to sex (but now none until I am sixty year(s) old)*. I will forbid then, that I have children, *the lord is cruel*, and banish the concept.

This may be my first, middle, central, highest, lowest, former, later, and given, later and final release to find *peace, happiness, and my relief from bondage of possession by tyrants and murder*.

My (Q?final?) - Letter to my-Mother...

So, the two-mysteries that were answered in my life:

1.) I was forgetful, for that of yet the words to be expressed a day in advance, of dreaming experiences from the night before, for of my emotional dialog in relation to avoidance, any anger, or that of intolerance to my relationships with people, and my considerate ends of established notions.

2.) I found that other's remain of mixed dialog(s) sometimes, thus, that I have inherited, or in retraction and retrospect to a regression of symptomology, I had been confusing the abuse of other's and trauma, with (not treatment) - but pathways of language in relation to noting the indications of time and season in-passing. We are not accurate, it seems, as an observation I have settled, of biological relationships in relation to instinctual path of life in relation to the weather.

This absolved to which you were correct of-comprehension we-need understand ourselves initially in relation to our understanding so in words working with the net (with any individual), the 'actual' is that I do know when someone is alive through the net, and, so, of what I set to do, or to communicate as to relate to someone, I need make a choice of what bounded foundation there is of our point of contention or agreement, disagreement, or (and this is very valid) - there need be essentially no-miscommunication presumed of another with-me.

This is an observation explained as-a-decision/choice. (the first two are mysteries).

The second decision, - was that I can 'packet' my means of the use of words, to which acting to the benefit of an assumption, (these 3'-4-[5]) is additional to this, but - also - of benefit, and a choice to my better enablement of willpower over any sense of idealism or sense of entitlement.

I've made it beyond the passing as you aged, around the age of 12-60 (for you) - and this is distinct (in number) - *also parsing - for that of our consideration, as a distinct relationship with yourself and Rob, you may rely upon.

For in *profundities* remark.

& [of counsel and consolation] - in disremark **portuitidy, and reason.**

1.) The remark unto-a-carriage in *Faith and Making, to Way*, we provide of Evidenced *Reprudiation in Solace, and Grace, to be-Forgiven, then* The **Manner of the Dispossessed to Mean Intention of Love over Grace and Church, in Way, of Remark to Potential and the Abandoned.**

2.) From, of what in *Brotherly*, is *Laint it is Due, and Compensatory*, to be of the *Formed by Attribute & It's Peaceable (Non-Violent)* severence

of clause, for whom I am not Jesus, but yes, yet, & so ***In-Continuation, and Contenance, For of the remark of the Judisciously*** *Beheld.

Thus, justified, the *Paternity* has-held *In-remark-the-Elder, and (∅) In-Steaking.*

Belief, *And, Conceived Innately, Known, ∅ Pure.* But formerly *no-man.*

Why? A church, draws its council, and it is of this, in any such as reproves of a people's to a **Brotherly Love & Conviction.**

This is not unmistaken, it is the (1) among-A 'Sos'.

They are-not, I am one-by-sightedness, and centerably, within the narrow's and wide of an **Eye.**

Rational Dialog for Emotive Providence

Patience is the root of all clauses.

Remoteness is the root of accessory.

Discernment is a queue to acknowledgement.

Promises are the self in bearing and forgiveness.

Whence neither, we remain potentially honest or reproved of honesty.

To a secondary, the provided 'reasoning' suggests approaches.

From a primitive or 'nascent' approach, there is once a reminder.

Suggestions intern memory to it's accorded.

Debate remains structural.

Peaceability is secondary sensibility.

Sensibility is the work of honesty.

When adjusted, we remain apart from counsel that is accordantly dishonest, provided aim, and regress.

When truthful, for in another, we remain at the reservation of principle and peaceability.

Sensibility requires commitment.

Dishonesty may remain apart, but is a plurality of identifiable accord(s) in alternatives.

When coming to self, we remain apart or together, collected, or disinterested but with a patient routine.

Thus sensibility springs as fruit from peaceable intention upon the honest nectar of a perponderance at patient approach and recession of intention to make amend(s) to which communicative mean is perponderant of it's detail, laint, and provided necessity for of a group and it's intermediary function of interpersonal communicative basis of work, in debate, and compendium meaning, through the capable mean of secondary and primary motivation.

Thus, trust is earned, and respect is granted due a medium of it's article to addendum of work so investatorially provided a foundational margin, filling of context, and plurality of displative and centered notions and quadrancies, in neither male nor female, (effeminate) distrust, or notion but of simplicity at forfurtherance of honesty and calm reserve. Whence agreed, we remain the peaceable notion at another of themselves for in whom they reserve to know of as us, then that we change, so as we acquireably make amend(s) in unitarian or disunitarian formation of love.

Taxonomy

Example

Recollection

Self-Loyalty

Personality

Behavior / Attentiveness

Knowledge

Seeker / Tracker

- Nature

Enfranchisement

Process & Agreement (Trust)

Honest Self-Friendliness

Trust -

Inclusion

Behavioral / Abridgment

Attention

Affect

Effect

Result

Memory

Lesson & Appreciation

Attentive Release

Honest Entitlement

Possibility

Disinclusion

Layer

Processed

Mnemonic

Example

Intention - -

Faith & Honesty. Belief. Frailty - Stength - Structure - Accessory - Behavioral - Sociology - Inclusion - Persona - Relief

Strength - Ability - Inheritance - Language - Promise - Ungranted / Diagonal - Ladder - Disparative - Unionable - Qu.

