As the Constitution as Ground based laws applicable to all visible appearances of Human mankind on our world and planet. Code 20204 - Bastiaan The constitution is for Humans and mankind in totalthe groundbased laws that arrange and apply rights in the manner of either limting or allowing behaviour. As behaviour is the intent in effect to actions. The Constution is a set of laws that give unification of our country, nation and united nations. A Constitution is a set of laws giving freedom as the basal right of each living being, with the name Human or as part of mankind. The constitution is a set of law giving the right of freedom in the purpose of allowing men and mankind the right to give their own wishes, needs and legal plights as well obligation to exert in action and in relation to others interact. This Constitution is a set of laws in effect for personal use, or as inspiration for unnamed political instruments.

As the author is dutch and is living in the Netherlands a small article on a basis of the constituion

being the right to have rights in a country which are without discrimination on any level

this first article is dutch and in the ground of a democratic or people's nation

As the indication of future labour to be in line with my writing capabilities and its use of author at public domain as within the scope of my personal daily life. As writing wisdom and insights. As the harmonious kind of living.

The version of constitution as contemplated about human life and its use of language to understand its source. As the visible kind of society to be its life experience

The oath of this constitution in dutch.

De eed van Bastiaan / The oath of Bastiaan

In deze eed verplicht ik mij om de basiswaarde van vrijheid en het belang van de samenleving te benoemen

In deze eed verplicht ik mij om te benoemen dat mensen zowel geluk als vrijheid zoeken binnen de beperkingen van de wet, en de regelgeving.

In deze eed verplicht ik mij, om mijn leven en bestaan ten dienste van de rechtvaardigheid van de samenleving, ook zowel de goedheid van wijsheid, de vrijheid van ieder mens in het bijzonder te waarborgen.

In deze eed verplicht ik mij als burger om overstijgende belangen bij de desbetreffende laag in het bijzonder van de samenleving te borgen.

In deze eed verplicht ik mij, om het burgerschap van mijn identiteit als grond te houden in perspectief met alle werken waaronder de grondwet ten dienste van de samenleving.

In deze eed bewijs ik mijn totale kunnen zowel in woord als betekenis ten dienste van de samenleving te benutten.

In deze eed bevestig ik mijn identiteit, en mijn auteurschap die voor mij bindend is, en bij intentie zonder eigenbelang geldig is.

In deze eed bevestig ik, naar woord en betekenis alle werken te hebben voortgebracht, met inbegrip van al mijn bronnen, die ik intrinsiek in de werken als betekenis heb vervat.

In deze eed bevestig ik; Zowel mijn leven als bestaan met behulp van mijn identiteit, voor de samenleving in te zetten. Zonder voorkeur van beloning of doelstelling.

Dutch paragraph prolonged in english

1. Alle burgers, volgens recht dezelfde mogelijkheden en beperkingen.
2. Recht in dienst van de rechtstaat met maatschappelijke middelen.

3. Recht als oordeel over alle en iedere burger in gelijke mate, in iedere tijd.
4. Recht als beperking van vrijheid en als stimulering van mogelijkheden.
5. Alle en iedere burger, lid van een land, onderdeel van de maatschappij;
kent gelijke rechten, gelijke mogelijkheid tot vrijheid en is zonder
uitzondering onderhevig aan alle instrumenten binnen de rechtstaat.
6. Alle en iedere burger kent de wet, naar vermogen en naar invloed.
7. Alle en iedere burger door identiteit is plichtig zich aan de wet te houden.
8. Alle wetten worden door de rechtstaat en de uitvoering ervan besloten en beheerd.
9. Alle wetten worden door de rechtstaat uitgevoerd op alle burgers zonder onderscheid of voorkomen.
10. Alle wetten zijn binnen de rechtstaat geldend als rechtvaardig, moreel en ethisch geldend.
11. Alle burgers kennen het recht van vrijheid binnen de wetten die gelden
12. Alle wetten zonder onderscheid worden besloten en beoordeelt door de rechtstaat bij functie
van de volksvertegenwoordiging en regerend vorst of vorstin.
13. Alle wetten binnen de rechtstaat gelden voor alle inwoners, alle personen op nationaal grond,
of bij alle inwoners op grondgebied van andere landen of territoriale gebieden.
14. Alle burgers met een identiteit of identificatie zijn legitiem en vallen onder de wet.
15. Bij monde van de wet, gelden alle wetten en regelgeving onder beheer van de rechtstaat.
16. Inwoners met een geboorte bewijs, identiteitsbewijs of identificatie gelden als burger
en hebben onvervreemdbare rechten, bij leven, bij dood, bij verbanning.
17. Inwoners die de basisschool hebben doorlopen hebben onvervreemdbare mensenrechten.
Op grond van hun deelname aan de basisschool wordt hun intelligentie als bewezen beschouwd.

18. Alle en iedere burger heeft grondrechten op basis van geboorte en proefneming, waarbij in de grond wet een noot is opgenomen dat burgers beslissen over de relaties en verbanden die zij aangaan binnen de mogelijkheden van de wet en het intrinsieke recht dat mensen beslissen over intimiteit waarbij er geen institutie is die het recht en de beslissing uit handen nemen van zowel de burger als de wettelijke relatie die zij hebben. Noem intimiteit en seksualiteit mag alleen tussen geliefden of de burger en zijn grondrecht van besluit worden genoemd. Waarbij het celibaat een religioeze gelofte is die binnen de wet gerespecteerd wordt. Noem het celibaat niet buiten de bewuste keuze van de mens doorkruist of afgenomen mag worden. Waarbij binnen de grondwet alle burgers in gelijke mate de keuze zonder uitzondering over hun eigen relatie, intimiteit en seksualiteit hebben. Het celibaat is een institutie die zowel bij het artikel over religie wordt genoemd, als de rechten van de mens over het eigen lichaam, leven en burgerschap.

Waarbij iedere natie en wetgeving beslist waar en op welke gronden een besluitrecht is bij personen op een wettelijke genoemde leeftijd of voorwaarde bij burgerschap, in de betekenis van de verantwoordelijkheid van alle burgers en iedere burger afzonderlijk in beroep op de wet, het burgerschap en de mensenrechten.

Paragraph 1 Freedom

1.Freedom is the act of selchoosen intents into actions.

1.a Everyone may use every power given natural to attend life. Without discrimination.

1.b Everyone within the boundary of law, may use all methods of both information and purpose to achieve a statement or feeling of happiness.

1.c Freedom is only restricted by law and without discrimination by all others.

1.d Freedom is a concept and symbol given by study, revelation, or the use of intuition.

1.e Natural powers are: Spontanity, Intuition, Instinct, Intellect, Ratio, Mind, Revelation.

1.f There is a distinction between methods of information and the will power at either good or evil.

1.g There is a distinction in the power used, and the restriction of society.

1.h Childeren are allowed in full to learn to use their methods to cope with life and purpose.

1.i Children may ask to be supported in their methods of coping in a specific detail.

1.j Children have the right unalienable to have happiness, and to have a playground.