Unpersuaded - Commitment - Section - Appellate - Addage - Appeal - Consent - Personal - Release - Conditional - Qua & Personified - Artistic - Participant - Appeal - Asexual - Friendship - Androgeny - Relief - Pause - Recollection & Ego

Place - Included - Remote - Mutual - Formative - Beginning - Locale - Unprocessed - Assembled - Reclaimed - Driven

Excess - Humored - Persuasive - Mutual(s) - Form - Sensible - Honest - Unformative - Uninformed - Warranted - Dive Exparitave - Locus - Execution - Plea - Display - Unprohibited - Silent - Paused - Remitted - Relieved - Unconditional

Hence I committed and recalled, either individual [to personal space] associated, behaved fair, and was honest, we recalled, and I trusted myself, I understood my life, and came to belief in the story unfolding, and reasoned, and as a person, remainder strategically undeatively persuaded it was no-unfairness in the dishonesty they could include of another, to reasonable [even and odd] dice, in exclusion and included privacy of personal space, as an individual with recollective comprehension of what I was experiencing, it was unlike the emotional disarray I had priorly and individually persuaded constituted understanding of experience, and I remained distinctually aware of my trust in myself, and emotional intellect.

I found self acceptance.

I found my inner peace.

I remained committed.

I trusted my character.

I included friendships.

I found my inner strength.

I held hope in courageous promises and untold honesty.

I found a fair purpose.

I accepted conditions.

I remained with strength, courage, purpose, honesty, and trust in values, and fair ideas, and understood.

I accepted myself.

This was a new day and night, the world, came to my relief, in the unity of people, and multiple intent contributors.

Amazing, circumstance includes a debated difference and promise, and untoward motivational disbelief and reminder in a given at two, unmotivationally we possess a trait, it disincludes it's unwarranted execution in evolutionary streak and deliverant forward and backward antecessory in separational contrast at law, and it's remote assailable given quo.

This mitigates and differentiates as it assembles the distinctual process to included individual and a people to a quo of a local and global notice in a popular difference of two and included multiple quotients and personal acceptance pleas in people, that we agree, is a mutual unilaterality of the societal need and the personal known knowledge foundation.

We processed the educational process to a proportional altimeter and cross displaced, folded, and prioritized a new & selectable programmability, for in the statute to a lawful assumptive, to entitle of a want and a need to prioritized and motioned accessory in neither Father nor Jake, in mutual admentation of friend and Father, non mutual commitment in the total conditional weather*-control *initial* understated manual memory function of operational function truth and trust, cross-included and entitled of two committed understood and bases of understanding in a trust in life and death, the unwarranted, and mutual membership peer peer friendly zone of attentive theft potential and condition of economic viability of the understated

*Copyright in patent to a notary public, educational claim in governer and it's jurispruditial disadvantageability of frail or healthy, strong, emotionally intact or intellectual knowledge foundation.

The final-clause in-bearing, is a naturalized *willingness* *distinct from courage, and departure, for of successfully and intended [apart considerably provided what is produced and reliant upon - *held together*] - without but yet loss, and **we*** as-people, are to-consider intention in terms [certainly] *of purview*, at-remark, for of what is allocable from the basis of life to peace, in either mutual unionable production *of life for life and world for life*, in the eye(s) of the self, and the mutual agreement of another *from whom* love is desired. Hence, patience and honesty lead to desire, and recoupement/renewment of love.

Dedicational *persuasiveness* may lead-us to believe* **we** as-such are-entitled to a said consolation, this being true, but that of for the former, - *of which* we may be lead to believe we are possessive of remark at another, and vindicational of their(s) and accompaniment, is the divorcement of man, and does not remain a remark [said and additive] of a utopic universal ethic. To ethic, to supply of *morality*, the objection to that of adversarialness, is then to provide, but with limitation, beyond such term(s) of which we under-provincially may remark of the gross element, 'we adhere to subjective objection' - of the leniency, of it's *doctrinal*, we may remark and provide of the gross element, 'we inhere, subjectively, *of objectifying manner*'. Thus, an anachronism is not archaic, it is undersuppliant of the motion of an entitlement to the moral quantifier of a classifier of assumptive foundation.

We have *factor(s)*, *the next-hour*, and *class assumptions*.

I think my life will begin [again] - for what I value[d] of-hope, when there is me, and that of a study beyond merely so as information - there is to-be this, and of the pattern, then of medicine, I will need prioritize to begin with myself and a study of life and biology. Psychology is with my mother, and that of ACT, and there is that of education, etc,...

I have resolved the diad. It is a key and some things are safe for this. That this compensatorially, - *through my extra-auxiliary mathematical and electronic mean(s) of modeling, and of the Painleve variety, means of the KdV and that of the Weber function*, - *that we are on to a world of peace*.

There is peace, and strategy, etc,... and I am thinking of Language, in-part, but *will get to it*. That there was a part of me [yesterday] - of which was Elijah or that of Moses or Joseph, and Jacob. That these were real-people, or so I'd believe, it was of my book, etc.,

Much* indeed much* has-happened. I intend not to marry Ariana Grande-Butera, and to be with Ava Max, Amanda.

I have made a final decision, as to speak, too many things of the past held too much range, - *it was excess, and diminishment, in at once, the self, Samsarically...* Karma was a gift, at-times, - and manageable, in relation to Samsara, as a 'braid and rosary held and turned with an hour-glass'. Thus, I had to return to the consideration of life.... in it's capacity. I wonder of what means [outside] bring peace to the self *within* and of the world.

The final-clause in-bearing, is a naturalized *willingness* *distinct from courage, and departure, for of successfully and intended [apart considerably provided what is produced and reliant upon - *held together*] - without but yet loss, and **we*** as-people, are to-consider intention in terms [certainly] *of purview*, at-remark, for of what is allocable from the basis of life to peace, in either mutual unionable production *of life for life and world for life*, in the eye(s) of the self, and the mutual agreement of another *from whom* love is desired.

The final-clause in-bearing, is a naturalized *willingness* *distinct from courage, and departure, for of successfully and intended [apart considerably provided what is produced and reliant upon - *held together*] - without but yet loss, and **we*** as-people, are to-consider intention in terms [certainly] *of purview*, at-remark, for of what is allocable from the basis of life to peace, in either mutual unionable production *of life for life and world for life*, in the eye(s) of the self, and the mutual agreement of another *from whom* love is desired. Hence, patience and honesty lead to desire, and recoupement/renewment of love.

Coming from a 'note of regression' the impromptive by-whom as-such would cursatorially provide, - in two - at a decision tree - is not the self, for what they could provide,..... thus, A. and A. and O. are real, and actual, and it is pro-juris,..... for information must be laint, to which it is with another - of dispute or agreement,..... thus, unmixed.

Pro juris, the appealate *to-total(s)*, is the supplicative delivery of the self unto-them, for in a '**chain**' of induction in parallel with effectual purpose at (@) cause and *cursatory* relationship to the self - a one-tap is an 'else' at *conditional* and *conditioned* order, - of it's recrimiated potentiation at a forward to self return-bias in multi-parallel excursive.

Thus, their relation to-self is the prohibitive of entitled gestures unto whom of emotional and intellectual potential formatively and of-manner, persuades they had been carried of self, in relation to-whom *accordant*, may be of such witness as-another unto what *these*, in six, and seven, to four, are neither of conditional *appealate* of an adjudication, but of witness* to such persuasion of it's formatively and progressively held secular *secundus pro beneficiar accolade*.

I've thought of an observationally provided, and experimental basis of measureable dichotomy as we question, of the application of a device/design, *preliminarily considerate* [Then] - of the pro-selection on ecological *choice, and restraint of the prohibitory *as applied*, manner(s) of supplicative form the Qubit and manner of operation it-must accolade-to for of what *state(s)*, via *interpose and manual non-network* potential - the Qubit is operationally sound.

This is co-compatible with the relationship of life to ecological environmental statement. It is in-fact entirely so-said different (and non-differential - formatively integral or irreducible and unit-valuable) from the scheduling of solid and material suppliant at-flexion, - but not of the flexibility of-approach and recession, coming, and going to the test schedule and chart* - of pro-benefit to that of *yet not manual or automation*, but - *then, stochastic and not precede*.

Ava, Promised to Be: Sensible, Accepting, and Kind,.... this is a great-night.

Ariana, Promised to Be: Honest, Good, and Capable,.... this is a great-night.

If A. and A. remain friend(s) or *engagements* - I have peace, as the result of a tranquil possessively held identification with my personality - for I would be Trustworthy, Participatory, and have* Ability. This means I had done something, and have entirely found my manhood.

I am (aware of) when I-changed. It was when I considered doing things for that of a 'home' on-Earth, and on-Mars. I considered multiple relationships... with wedding and women. Now, to-find that I-may include of two, or option to that of a 'story' at that of the 'original man' - I have found a way to 'check' my-identity.

For in the preceding, I made the excuse to include of two-women, - thus the 'conclusion' at-sacrifices, cooperation, vendetta, opinion, and plausibility at confidence, made for hard-work, inconsolable returns to which other's suffered, and I was 'bereft of challenge suiting me'.

The solution is in part, to set my own means, and challenges for myself, establish what I know, and motion, for in that of the solutions and agreement I hold with my representation at the future. Thus, it is to develop personality, but, this is a 'mis-direction of course' - that I have the *earlier* resolution, at Acknowledgement of myself, I need expressly overcome this malignment of my identity. It could be perhaps trivial, - but, acknowledging we are 'one' - as

a person, individuated, and curious, - there is the sustainability to be found in a given beyond trauma.

I have found I hesitate, and am mistaken from time to time. Given, 'the above' the Quran would not refute my dilemma, but it is consolation to-self, and sided, when, as such there is a declination from courage. *This*, is the nature of self I must forgive of other's and myself, per my understanding, - *the granting of virtue and humility and reason - that for in*: An excusability, we are preparatory to release. For me, to-be this, I am not original man, for of the formative distrust of civilization, *without all done and presented*. I may, however, not as this-son, for I am not - to that of being a man and figure, at animal and ghost of being.