2.Freedom in a nation is the main right to give every citizens the same right on either happiness, rightiousness and purpose.

3.Freedom is the right to either limit harmfull actions or to give effect to good justified actions in society.

4. Freedom should be in the same manner and the same obligation to all citizens under the flag of one nation.

5. Freedom should be enforced by law unto all in the same visible action, and the same judgement.
6.Freedom has the form limiting behaviour in a general way unto behaviour restricted to relieve a society of danger.

7.Freedom describes the right giving interaction and actions the same judgement and the same manner of influence and possible growth in society.

8.Freedom as justified in a constitution, is written in language, either an international language understood in all nations being grounded in the consittuion, or the local language to ensure freedom to be understood as the set of laws giving a society the full extent of possible understnanding of the basic rights of freedom..

9. Freedom can be justified on all subjects and themes in effect in a society and within the boudaries and values as culture or tradition can aplly on its subjects.

10. Freedom is in effect to intents, actions, means and purpose. for every and all citizens in one nation, or in one region with the same cultural distinct symbol or sign.

11. Freedom gives citizens the right to understand their position in relationship to others, and in relation their place in labor, culture, tradition, religion or otherwise.

12/ Freedom gives citizens the right to understand in which way and with which actions happiness is attained in a legal and just manner.

13. Freedom gives citizens the right to understand when actions violate law, and when actions are in opposing right of societiel means and goals.

14. Freedom of rights are applicable to all being justified by those rights.

15. Freedom of legal plight is applicable to all being intrinsic in accordance to legal plight.

16. The constitution is based on the law that all beings may endorse goals to attain a feeling or statement of happiness.

17. A Constitution may according to law being changed at the point of democracy or the justified leaders to both understand the essence of law and the essence of exerting freedom as a general law or legal plight

18. Freedom as th term to give all people the same right to follow their wishes, both in personal as workrelated, as well the same right to abject wishes of others or to abject being part of a certain circumstance.

19. Freedom in actions can be limited by police in functiojn of law, limited by work in function of contractbased-labor, or limited by justification in functiojn of hierarchical boundaries.

20. Freedom can be attained by justified actions within the boundary of law, legal plight, and societal structures.

21. Freedom is the understandable rule giving effect and accordance to all citizens, people in a country based in the same region of identification.

22. The Constitution is the law giving freedom in general, in all manners, in the same ordeal to without distinction, without discrimination, without manipulation to humans.

23. Freedom of speech, Freedom of purpose, Freedom of original form, Freedom of justified means, Freedom of unordeal judgements, freedom of choosing tradition, culture, religion without unlawfully demands.

24. Freedom as the right to live, to fill life with choosen actions, to live in a relatiojn with others. Freedom the right to understand life and to teach others, the right to teach about life and about others.

25. Freedom as the basic right either understood by thought, by feeling, by inspiration or by revelation.

26. Freedom being in effect to all and by law given legal plight to appointed officials enforcing freedom in the extent and ground of all laws being written or able to be studied.

27. Legal plight is the law in effect to ensure constitution or freedom to be appointed to those being rightious or to be professional in effect to a healthy society.

28. A Constitution is based on the understanding of basic rights not only within the country or nation, but to mankind as a whole, and mankind each region in particular.

29. International law is subject to be in accordance to a international based constitution, protecting law and law enforcing without unreasonable war or conflict.

30. A Constitution based in internaitonal grounds and boundaries, are written or spoken in a language understood without false presumption, or false interpretation.

31. This for personal use or inspiration are an example of laws, in the extent of freedom, and are not the full version of a possible example.

Paragraph 2 Legal plight

* Legal plight also as an obligation to the goverment by law, as example the plight to have primary education at young age or to attend a military plight for a year after becoming adult.

1. To ensure freedom a civil legal plight is in effect

1.a To ensure law and its constitution all documents referring to the constitution, part of law, or in the extent any description, are by law bound to the full extent of law.

1.b When housre rules, or conduct stated the constitution(grondwet) is in effect, the full extent of law is by meaning and intrinsic valid in the region, the company, the cultural act, and the country.

1.c When houserules are in effect, and the constitution is by description added, the full law is in legitimate validity as law may be enforced on all those under act of the houserules.

1.d When houserules or conduct are in effect, and the ground of law is accepted, the protection of law is valid in all its extent and the enforcement by lawfunctions, example, police, judgements.

1.e There is only one law never written or spoken, the ethical inquiry of intuition, as its lawfunction is to improve all laws to ensure in all times the freedom, protection, goverment and royal houses.

2. To ensure freedom for all, civil legal plight is obliged.

3. To ensure freedom, legal plight is written in detail and subject to law-judgement

4. A citizen is held by legal plight when signed either for citizen contract or applying for country asylum

5. A citizen is held by legal plight when written as citizen in property of an indentification card or passport.

6. A citizen is protected by his level of legal plight by all support and protection of a country, both law and legal plight of the country or nation as a whole.

7. A citizenslegal plight is based on morale and ethical values, ensuring the reasonable task for all citizens.

8. Legal plight is relieved from those citizens not capable of understanding basic rights and the act of freedom as general law.

9. Legal plight is relieved from citizens by favor of the reigning king or queen, individually and by contract.

10. Legal plight can be endowed to citizens in a personal contract, superceding all other written agreements of law or legal plight.

11. Legal plight can be in the full extent of the law being endowed or obliged to personal law and birth agreements.

12. Legal plight is the act being in agreement as the individial act without delegation or mandate being acted out by the sole individual. As the general obliged act for every citizen in the country or nation.

13. Legal plight may not violate the act of freedom or values being important in a society.

14. the legal plight cannot be endowed to those in offense to either law, government or basic rules. To ensure the basic right of civil resistance.

15. By birth one agrees to fullfill legal plight as the cause to ensure constitutional law and the result offcoming to peace and prosperity.

16. Civil asylum is endowed after signing the contract to accept the constitution in all places, in all times while living and while in citizensprotection by law. And by reviewing the contract and legal plight by a test given in the native language and the country’s main language both being graded by a result based on the understanding of the essence needed for being a citizen.

Paragraph 3 Government Protection of health, Safety, intruders.

1. A government will within reason protect citizens in the place they live, they work, and where they are part of cultural actions.

2. A government will within the understanding of written law restrict danger or crime from happening, and to prevent by reasonable action the effectuation of crimes either being damage to indiviuduals, coorporations, parts of society or crippling governments.

3. A government will ensure the safety of citizens by the use of a law on criminality, as well an appointed police force to give the visible protection.

4. A government will ensure the safety in both financial and economic purposes within the application to either citizens or labor-related units.

5. A government will ensure culture, tradition, religion, to have a respected place within society,

without asking a price above the usage for society.

6. A government will ensure international rights by either diplomatic embassys, or international alliances.

7. A government will look up to societal goals to ensure the basic interests of the citizens.

8. A government is formed by the written election of the whole of the society, all individuals,

and all being appointed a vote.