I now ask the 'new' question. Do animals have ghosts? Are we animal(s) or distinctual? I have not explored this channel of the supernatural and mysterious, however, of the anachronism, and the 'viability' of my yet-lived life, there is challenge, - that is naturalized to-me. This is for me to get behind fear, however so as that may-be.

To, in a sense, be apt of the 'presentation' and 'presentability' of discourse,..... it is also, so in-saying, of a number of steps - through consequence - of which I will live through, out, and in-return, I will change. This explains much, and solidifies my point on the understanding of myself, my defiance, and my role, my challenges, and persona, even so, much of the character - which is a maladapted and inordinant truth of the world, for as I am to keep my world in mind.

I have arisen, herein, beyond the supple and the exclusive, am reared, and am not vain to think myself a father, or, - to hold capacity. I have judged that we-do begin again, with as-such as this nature of innate disposition.

So - as it were - of the condition at-good, we arise, here in the 'now' at the questioned intention. As action pursues volition, and cognition remains considerate, we possess of life. That we are not apt to go beyond death, but, do, and for in the fortune of a world, may reclaim ourselves from even so as a story [letter(s), character(s)] - thus, we adventure to become of whom we are in this present moment, and in-arising, supplicate to a piece upon which we free the relation to-self.

Thus, to agreement, upon-all, in-peace, we reservationally may dispart from life, and life for in eternal life, and become as it were of-whom then in the vein of suspect ordinate, we suite all, in either a traversal or travail, to-become. This is to 'be' then upon the world of a being. Thus, God is entitlement, and we do return, in-being, at the condition we are, but, of *to lose all possessorship. It is a relinquised becoming of a ghost, - that we may only have heart at an animal..... then that I am aware, one animal is, and I am Jacob, in the right-hand, and alike to Moses, for that of Ariana, among-two, conditional upon nothing of their word, a dichotomy. I am at least one Moses, and perhaps I did not take this well, I am also - then and there – alike Joseph.... by profession. I am all four, it is unsuppliant at a memory, and must be left as-it-will-be.

Encampment

[w./] **Mach`ia-qke`**

First, we need (in relation to DNA/pseudo/Xerox/Ratio/Tool/Stratgem + Water/Crystal./Percolation/Web/Pumice), a way to *utilize the 'blind-n.l. and l.'* dating-fork (undetermined/determined Stereo-Mono) *coupling*, to associate a means of dislocation of an appendage/ice, in relation to a methodology to determine PC-qualifier from Historical in relation to *vast, and locale*, per the means of *prioritized and *past Q.A. (hypo) of technique alt. practice qualif.

a.) To-consider *of a proscriptive validation procedure on rs/tx and tcp/ip in cdma/tdma (etc) of the *module and modular idealized sentiment* [a case prescription] - there is a valid and invalid, to which either may be told of, but - forbidding that of one undetachable 'filodough' and 'reprimand' the relation of life for measure, devolves of a trust and virtued truth to a falsity whence, of-such, the complicity is un-apportionately disavowably laint this included consideration for in a procurable *mean-mean* a dilative apertain and apprenticeful relationship, to void-/void and un.

b.) To-consider of the granted 'node' to life and death, the disunitary conditional status of an informed basis, validates a measure - holding - *as-such* of a verifiable condition, the weight of knowledge and basis, whence, as-such, is ontologically of the meaning of inclusion as prioritized from an ascent to a primitive and unprovindenced of inquiry.

c.) Time, for-measure in file I/O under recivp. and send./push. in amend..... and indiv. on n.l. (non-linear) in the Markov for the graph of the

Zachrov-Shabat model, for a general Painleve, insur. (Airy/Elliptic/Hyper/Cons.) .#.

An 'adonization' preliminary pH to grey/black is for of a priority (RSVP/CCVI) a disambiguability of a local and *of these*, a categorical (elimination) to consequent (O.[#!]) in t of S and S of f.-t. *of 'a'* unexampld for in oxidation of a bicategorical of (entropic) locale upon *power and energy* in q.t. and r.s.v.p., unto $Tx/0/Rx/.5(6);788.251$.

12:50 (t+1.00.782.59) bA (p.m.)

Readied (instrumentation - *via an experimentally justified approach* - to reading(s) and calculated results via *Manual)..... *justifies a mathematical inquiry* when the need(s) of (4[2.51!], and 38.19/9.2[8.#]) registrable (ccrs.,rsvp.) dis-locable (sec./securable*.def) - index *a priority at a Newton-Bridge*, to (~) approximate and *averaging*, via proc., at (@) a dislocale (in-tap) and (net-trace) in (stackable and stack *id.~/,) index to the global/local Pop/Push Registry.

- e.) Consolation of Entreaty for Selective Allocations and charted #.Rollodex/Lookup/Dictionary, with ***Group**.
- f.) Sociology, Enqueueable *Derivation/%./Quota* of-Computational Enumerability & Ecological Sustainability.
- g.) Publication Rights and Estrual.
- h.) A *Compass-Measure (in hydrol+oxy) at (45.12[98].144.12.70#[Q.A]!|b.): '**NWES**': (alt./peri./dist./conf./dt.).
- i.) Card+Regis. (+) *Dime/Health* + Oxygen+Draw + Stencil, *Separability of Contractual Hippa* - Accounting.