9. The extent of government applied to executing all laws and government services are appointed

to citizens holding constitution and with unblemished law-judgements.

10. The execution of government services is applied to citizens and not to coorparations, to other nations, neither befriended nor alliances.

11. The government can and may be within alliances being tested or judged based on the grounds of international law and agreements.

12. The government may adress societal needs to other nations within the extent of law and the basis of freedom.

13.A government has the sole purpose to bind and unify citizens in one nation, country or flag.

14.A government has the sole purpose to ensure peace and prosperity.

15. A government has the sole purpose to unite a region under one flag, symbol, cultural symbol, or language.

Paragraph 4 Delegated Rights

1. For every person in service to the goverment, should have the educational process needed for a quality in labor of eigthy percent.

2. For every person in service to the goverment, should be once in a year have a feedback and laborcritics on the visible function being exerted in govermental service.

3. For every person in service to the goverment, may not receive or be rewarded beyond or above the paymentscale for the kind of jobs and layer of eductation in general

4. For every person in service to the goverment, ought to have one or more superiors, for containing the layer of commandline to a visible structure and concept.

5. For every person in service to the goverment, should have a payment procedure, guarenting life and life support.

6. For every person in service to the goverment is allowed to take free days, vacation or study time,

in respect to the years in function in a nonbroken line.

7. For every person in service to the goverment is allowed study or education in cost to the company or cooperation when the function or labor role is not anymore needed or obsolete.

8. For every person in service to the goverment is in respect to relationships, allowed to have a health insurance, health allowance or health service for their own or their direct family members.

9. For every person in service to the goverment is allowed to a legal form of relationships and begetting offspring. For feedback and guidance by a appointed service or appointed spokesperson.

10. All rights in total for the goverment are allowed to be delegated to those being able to function, and those able to attend education, or who appoints facilities to support the labor.

11. All rights in total for the goverment are delegated in respect to law and lawenforcement.

12. All rights in total are respectfully delegated to persons, with expertism proofed by education or workrelated tests.

13. All rights for the goverment are being monitored by a democratic choosen council, respecting rights, visible responsability and the result of govermental actions.

14. The goverment is subject to international control and verification.

Paragraph 5 International rights

1. A person in a country respected and accepted in humane law, and humane penalties

is being regarded in a pricescale of ten yearsalaries for worth of life and visible appearance.

2. A person in a country respected and accepted in labor or laborrelated functions is being regarded in a pricescal of fourty yearsalaries for worth of life and visible appearance.

3. A person being a citizen in a country is respected and accepted for direct representation by diplomacy or in function of law.

4. A person being a citizen in a country is being protected by police-law and international defense-representation either by army or delegated conflict officers.

5. A person being a citizen in a country has the right of returning to homeregion, or home-country

by cost of the country and in respect to property and family members.

6. A person being in offense of a crime, is protected by law, and receives punishement after the judgement and the acception of punishment, in relation to understanding the crime, and understanding the loss of freedom in combination of penalty.

7. A person being a victim of a crime, is appointed a direct defense method, to ensure safety in direct future of the crime.

8. A person being a victim of a crime, is given support on both social, financial and workrelated scales.

9. A person being a victim is given support when financial rights are violated. In direct comparison with the debts or damage caused.

Paragraph 6 Visible Citizenship

1. Each and every citizen can be called to service to the goverment in case of war, of poverty, of cultural damage.

2. Each and every citizen can be called to service to the goverment for generic education, generic tasks, and generic service.

3. Each and every citizen in service to the goverment is allowed a recompense to support and provide life and living for him or herself and direct family.

4. Each and every citizen in service to the goverment is allowed to ask for jurisidictional support while in labor to the goverment.

5. Each and every citizen in service to the goverment is allowed for an educational period, in direct relation to the time in govermental service.

6. Citizens below the scale of decent living in income, profit, savings or goods are allowed to discard paying for all and each products in store or shops.

7. Citizens below the scale of decent living in income, profit, savings or goods are allowed to ask the goverment for a support in financial or social kind.

8. Each and every citizen being in poverty has the right for education without costs or other methods of paying.

9. Each and every citizen above modal salary can be asked to spend a part of their income at govermental coordination.

10. All citizens are endowed with visible rights, visible line in hierarchy, visible appearance in respect to identification.

11. All citizens are endowed with visible rights, when in property of an identification card,

giving legal and local rights as well international support, and may not be abjected for civil rights.

12. All citizens in property of an identification card, are legal citizens, and may not loose civil rights while living, while in life, or in visible reaction to identification.

13. All citizens with legal citizensright, may not loose rights of personal identity, or personal social legal plights or interactional rules.

14. All citizens being of human kind, may not loose human rights, not by visible interaction with goverments or international rights or agreements, not by activitating death sentence or by spoken death.

15. All citizens being abjected for infirmity, poverty, paria-reasons are being sent to an international asylum based on neutral grounds with respected human rights.

16. All rights are endowed by visible writing in instruction by the goverment. Any rights without visible appearance are only being effective after verbal communication.

17. All rights are endowed by speech and writing in the main language and main use of symbols.

And in respect to the flag or symbol of the nation, and the use of cultural marks.

Paragraph 7 Legal Support

1. Any conflict of rights by the goverment is legal supported by cost of society.

2. Any lawsuit in regarding to law, to service of the goverment, or in effect of law,

is supported by cost of goverment.

3. Any legal citizen is endowed with the right of free legal representation when in violation of rules within the cause of goverment, govermental service or in government legal plight.

4. Any legal citizen in extent to law is responsable for choosing and communication with a representation of law, lawsuit or jurisdictional intervention.

5. Any legal citizen not able to communicate or with infirmity in intelligence, is being supported

by a legally choosen representation for representation in law, lawsuits, conflicts with the goverment

or the extent of societal rules.

6. Legal support is the method to ensure the ground of law, within the standard control regulations

of a goverment.

7. Legal support within the responsability of the goverment supposes an equality in both victim and agressor.

8. Legal support has the sole purpose of justification of rightious laws.

9. All conflicts in regard to law are written and stored in a central societal informationcollection.

10. All conflicts, jurisdictional result, are stored and may be used for future cases in respect to identification of all regarded parts.

11. All conflicts may be used for educational purposes, in respect to written ordeals.

Paragraph 8 Money System and Property

1. Every citizen has the right to own property.

2. Every citizen is held responsable for his or her property.

3. Every citizen is entitled to own and buy property in expense to money.

4. Every citizen has the right to demand money for the use of property by others.

5. Every citizen has the right to have money within the boundaries of law.

6. Every citizen has the right to protect his or her amount of money.

7. Every citizen has the right to protect his property at reasonable costs and ways.

8. Every citizen above modal income can be given the legal plight to share part of his money or property.

9. Every citizen with more money than a legal monatery position can be asked to give it

to a central repository and be used for govermental coordination.

10. Every citizen with more than two homes, two houses, two buildings can be asked

for heightened taxes.

11. The system of money, in relation to the trading between, particulars, companies, or gatherings,

is in sole property to the goverment.

12. The system of money, counting, keeping, exchanging, is in hands of the goverment.

13. The system of money is monitored by a goverment appointed task force, in effect in each period.

14. The system of money, can intervene in any transaction or savings account, without

interference of third parties.

15. The system of money may use any technological means possible to ensure trading and safety.

16. The method of counting property is without bias, without presumption and without preoccupation.

17. The method of counting property is equal in any way possible in the country, in the place of the inhabitants, or the place where work or labor is in effect.

18. Money in the money system may only be multiplied, created, or projected with the reasons of weighing scales in treasury value.

Paragraph 9 Law of Protection.

1. The first ambule on Freedom is in effect unless violation of freedom for one, or more individuals.

2. The first ambule on Freedom is in effect unless the society or its representation decides otherwise.

3. All citizens are bound by law to a reasonable living in the time of life.

4. All citizens are bound by law and restricted by law enforcement.

5. All citizens are bound by cooperation in law, lawinvestigation or lawsuits.

6. All citizens may be restricted in freedom to ensure safety for the society.

7. The restriction in freedom is in relation to the severity of the crime.

8. The restriction in freedom is in relation to the consequence of the crime.

9. The law of protection is only to ensure safety in society.

10. Law is in effect from birth, or becoming citzen in a country.

11. Citizenship, loosing, or conditions may not be an argument in a lawsuit.

12. Citizenship, outcasting, manipulation is not an argument in an investigation of law.

Paragraph 10 Insurances and Global Support

1. Each and every citizen has the right for support for all causes above intention.

2. Each and every citizen has the right for getting an insurance for all causes above living.

3. Each and every citizen has the right for insurances on any subject important for living.

4. Each and every citizen has the right for using insurances to make living in decency possible.

5. Each and every citizen has the right to get support for all parts of life above influence, intention and goodwill.

6. Each and every citizen has the right to use insurance to ensure life in a decent way.

7. Each and every citizen with access to money either by labor or savings may not be subject

to payments above reason.

8. Each and every citizen with access to money either by labor or savings has the right

to decide and make their decisions in any way possible about global support and insurances.

9. Each and every citizen endowed with citizensship is endowed with the basic right

of access to prime support on health, income and illegal costs.

10. Each and every citizen endowed with citizenship is endowed with the basic access

to in general to the whole nation of healthsupport and povertysupport.

Paragraph 11 Debt Damage and Responsability

1. Each and every citizen is allowed to be in debt for every reason possible.

2. Each and every citizen in debt is asked the quickest method possible to get stand-even.

3. Each and every citizen in debt is by government given a method of debt-resolving.

4. Each and every citizen when in violation of law, is discarded for government-intervention.

5. Each and every citizen when in debt is not obliged more than income and savings for debtrelief.

6. Each and every citizen in debt and in process of debtresolving is protected by poverty-support when income is used for debt-resolvment.

7.Each and every citizen causing damage to the society, goverment, or services, is asked to pay back

the damage in total, within the boundaries of reason.

8. Each and every citizen causing damage to the society, goverment or services is given a line of payback periods to get stand-even.

9. Any damage done, not by guilt, not by intention, not by purpose is granted absolution.

10. Any damage done, by guilt, intention, or purpose is task for getting stand-even.

11. Each and every citizen, in possesion of a responsability, is held accountable for that responsability.

12. Each and every citizen in possesion of a labor or labor-related function is held responsable

for all tasks either voluntarily or obliged is custody of that person.

13. All responsability is for judging in hands of either law, or functionbased appointed persons.

14. All responsability is for close-watching of a goverment appointed taskforce when goverment ask for, or is obliged by law.

15.Debt, damage or other forms of malfunction is in coordination of law being in response to the grounds of violating law or govermental rules.

Paragraph 12 Govermental Service

1. All and every service in coordination by, delegated by or governd by the goverment

is in responsability and supervising of all actions, rights and contracts under control of the state, in response to and by decision of the People's representatives councils.

2. Govermental service is the sole reason to ensure society with the responsabilty above all citizens and cooperations localised in the country, the region of the country or the rights regarding citizens in the country.

3. Govermental service by decision is the means and uses to ensure society to keep social and to keep effective.

4. Govermental services, cooperations or gatherings to ensure society and its maintaining, are in direct accountability to a choosen method of managements by the country's leaders.

5. Govermental services are choosen, designed, executed by the goverment, and its democratic councils, or their choosen delegates.

6. Govermental services are paid for and maintained by the coordinated incomes as taxes or other methods of societal legal plights.

7. Govermental services are located in the area of the country, or by right at international grounds

as permitted by international laws.

8. Govermental services are for use in the country' and by its people.

Paragraph 13 People's votes and democracy

1. The government is by responsability accountable by all people and persons in the country.

2. The government is led by the democratic chosen people.

3. The government ensures the right of the country on all levels of societal methods.

4. The government is watched over, regulated by and in control of the democratic chosen councils.

5. All democratic chosen persons all in legal possession of a identity in the country being chosen.

6. All democratic chosen persons are elected by a voting round being attended by all citizens in the full ability to choose.

7. All democratic chosen persons are elected and will be held in the council for the full period as intended at voting rounds.

8. All democratic chosen persons are elected and held responsible for their decisions in the full period.

9. All democratic chosen persons are elected and held responsible for their speech with their representative group or parts of society.

10. Democracy is held responsible for all decisions in the period of their leading and coordinating.

11. Democracy is held responsible for all humane actions and rules as well regulations during their period of leading.

12. Democracy is the act of all citizens being represented by a small group defending all their interests.

13. Democracy is the act of all citizens choosing their representatives and accepting their decisions as by all the people of the country

Paragraph 14 Election of Prime minister and leading core group.

1. A prime minister is of unblemished behavior.

2. A prime minister is chosen to lead the country without egotistic reasons.

3. A prime minister ought to be studied and educated to base decisions on knowledge and reason.

4. A prime minister ought to be able to understand feelings, emotions, intents of all cases regarded in his custody.

5. A prime minister is held accountable for all his or her decisions during the period, and by law after the period.

6. A prime minister is held accountable for all cases by which his observation is ground for democratic decisions both during and after the period.

7. A prime minister in all cases beyond his understanding asks and obliges the core group to attend the decisions and able to ask experts.

8. A prime minister in all cases beyond his understanding asks the democratic councils and their political purpose-group to attend decisions.

9. The leading core group is chosen of the democratic councils' by vote of the chamber of representatives.

10. The leading core group is chosen by the democratic council's in representation of the citizens of the country.

11. The leading core group is obliged to monitor humane law, government regulations and international diplomacy.

12. The leading core group is responsible for all their decisions both by choice, by reason, by motivation and by representation.

13. The leading core group is in effect from the moment the period is started to the moment the period is ended.

Paragraph 15 Labor Work and Service

1. All citizens with capabilities to add to society are obliged to have a contract on labor or should acquire any job being offered in decency and with goodwill.