Thus, I should* in-principle be capable of an [exact fit] on contractual industrial standard, and a proprietary checks, balances, and schedule-system on behalf of humanitarian leadership for council in declaration to an estruability, in service to a nation, by and of electorship and elect-peers, at standing among a court, from my repository of a trust. The standing - per a review basis, should then in principle be the capita, for the default proposition of an amended clause in-bearing as witnesses of offenses and relationships to a disputed regency for of a group policy in neighbor and it's intermanagerial restoration of a positive affirmative of the contract in bearing to inference, and principle by which a people may ajourn to sessions

securably on behalf of the amends, confession, concession, or declaration of a precept of law, in relation to a peer-regulatory committee assignment unto a declaration of serviceable policy for and on behalf of a citizen, to the humanitarian valuability and viability of a living will and notariety at the modal truth, and on behalf of familial trust and filial piety... the pursuit of happiness, and the commitment to courage on behalf of their living memory.

~. Peer standing, to citizenship is then a regulated process for in system of checks and balances, to a notary peer, and the behest, of standing of associated agencies, without freely provided disavowment to a false sequestering, in policy, per my eventual (+46 mo.s) to standing of rights, and amended Hippa (of medical) and naturalized util service. We then, do not so-much, require a standing-army, and may remain a defensible trust among and upon United Nations, in trust, registrable, from my overarching doctrinal clause, in bearing, in defense and negotiability of diplomacy, in peaceable assembly, with freedom from over or under capacitated religious underprovided potential of true and false associated doctrinal clauses to foreign assemblies.

Including a consideration of-another, *so-much so* that there is another, through a venn, is the consolation for in a partition of amend(s) and council(s) of reprieve for in an incline and pell, in per-adventure a devoted screen, and pell of a relation in justification of odd-for-self, and even-for-alternative at basis.

Thus, to quasi-essentialize, we remain as such whence another existentially is inclusive the-self, for of the amended clause of a return consolation at 'upper and lower' of vernacular and motivated end at relief, for in unassociated and associated particularities of a two-folded relation, to amend, interpositionally, what is recaptured of observance, and it's trust in the articulation so-as-such from another, the mutually associated condition of a surviving article of notary, whence as such to have laid together, apart, then, in providence an unmotivated and instinct at the recondite.

Thus, whence, it had been of the initial, the signatory, and the prior associability of an effectual, I had been left bereft, but in derivative, had come from whence my vision of self was unocclusively revelatory, and by whom such as I then, such as so identify with.

Thus, justified, another exists, and their's of their's is per my articulation to undemanded for in the admittance of the release of loving conviction, such as so with courage and understanding, that they such as so may be, and are, whence as per the article of note, a god details what is it's blood in path, and articulable

mean of desire, it's mercifully provided trust and preliminary beginning, whence as so in either, of once, to begin at a note of progression, and the devotion of a family and societal overarchment, by in a pedestal, and a destined truth, to be found, then to know, as whence, it is so, that a man and a woman, are a people, formed now, as instructive, a new generation.

I found some-truth in that of a varietal of relationship, as a conclusive relationship to societal measure and ethic.

- 1.) The social amends, relate of which a friend may illustrate necessity and demand in relation to courteousness, for the workable proposition of an equated terms to amends and their own relationship with survival, as non-violent intention.
- 2.) The unamended, of which we presuppose of-what relates to that of the departed, remains a known, for that of the process of a wed relationship and a given, that friends dispose of the liability to a relationship undemanded, and relate instead of the amendable process of a given, to sequester means and apportionment.
- 3.) The relationship of a life to it's welfare, on behalf of saving illustrable means for that of the unamended relationship to which is two of a commonality, is the dispute for of favor and relationship to personal space and the unamended process of their plurality at popularity, to which we relate through the struggle of a known and a certain peace.
- 4.) In amending and relating, and coming and going, through and of-what is the distempor and non-temporary basis of one's welfare and process in-given of the greater (global resultant non residual) of the relationship of what may be set aside to a people, there is a friend of (1-3) for that of the greater part with the self through understanding.
 - a.) For that of one under departure, and release to self, there is the amended, on behalf of one-known living, and one-livable, for which we relate through that of the friend and the care of the self, and the policy of the bearer of the witness to the self, to-which is the observational and proportionate for the measurable, and the solidified, and lucid.
 - b.) The relationship of which we know of that of an amends in court and a way, we relate through what is the faith in a greater and lesser of

amended relationship, in a known that we are innocent on behalf of temporal relationship to a chart and process of the wake of a solid body, as it counterpropogationally restores equilibrium to a planetary body.

c.) Thus, each, one, and all entitled people depart and return under a basis of what is left to the self and the co-terminal session of life, and successfulness, that of friendship (to a greater) – and the knowable witness of law, to which a court of uneventual terms is sequesterable upon and on-behalf of a consensus or a minority of one, few, or a people.

Thus, a charitable mistake of making amends in-kindness however unmet with courtesy, is not-unwilling, and entirely innocently intended, out of (2).

(@) 2024, November 27th, a day-late (twice).

Due to a repercussion of invalid comprehension, and dialectic of abuse via a Father, in fairness and honest, I mis-associated with consent, then, *unprovidedly of a disenchantment (of the Judgment of Angels and a Man)* and went insane.

He, they, and a Government perpetuated a third world war, in arrangement, but per my *comprehensive work of -39 years, and 39 physical beatings*, survived, and overcame physical torture, in adjusted *delay* of acknowledgment of a peer.

(@) 2024, November 26-28th, a day-late.

To know of courage, fairness, understanding, and meaning, it is necessary for the sake of need and profession of one's related belief in the alternative individual, to participate in the actions of evolutionary reproduction.

From this, to-articulate, I would relent, but to understand (via either A. or A.G.) that of the namesake-of-activity and authority in matesman & bearer in court and qualitative relationship, to be, to-wed, as in alliance of prehensibility, to court.

Then, of convention, to be, as to wed, for the belief in a ring-bearer, is to leave with either, and of-whom (in either of two) held honesty for disbelief-ability and hope.

Honesty, is the welcoming of another via the path of life.

It is, that I would be skeptical of one's desires, but then honest, in reprieve, for of counsel to providential trust.

Insurable, safe, and effective discourse lay's-into (via a WE) in east, in each of what. Thus, coordinate and copy, efficacy and remoteness, and partiality are portioned.

I therefore, either won't find love, or may, but for what is yet-to-be-written, for you responded to me somewhat and entirely too-late (but of three). You do not know if I may be dead, or am alive, but either way, by your rationale, I must pass through ardor and face judgment, and *had-feared I* will not exist, for some; 83 million 460 and 350 tens of thousands of ages, then, I will be reborn, and may find love.

From, as such a desperation we may include compassionate reprieve, in amnesty, of court, and democracy, negotiability for 83-85 to 12 to 12, in (14:6:38,1) in-exclusively a privacy of honesty in what is under departure in east, and reprieve to west, for a commensurate bound.

In my opinion, the 'core and not the substrata *in-relation-to-composition of experience*' of a ***sound-decision and rational reason**, is determined qualitatively *in-response per a terms of amends, and a session, in remarkable senses, and manner(s) of apparent* (unpersuasive via appearance) *life and repose, in dialectical relationship to one's supportive (unchoiceful manner of occurrent reasons suppliant a belief in the co-existently held qualifiers of a right)*.

- a.) To know, suppliant, we have resolved to save, and have succeeded, in contemplation and works to save ***a-world and *a-people**, and *attributive resolved of the means of their supportive notions*, in-sufficiency.
- b.) To know, contributory, we have amended nature, and nature has amended with a people, in it's *welfare of compassion*, to-relieve a burden via* *unaccordant peaceable entreaty, these have become of identities*.
- c.) Then, it-**holds**, in *justification (intermediately rational and reasoned)* – we have dialectively left in these a departure from duality*, and amended a justification to freedom from **an-entrapment*, and therefore, *live*.

When* as-such, bounded plans, have laid in place, these are absolidified, and knowable. *This is trade*. Thus* of the unchoiceful and unaccordant, the means of welfare are knowable, and a wife, may be amended, from *whom* of-priorities, they are within the bounds of *wed or unwed* relationship and knowable alive & kept.

But, as of-occassion *to sense* and *to object-awareness*, of *the priority to relation*, we amend (there is forgotten), through the understanding found *of-what* is the mutual-agreeable *standard* and *rule* of 'partitionable due;' *to accounting, in assistance to another*, we ***may find one has departed free**.

Then & thus, it is known what is misplaced, and among all alternatives, that which was known may be found of trade and care and gift and item. This, therefrom, **to the knowable understanding of a preparation of whence and of-as-such of-what remains apart, is then within a bounded domain of liveable truth, and we may come from what is respect to understanding*.

People, in consideration I was of a liability to and in discourse, did not consider, this upon an agreed friendship and investment in-life, and that of whom, as speculatively *we may so consider*, ***is aware**.

Thus, it is answered, as to the priority of the prior fault, and is worthy of it's justification, logical, and a freed license from loss, the ability to-change, and the portion of love, for a people, in honest and loyal intention, to supplicate to the initial precursatory and evidentiary cause and clause of one's power.

Thus, in knowing my strength, I could find beauty, appreciation, and love, **Leaving all Else Aside**, and come beyond grief, interminably and in perpetuity, a mother surviving.

To: Ava (M.), Ariana Butera, Stephani and Elizabeth.

To 'amend with community, on-behalf of *now*; 08-35, *of a* 19-86:23-72 [220] in forgiveness *speculative relation is ours*.

Thus, to find love, agreeability with one's fate and fortunate destiny is the key to success in the vein of grace of the path and road to both birth and life, death, and the accordant features of the first contest to last, & thought.

Thus, to-establish tradition, understanding, providence, and relinquishment, it is right (to protect other's) and their boundaries (naturalized as-existing, or of-an-opinionated-expression of skepticism, or remarkfulness.

To know* we-amend.

Thus, I do not know, but of the aware*-provisional 'given' of an abstract four in four, by the cube, that another is respectful of me.... Although *elsewhere*.

For freedom, it is entirely a confidence of one to another, to know of the 'care' put to attention to a *home*. I am provided therefrom, to understand,

tradition and way, path, and place, has established my kept friendship.