2. All citizens with capabilities may choosee the path of Self-Functioning Labor with the prerequisite that they either live of poverty-allowance or the visible addition of their labor to the societal goals.

3. All citizens in labor, or in service should receive a reward or income in direct relation to the level of work,

and the amount of time they attend.

4. All citizens choosing a function of labor, should proof either by education or by life-exam the ability to fullfill the obligations of the labor contract or the choosen service to the goverment.,

5. All citizens either in labor, in service or selfchoossen should be protected by a societal arrangement of workforce and representation.

6. Each and every citizen in labor, service or self choossen is as indentified with the value to society of the level of their labor or service.

7. Each and every citizen is allowed to work, or spend time at a function fruitful to society.

8. Each and every citizen is allowed when in selfdependent work, to ask and receive either income, costprice or a kind of reward.

9. Each and every citizen in labor is rewarded by the level of work for society or parts of society.

10. All citizens in service to the goverment, are in feedback and control to a supervisor of the level above,

and as well to periodic monitoring for govermental reasons.

11. All citizens in service to the goverment are rewarded by income in the same level as the normal reward in the societal levels of use.

12. Labor and Work are identified words, giving a clear meaning on what function it states.

13. Service is the term for doing labor and work for the goverment in a clear and described way. with all prerequisites and educational preperations.

14. A society is obliged to offer eighty percent of the workforce a job or laborfunction in respect to their capabilities.

15. A society is obliged to offer twenty percent of the workforce a period of goverment service.

either rewarded with income or as a societal legal plight.

16. A society is obliged to offer education on all levels of capabilitities and intelligence.

17. A society is obliged to allow mothers or fathers, by reason the time to nurture their children.

and to supervise their education in youth.

Paragraph 16 Work, Workgroups, Labor, Cooperations.

1. Every function in the laborforce is part of a workgroup or a cooperation.

2. Every function in the laborforce is in supervision of the level above.

3. The top level is the owner or highest responsibility within the cooperation.

4. A workgroup can be supervised by any choosen subgroup of capable functions or persons.

5. All people attending a laborfunction or work are part of a workgroup or cooperation.

6. All cooperations are part of society and are obliged to hold all regulations, laws and rules

7. All cooperations are part of society and are obliged in regard to natural persons with all regulations.

8. All workgroups are part of society, and within regulations being part of a description in goverment,

or delegated goverments.

9. All workgroups are obliged to either pay their workers, or reward them in any other way.

10. All workgroups are obliged to desrcibe their method of labor in function to society in a visible and central information base being accessable to all labor workforce and goverment

11. All workgroups are attending taxes for either revenue., profit or income taxes.

12. All Cooperations are in attendance of taxes being obliged by the goverment.

13. All cooperations are in attendance to make both revenue, workersincome and profit visible to the workforce and goverment.

14. All cooperations are legal and just when attending all legal plight and obligations as described in the constitution and other laws.

15. All cooperations are legal and just when confiding international laws and agreements.

16. All cooperations are obliged to make periodic explanation on turnover and profit to all persons or other cooperations being owner or partly owner of the cooperation.

17. All cooperations are obliged to reward their workers in a decent and just way in relation to the function or service in regard to the name and desrcription of the cooperation.

18. Govermental delegates may be appointed to monitor Law, Societal parts including workgroups, cooperations and other methods of labor.

19. Goverment as democratic choosen councils have direct rights to monitor any part in the level of workforce and their supervision.

20. Cooperations are as fictitious but yet visible persons and thereby responsable for attending all laws and regulations.

Paragraph 17 Divisions within Goverment.

1. Every division has the sole responsibility to govern the part of society or goverment its appointed to.

2. Every division in the goverment is attended by professionals without known faulits, crimes or fraud.

3. Every divisiojn in goverment is attended by people derived from the availabel workforce in respect to capabilities, education and intelligence.

3. Every division is within its expertism the accountable spokesperson or level of adjustment.

4. Five visible divisions beside others. One democratic councilcombination, representing the citizens of the whole country or nation.

5. Two the democratic delegates choosen of experts and responsible for governing and coordination of goverming the society.

6. Third division Public services as ensuring and enforcing law. in all methods known and used for by law.

7. The fourth division the gathering of all represented cultures, traditions, religions by known parts of society.

8. The fifth division, as choosen by experts of unblemished nature, to control, to monitor, and to adjust all parts of goverment and govermental service, in respect to the whole country and under supervision

to peridiodic taskforces.

9. Five divisions beside the used methods to govern a country or to respect international laws and agreements.

10. Any kingdoms, or other kind of reighning families supercede normal law and is by their own consent part of the goverment at the level they see usefull.

11. Any kingdoms or other kind of reigning families are in special care of the democratic councils,

for their reason of existence and for their goals they endorse in their souverinity.

12. All laws regarding kings, qmueens, royal families may adjust, change any other laws in their own interest.

within the consent of all the people in their nation.

13. Lawgiving authority is in the hands of the democratic council-division.

14. Law and executing rights and actions are in division two.

15. all public services as in a service to all citizens and as free to use or at costprice

is as division three.

16. The normal constitution to respect religious activity among other cultural or traditional uses

is safeguarded by the division four that appoints their interests into a govermental division.

Parapgraph 18 Delegated Safety Work Force

1. Any delegated workforce with communistic purposes is within this paragraph.

2. Any delegated workforce either allowing a generic modal income without prerequisites

of either intelligence, educational period, or timelapse is stated or in direct to this paragraph

3. All workers gathering for a safe method of ensuring stable income or reward amy gahter

under the name of this paragraph.

4. This communistic paragraph may be used for all workers in attendance for their work, and their wish for stable income, thereby allowed to ask the goverment to appoint the means to ensure their existance.

5. This communistic paragraph as the reason to exist, may appoint money or treasure to maintain

all communistic work forces and workgroups. in visible sight of the goverment.

6. By delegating the safety of the workforce in respect to all workers attending a known workgroup or initiative to be bound by govermental subsidy.

7. This delegated workforce with safety and stability is named by the term used for in society,

either a communistic initiative or a term distinct from others.

8. Goverment when attendacne of a workgroup is adressed, decides the method of ensuring the initiative in any way they see fit in resepct to the size, the function and the time of operation.

9. Any communistic initiative is obliged to pay all profit, and income not used to the goverment in respect to the delegated taskforce.

10. All communistic initiatives are obliged to share their financial and operational information with the taskforce of the goverment.

11. Within normal law, there may not be any initiative forbidden without reasonable cause or without any reason to in respect income, money, or treasurey.

12. This initiative is to grant income and life-allowance by stable sources to all applying people, in a method

to ensure both life of workers and the safety of future’s income. As communistic initiatives.

13. All people in this initiative are be granted income, in the full period of existence, and being endowed with the sources of goverment, and payback of any surplus subsidies to the goverment.

14. The goverment grants this kind of workgroup to ensure income to all not striving for carreer or personal gain. Granting all equal income, and equal work under coordination of the appointed group by the goverment. As the safety of being citizen without prerequisites and without personal profit.