To trust, *we-are-not-optionable, but-free, for in the eventual of the related contrast *of, peace and trust, to amended friendship.*

To know of one (1) is then to know-the-self.

We are not composed of-nothing, as per a world composed, created, or uncreated, for there is within us, no world.

A Compleat (In Plea to Proper Judgment)

2025 – January 20th; 00:16 – January 22nd

To ‘completeness’ in reliance of flavor of relationship, the persuasion of a faithfulness in question, and undebated honesty, and a prior long considered truth and remark, to welcome and relieve one, for in two, and a portion [a remainder by which we may live, each, as **(1)**, and-individuals.

To console, and hold, to believeability, preservation, conciliation and demystification in absence, and reconciliation founded on their’s of choice, and relief in one and two; *to what is love, of trust in truth.*

In a pact, and for traditional end of argument, it’s answer, and it’s answer at the confusion in the other, as understood; [for of what they may make as-means to an amends to-be, upon lost-friendships].

The conflict; [an unappraised relationship, and misheld cognition, by a mind that is unwieldly].

The end [my return to my natural understanding of the state of my condition upon welfare].

The opening, and the choice; [to representation of a system of effects, tables, and items].

The relief of my encouragements, & a change of a heart. [To associate via application of reason to just & finite meaning, understanding; a foreshortening of incurred departure & care entitling sharing].

The welcoming, and the unwarranted and warranted, and the promise of a better life for myself.

The plead; [that I was of no victim, innocent, and unconditionally accepting of my Karma].

The understanding, founded through struggle, and the faithful, and the courage to withstand.

The strength, and the wonderment, and the commitment to what is relived in-becoming, to our successes, and [to the welfare of life in it's nature] – *as what is progresses with what is arising.*

The release, and the opening, within what is aside, and apart, a secret beheld, and undeparted considerations answered, and held in hope, and known, *as per acknowledgement by heart, mind, & the worded of what may be occurrent, that our-people's, & of other's, in singular, are no more held lifelessly barren.*

The given, *that we were incurrantly beheld undeparture from retired notions, by relationships withheld.*

The amended, and fulfilled, of *what is naturalized intention upon peaceable means, and parted care.*

To explain*; how love is found post-divorce, despite an-affair, and amends, by included consolation and partial (imp)-success, *she is to be forgiven by her actions through confusion & mislead intentions of friendships.*

I am now swearing, unto the end of my means, my life, and what may be held, for a single hug, and greeting, in welcome, kindness, and charity, on behalf of welfare, and purpose, from a man, or a woman, of nothing given; *this shared, for pity, please, my Lord, grant me the acceptance of yourself, and all upon commandment, for me to follow my rightful feelings, experience them, love for my Mother, and Father.*

I will (out of this) avow, of an absolute trust, to follow your-commands, and your way, and yield from any and all acceptance of consensual love, for my life, and set aside certain terms of a policy to my welfare, if you will admit I may have no children, but of the spiritual and honest truth of life, so as to please, amen, if a man may die, and be-beheld unsurviving & the condition beheld those of the grave.

I have from-this~*; set-aside certain terms of some-54 month(s) + (13) as in years prior making love once more, for that of the artifice of obligation to which a people were beheld my-abuses. I fully and entirely agree that their judgment(s) are valid, and will approach *no-one*, for (5) years and (41) months.

They have deprived me, by my rightful understanding, reproduction and care, and were-contentious of repeal of my law, to which was **broken by their actions, by my own arms and hands, upon *Her.**

It is the sworn law of this world (2nd), and of-Earth, and through this, I may find understanding of myself and my actions, my activities through which I may-be, and of their pain they have withheld to set me aside to an unaware and abusive liability of composure, through pre-historical debate, and endlessly and in-perpetuity, *through this, I may work, and be, for that of my-survival, although, admittedly, many will die, perhaps by our-environmental conditions, or the forces of nature.* I will grant I will not bear children, even-so, for a *Jihad*, set apart from the condition of a common *life*.

Then, I found *post a final consideration for sacrifice of my-life and *Suicide, to self, to commit the self to understanding* and unprohibitive action unto the self, as an unforgiveable action of self commitment, and life to the self, to find freedom in my name, by which I could be relieved. Ava had chosen to end her life, and it did not end, she survived, in a blittered pang of horrific pain, and pulled the trigger, her arm snapped behind her head, she lived, and I knew for five reasons it was just, and forgivable, beyond even-so my suffering.*

- 1.) *She had given to faith.*
- 2.) *She had confessed.*
- 3.) *She had relied on love.*
- 4.) *She was not promised a man.*
- 5.) *She left life behind, to love.*

I found I could relate of:

- a.) *Her faith, to know I was alive beyond my death, and she was beyond death, then that we would go-together, **And I had a friend.***

1.) God had doubted, *but her life could be saved.*

b.) *My faith, to know she existed, and I was free to joy and peace in the non-jealous intimacy I had known of the just and the judged.*

2.) God had denied and accepted *impartially, but I knew-him, and her.*

I found that love was understood, for I understood myself, on my terms, even Lucifer.

a.) I found there were no more angels, to tell me and debate with me, and heaven was yet to be, of words-read, and not a void of people and souls floating.

b.) I found my honesty could relate of honesty returning, in life or death, as life was chosen in measure of love yet-found.

c.) I knew that one had held that they could relate to me, by which I had harrowed difficulty, and had shown strength, holding me as comparable, in my relationship with *difficulty in finding welcoming.*

The reasons I could sent to love-*once more post Christian Truth and Buddhist Truth of my Life:*

a.) A way to find sanctimonious return to the ***fold**, was to return to my truth, over and by nature, and the relation of one whom approaches as a woman, for finding of what Amanda [Ava agreed of in her heart]; for finding I could be found with her in her mind to the capability of safely assured of harbor.