Paragraph 19 Capital and Property

1. Capital as the purpose of being the owner of either buildings, companies, workforce or other means.

2. Property as the right to call an object or subject to be owned by a person, or representing a person.

3. Capital as bound by laws are being subject to laws in extend to the constitution and reason.

4. Capital as bound by laws is subject to heigthened taxes.

5. Property is in reason to the owner subject to regulations and laws.

6. Capital is owned by a company, workgroup or fictive persons.

7. Property is by law bound to an owner of one person either local, international, or worldwide.

8. Capital may be subject to periodic coordination of the goverment or its delegates.

9. Property above the decent living of a person, and its direct relatives, is subject to heightened taxes.

10. Property is the visible appearance of a right endowed by either law, regulations or contract of any object able to be owned or traded.

Paragraph 20 International grounds of law

1. A civil plight is in effect for all nations grounded in the constitution paragraph regarding international agreeements.

2. a civil plight on international agreements ensures the safety of all nations in one world, on one planet.

3. The civil plight is to support the level of prosperity in the world at all nations.

4. International agreements to give either taxes for worldwide support of either poverty or health.

5. International agreements give the obligation of taxes in a level of counted income for a nation.

6. International agreements give the obligation to ensure poverty an health support in the nation in a reasonable level.

7. By civil plight of a country or nation the membership of the united nations or combined nations is in effect and ground for international support.

8. Civil plight may be transferred by any kind of treasure, either visible or invisible, and in regard to the acception of the international soicety and all nations.

9. Civil plight is in effect for all countries able to understand the essence of cooperation with all regulations.

To ensure a safe and healthy world.

10. International grounds of law are both agreed on in all nations, and are subject to judgement by all experts in direct relation to the grounds of law and its ground in verbal agreements.

Paragraph 21 Planetary conventions

1. In any way possible contacts between planets are subject to defense and regulations.

2. In any way possible contacts between planets are regulated by law and rules.

3. All contacts between planets are bound by reasonable law and the use of languages understood.

4. All contacts between planets is subject to law enforcing and to diplomatic inquiry's

5. All contacts between planets is held by constitution and humane rights.

6. No damage may be inflicted without reasonable law and agreements.

7. No damage may be inflicted without view of humane emotions.

8. All planets known to have sentient life are obliged to mention their name and race

in the extent of first contact.

9. All planets have their own rights regarding regulations, and may not be forced to alien rights.

10. All planets have their own society not forced or obliged to by species of other kinds.

Paragraph 22 Poverty and Health support

1. The term on Poverty support depends on the country, the level of minimal decent living and the wish

of the citizens in general.

2. Poverty support ensures the people not able to buy food, life-items and clothing to have in the society

the minimal status of living to comply to rules for everyone. At sight, at property, at living.

3. Poverty support grants in essence the possibilty to live in a house, with family or close friends

and to have food, clothing and important property as usefull in a country.

4. Poverty support, includes the amount of rent for a home, the amout of money to buy healthy food in respect to the place of living. The amount of money to buy clothing to appear in public with reasonable clothing. The amount of money for the minimal luxery as needed in a society.

5. Poverty support grants life to all without labor, without income, without the ability to comply to society.

6. Poverty support depends the pover people on society.

7. Health support sustains the poor and lowincome people with access to healthcare in a way to ensure

the people to prevent unneeded suffering, to prevent unneeded wounds, damage or sickness.

8. Health support in society provides all with basic access to health care. Either doctors, hospitals

or nursery.

9. Health support in society for the goverment by choice for all citizens or the ones not able to expend money for health purposes.

10. Poverty and health support in scientific reasons is to diminish criminality en to enlarge the level of contentment and to give highest level of citizensamount to reach a position of labor and education.

Paragraph 23 Light Worlds

1. The higher order always is active with normal circumstance.

2. The light worlds are named heaven and angels in worldy terms.

3. Heaven may intervene in any way and on any time, with the method of their liking.

4. Heaven may induce new ideas, either science, politics or saving deeds.

5. Heaven may adress people longing for a relation with gods or godesses.

6. Heaven may on any time prevent evil or vice as they see fit.

7. Heaven may give intentions to people wishing a special task for the gods.

8. Heaven can appoint special tasks to their own intentions.

9. Heaven always act according to rules with humility as well as humane reasons.

10. Heaven intervenes with rules according to legal constitutions.

11. Heaven is not located anywhere in space, the universe or above planetical regions.

12. Heaven is not a region being visible to the eye, or being heard by the ear, or being noted by instruments.

13. Heaven is as named in all religions and reached and attained by religious devotion.

14. Heaven may in any way decide to either abject or accept persons or beings for living in heaven.

15. Heaven when granting a accordance to a person, when that person is in heaven may give one accordance to someone of their liking. Withing the rules of acception.

Paragraph 24 Legal plight. Army plight or religious plight

1. Every citizen at reaching adulthood is obliged to either fullfill a plight in the army or a plight at religious study. Both in lengths three months.

2. Every citizen reaching adulthood is obliged to fullfill citizen plight with their free choice of both directions.

3. Legal plight in the army is by period of three months untill cadet is trained in basic mlitary services or untill the cadet chooses to end its period with the maximum lenght of five years.

4. Legal plight in the army is by period three months and the level of experience and perseverance is a pre in the following period of study or labor.

5. Legal plight in the army is by training the basic military skills with the life obligation to support military in a war conflict.

6. Legal plight in the army up to five years, after which the choice to become an army expert in a field of choice.

7. Legal plight with the choice of religious plight is to study the full view of religion, bound to either one religion or to study all religions. With after three months a legal exam of open choice. With questions,

and answers by the adept. To proof the honest intents.

8. Legal plight in religious plight is after three monts, free to start a religious study in educational options.

9. The choice for religious plight is giving absolution for all army plight and other military obligations

10. Religious plight for those seeking a structure of study is given a readinglist and questionairre for proofing understanding.

11. Religious study those following the intent of their soul is free in reading list, with the requisite of

reading in either a library, religious library or a religious educational place.

Paragraph 25 Law on penalties

1. All crimes are subject to legal judgment.

2. All crimes are subject to victim defense.

3. All crimes are judged and penalty by equal restriction of freedom.

4. All crimes are judged by an independent judge, able to give an ordeal.

5. All crimes are subject to penalty in the same manner as the severity of the crime.

6. Judges are educated in all fields of having a legal vision on both the crime and the victim.

7. Judges are allowed to ask a jury for an ordeal, when they see fit and ask for.

8. Judges are allowed by influence to ask a second ordeal on any task in the past or in the present.

9. Penalties have equal restriction of freedom in the legal way of adressing a punishment.

10. penalties on any crime are as information base available in the region of judgement.

11. All citizens are supposed to have access to law, and to understand law and the respected boundaries.

12. All citizens are allowed to ask a police officer for an explanation on law and precies cases.

13. All citizens are allowed to speak a law-officer when they see fit or ask for.

14. All citizens are allowed victims support when a crime is acted or is in effect.

15. All citizens are bound by law when becoming citizen either by birth or asylum.

16. All citizens bound by law may be restricted by law enforcing, without prior warning.

17. All citizens are bound by law, and after circumstance allowed a full explanation, and motivation

of restriction.

Paragraph 26 Martial law during war.

1. In danger of a war or international conflict all measures of the goverment trancend all other laws.

2. In danger of a war or international conflict the goverment may affirm new laws without democratic decisionmaking.

3. In danger of a war or international conflict the goverment may enforce freedom by special law.

4. By the law of martial law the goverment may oblige the citizens to certain restrictions.

5. By martial law the goverment may restrict import, export, services in regard to out countries without the democratic influence.

6. During wartime all govermental services may be reduced.

7. During wartime as foodsupply is crippled, the goverment may choose food to spread.

8. During wartime as cooperations and companies are either closed, without service, or no trades the goverment may give citizens the right for poverty support without law restrictions.

9. During wartime the goverment may buy at the expense of the country the needed military to defend the country to their own objectives.

10. During wartime all public services may be restricted or closes without prior notice or given motivation.

Paragraph 27 Religion and Culture

1. All citizens are regarded legal in the interest for religion or culture.

2. All citizens are allowed to within the law of freedom to act in accordance to a religious or cultural goal.

3. All citizens are allowed within the boundaries of holy writing to exert in all actions as asked for or as needing for their daily purposes.

4. All citizens are allowed to do everything for their cultural goals within the rules of reason.

5. All religions and cultures to have place in actions or speech of citizens are central registered

and allowed for legal coordination.

6. All religions are regarded legal when coordinated by the goverment in respect to law and reason.

7. All cultures are part of society and the actions of citizens, therefore under control of the law and law enforcing.

8. The means to reach a religious or cultural goal are within the ground of law and the constitution.

9. All goals and purpose are within boundaries allowed when in line with the constitution.

10. All religions not described may adress goverment for a legal position in the country and by constitution.

11. All religions being abjected are not grounded by law, and all actions therefore forbidden.

12. All cultures being abjected are nott grounded in law and subject to law enforcing.

Paragraph 28 Consumers choice

1.Food and Luxery

2. Luxery and consumers.

3. Costprice and profit.

4. All Food of healthy level ought to be available by reasonable price.

5. All healthy food, ought to be marked with a genuine marker.

6. All healthy food ought to be available regional and local.

7. All healthy food supply ought to be protected by govermental rules.

8. Luxery of non-damaging non-harming kind ought to be available regional and at reasonable cost.

9. Luxery of good kind, ought to have a marker making it distinct from other uses.

10. Cosptrice of a product is in relation to manufactoring costs and the mean of profit to ensure existence of cooperations.

11. Costprice is in reasonable relation to both source and purpose.

12. Profit is the main argument for ensuring companies to exist.

13. Profit is a method to ensure by count the company for a year, or for three years depending the companies main reason to exist.

14. Profit is the main method to analyse the market in relation to needed goods and services.

15. Food and Luxery are in respect to the level of prosperity of a country.

16. Food and Luxery are no argument in war, conflict or famine.

17. Food and Luxery are no argument in the use of a false goverment.

18. Food and Luxery are no method to force the outcome of a war of conflict.

19. Any violation of contract labor by using slavery is reason for sanctions and regulations.

20. Slavery is forbidden, and all cooperation with slavery is forbidden. All goods and services being source by slavery is reimbursed at the level of slavery.

Paragraph 29 Superceding Wordly causes

1. Any war, famine, disaster of superceding kind is subject to special care.

2. Special Care is provided by international agreements.

3. Special care is in effect after confirmation of three nations.

4. Special care is subject to financial value of international grounds.

5. Special Care is only reason for preventing, caring or curing citizens in one or more nations.

6. Special care is in effect when both agreements and source of natural kind are visible.

7. All superceding causes of worldy manner, at more than three nations are subject to continual agreements and prevention by govermental influence.

Paragraph 30 Justifying causes

1. All natural feelings, actions, motivations are spoken free of bad intent.

2. All natural actions leading to damage, wounds, death or disease are regarded as cure, care, or restriction.

3. All thoughts leading to action, are justified by reason, motivation, or intent.

4. All reasons, motivation, or intent, leading to damage, wounds, disease, or death is subject to freedom restriction, and morale education.

5. All reasons, motivation, or intent, not harming, not damaging, are spoken free.

6. All causes of human behaviour may be analysed, classified, regulated without restriction of privacy.

7. All causes of human behaviour may be subject to education, investigation and regulation.

8. All causes of behaviour of non-human kind, are subject by and to direct law explanations.

9. all causes of behaviour of non-human kind, may be restricted without judges-ordeal.

10. All causes of behaviour of non-human kind, are subject to penalties, either to restrict, save or safeguard.

11. All justification, are subject to observation by goverment, or appointed by goverment.

12. All justification, is in direct regulation of law, law-enforcment or spoken regulations.

Paragraph 31 Emotional versus Rationale.

1. Emotion, as the action of a body, inside without resulting behaviour.

2. Emotion, as the body-feeling of either suffer of pleasure.

3. Emotion as the internal configuration of the body, as information for intepretation of feelings, instinct, intuition.

4. Rationale, the resulting thought of a path. As information about a situation.

5. Rationale, the action of weighing scales at emotion, visible thoughts or auditive logics.

6. Rationale as the concept as the essence of a set of thoughts.

7. Emotions are in all humans the basis of living and experience.

8. Emotions are in all humans, the basic intent from youth to adult to old age.

9. Emotions are in all humans, an argument of either happiness or suffering.

10. Rationale, gives the intent at second argument.

11. Rationale, by argument is subservient to the argument of emotion regarding happiness or suffering.

12. A discusion about emotion versus rationale, weighing scale of either feeling the other, or thinking the other in self-experience.

13. Resulting actions of emotion and rationale, are equal in value, justification and the ordeal of law.

14. Non any human of whichever, form, characteristics, language, religion or culture may be forced to abject emotions, the action resulting the emotion, or the communication about emotions.

Paragraph 32 Boundaries sciences.

1. All sciences are included in society by origin and use.

2. All sciences are by human hands, human design or by command of human interference.

2. All sciences trades only for non-military matters.

3. All sciences after one generation become public domain, with costprice compensation to the inventor.

4. All sciences being public domain, are guarded but by freedom restricted.

5. All sciences made public, are guarded and by law restricted in communication, granting, education.

6. All sciences known are subject to diplomatic inquiry.

7. All sciences being by source invented, keeps the name of the inventor, as a signal of the source being named, and by mercy attainable.