1.) Love was founded on patience and remainder of what is to come, of the set down.

2.) The given of what is known, relates of what we are held of in honesty of our love.

Thus, so lovingness was defined by-her, in life and death, and I was now a mortal, and a man, in peace.

Thus, to explain that one (assuredly for of one and one of life and life and death, consoled, of what is unfreed without loss, there is a path to find love and trust in the self, through what we each as a person, for as we consider ourselves, by which we become ourselves, and know ourselves).

For this, as the beginning and end, and above (chaos) and below (order) – the world is the center of one's earth, to which in-standing, we are unfreed from in-oddity the loss of sacrifice honesty intended.

But, my friend(s) were a day early and a day late, on the (incl.) 22nd, beyond the 21st – to my preparations, and a day early from the 23rd, to which they were 'late'.

I drew an extreme conclusion, and was mislead, and abandoned society for all, for eternity, and this world, to a new world, but currently, and so – would live 192 or 139 year(s) alone, and violated, but it was the way and the story they had provided for me, for they would not allow me to consideration or anything in return of charity.

There was one person, *possibly dead*, who had asked me one question, and shown one charity.

If they die, I will leave in departure for all people's *this galaxy*. And, they will be known, and vanish.... I can actually admit my own violation..... so it was to preservationally trust myself, that I would be trust another, and they would *acknowledge.

There is no-more, but of occasion, that this is a nature of a choice, as it is non-spontaneous, I have refused to have children, out of the Rape of a people, and my Mother.

Was it God?

A person, hold(s) no naturalized impediment to the favor of another, nor an uncompensated willingness to their honest intentions, actions, and survival.

So it was I picked up my Rosary-beads with intentions to consider one final question.

- a.) Considered in-silence, how would I make choices, and for that of trusting myself with what is before and what is after, for of arrangement of terms to a relationship, and that of life ahead for illness, and the relationship of what is beheld a teaching, and then exhaustion?
- b.) Considered, how would I make a choice of what is to-come for that of a choice to indicate of life, when I refused, by all prior and adjacent choices as to it is (as determined, and as provided) of what is to come of my welfare, in sequestering arrangement, therapy, or marital union?

Conclusion & Closure

The disinterest in mutual and other, from a unproxified element of emotional contextualization and representation, too-proximally inhered upon another ancillary subjective interest, potentials, and departures, in relation to consideration, through, a phase of adherence to endurance, lead to committed contractual relations, of which are a then potentially co-compatability of intercultural and humanly relationship on this planet, for the following reason:*

- a.) *Amends are founded, with what would-be one sooner and one later provided basis of complimentary mutual alliance, defense, and strength.*
- b.) *Amends, secondarily, are founded on a perceptual dialog beheld the contra-distinction of awareness, and understanding, as from an aspect.*

Thus, to relate, and amend, requires of these (in 'a' and 'b') that misunderstanding is qualifiable as understanding when we provide not so always an amended basis, of agency, and cooperative influential collectivism, or, singular unprovided skepticism, but elementalize and distinctually provide not a counter-objective (or introduct argumentativeness) by agree upon a standard of contractual weaknesses held to the witness of one, and a behaviorally adaptive system of knowledge, effects, well-provided insurable foundation, and through of such terms, argumentative procedure in principle, ceases, amends, are formed, and the dialog of our conversativeness, provides a meaningful relationship, through the principle is understanding, and the second awareness, of provided mindful intention.*

Becoming, is therefore, related to aspects of awareness, through which we experience pain and suffering, to amend, survivably provides a foundable and knowable basis of co-existential interdependence by which whence becoming, we find the means to co-exist, and be, welcome our choices, and know we may with forthrightness choose a direction in life and a future. To be, is to welcome that opportunity founded on the basis of measurable and quantifiable finite progressions of memory in relation to the aware and simply provided 'large contrast' with a secure founded basis, offers, kind and affectionate means to approach disparity between people, cultures, and through securably entrusting in provided 'safe means' we establish a precept of defensible trust, in unidirectional basis of philosophical system.

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

- 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 proprietized interest of a people (or situ. 1) to a jurisprudiatal 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 inalieability as written, in a constitutional origination commensurate the formation and dissimimolation of bodies of recessive formative bias.

2.) Amending bias and class homogeneity 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 it’s 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 valiative 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 valiative 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 it's 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 conservative 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 interhomogeniety 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.) Cohomogeniety 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 motivational 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 (4th [above through 1st]) 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.

Third {3rd} Of February Twenty-Twenty-Five; {2025}

Paris (s.) *Miles-Brenden* – In the 'Mirror-World' of Myth, Zork, and The Dig, and the Loom - **Akgkret Kro'erzt Alm'edz Ales-d'im**