8. All sciences kept hidden or private, are by law bound to a regulation.

9. All sciences kept hidden or private are in a central database, kept notified of actions. Results and names.

10. All sciences by invention are free and not restricted by penalty law, nor restricted without reason.

11. Sciences are by use being controlled, by the nation, and other nations, by source, by use by regulation.

12. Sciences are by technlogy advancement, invention, inquiry and analysation.

13. Sciences are visual, auditive, writing, drawing digital and or being understandable by humans.

Paragraph 33 Evil comprise

1. Any war or conflict forcing people in slavery is evilcomprise.

2. Any war or conflict violating constitution is evilcomprise.

3. At evilcomprise, peacetime ordeal is justified.

5. At evilcomprise ethic and morale are guiding principles.

6. At evil comprise acting under force is relieved of judgement.

7. At evil comprise citizen protection is of great importance.

8. At evilcomprise all technology must be safeguarded.

9. At evil comprise social constructs are to be supported

Paragraph 34 Social Public Services

1. At constitution, all citzens are equal, in respect to public services.

2. All public services are bound by social rules.

3. Social rules to safeguard weak and soft parts of society.

4. Caring for the sick, give labor the right place.

5. Educating the youth, gives maximum workforce.

6. Poverty support, keeps society clean, and protected.

7. Caring for elderly, keeps laborforce pointed at society.

8. Public services, a choice of democracy or leaders, justified by ethic and morale.

9. Social rules to respect citizens in their main intent for happiness or goals.

10. social rules to respect weak family members for societal wellfare.

11. All public services are bound by feedback to the goverment.

12. The kind to organize public services, are without prerequisites,

either religious, cultural, scientific or other means.

13. Public services, are the main method to measure level of wellfare.

14. Public services, are the main argument in keeping a society authorative.

15. Public services. The main goal for shared happiness, equal persons value.

Paragraph 35 Law and Intepretation

1. By law one is convicted, spoken free, or witheld

2. law is by force endowed to all citizens, with either a identification card, birth certificate or other identity.

3. Law is by force, able to speak about guilt, crime, sin and motivation.

4. Law, is applicable by spoken ordeal or written ordeal.

5. The ground of law, and law intepretation is by source equal to all members of law-civil servants

6. The ground of law, as written is a part of education, without exception.

7. The ground of law, in each and every ordeal as an argument in all juridical cases.

8. Law and its applicable arguments are subject to measure by all law-books in the history.

9. Law and its ordeals, are by all means investigative to all members of law-investigation.

10. As law apllies to all citizens, no arguments of non discriminative kind are abjected.

11. As law applies to all citizens, all arguments of pre-sumptions are by value and critics applied.

12. All convicts, either by law, by spoken ordeal or by visibility are sentenced by rightious ordeal.

13. All members of law and judicial justice are bound by visible ordeal, intepretations, and motivation.

14. All intepretation should be by montoring allowed for rightious compell

15. As a country is by goverment, justice is allowed for re-election every political period.

16. All citizens are allowed to ask for motivation of one or more lawsuits, in respect to private information.

17. All citizens may abject a law suit and its ordeal, with at least twenty thousand signatures, in the period of one year.

18. All citizens may adress the safety of victims with at lest twenty or thirty signatures, giving prolonged penality or penalty of higher kind.

Paragraph 36 Extent of Law

1. Law as the act of giving the country, structure and the plan of living together.

2. As the goverment, above the region and population may enforce its law by reason or by representative.

3. As the goverment, leads by election its allowed to intervene above the level of normal leading.

4. All rules of the goverment are legal and just by integration in society and its levels.

5. The constitution binds all, both population, command structure, goverment and the act of allowing goverment to intervene in all subjects.

6. Law is the sole instrument of nondiscriminative influcence.

7. Law is within reason and ethics the instrument to intervene in all matters regarding the country or nation.

8. All citizens, visible and able to interaction are bound by law.

9. Citizens from birth to death are human, and bound by law, never loose human rights, while living and otherwise.

10. Law supercedes all choices of question about good and evil, binding all by law to the act of freedom.

Paragraph 37 Personal interest

1. As the example for study all paragraphs may be read, interpreted and copied.

2. As an example for reference, this writing may be copied and spread without conditions.

3. As the constitution is an example of the sources i used for writing.

4. All books and visible sources of my authorship are public domain.

5. All my books have no restrictions in handling conditions.

6. As the example of my writings this constitution gives an explanation of my sources.

7. May all my works reach their destination.

8. By all my works, i had the morale and ethics of worldpeace.

9. As an instrument of several gods among Brahman, Allcreator and Omnipotence.

10. May my name live on into the future.

Paragraph 38 Confirmed by law and visible signature

1. As a citizen of a country, i have to accept and respect law.

2. As a citizen of a country, i have to accept and respect authority.

3. As a citizen of a country, i have to accept order, and place.

4. As a citizen i respect freedom and its purpose in society.

5. As a citizen i respect law and its extent of obliged acts.

6. As a citizen, i comply by having the signature on my id-card.

7. As a citizen, i comply by having a birth-certificate.

8. As a citizen, i comply by visible identification both in the country, or nation and abroad.

9. As a citizen, i comply by being with salary or allowance in the country.

Paragraph 39 Additions of law.

1. By law; verbal prayers are spoken free of evil intent, and the act of criminal offense.

2. By law; During interrogation, Prayers are regarded as the right to keep silent.

3. By law; All prayers during interrogation are just and legal except communicating by phone or media.

4. By law; Prayers are regarded as the expression of wishes, feelings or intents to a Godhead named in a religion or faith.

5. By law; Prayers in the civil society are bound by the meaning of free expression when adressed to others,

and when expressed as the sole speaker and listener, spoken free of crime.

6. The freedom of religious activity is to all accepted world religions, and world spirituality.

7. The freedom of religiuos activity is bound by constitution in all places and on all surfaces of the world.

8. By prayer caused acts of godheads, may not be indexed, may not be grounds of manipulation.

9. By prayer conducting scientific research for the purpose of denoting gods is not permitted.

10. By the paragraph of freedom; all legal citizens are bound to both plight as well the free intent to

express wishes and goals in the personal life, without restrictions of unlawfull kind.

11. By the paragraph of income, being salary or compensation all citizens are allowed to receive salary or compensation without prior discrimination, or prior judgement without grounds of science and job level.

12. By the paragraph of health and the use of collective payment, all citizens have the euqal right to attend a collective when prerequsites are just, legal and the conditions are met.

13. By the paragraph of collective income, specific each workcollective depending on state's allowance, all citizens willing and meeting prerequisites are allowed to either start a collective or become a member of an existing collective.

14. By the paragraph of combined military of either world, alliance or nationwide, all countries able to speak, understand the constitution are allowed to either join or abject a membership of the military forces

Paragraph 40 Questions

1. All questions regarding religion are adressed to the taskforce goverment and religion.

2. All questions about culture and tradition are monitored by a taskforce of the goverment.

3. All legal questions about law, and lawenforcement are both personal and anonymously investigated

4. All questions about goverment and its right to enforce rules and regulation are continuously monitored.

5. All lawsuits by and to the goverment are both sides paid by the goverment without delegation.

6. All questions about changing the law, and constitution are bound by citizens consent.

7. All medical questions about govermental services are adressed to the taskforce independently chosen.

8. All questions around citizenship and the identification of a citizen are adressed to an independent regulation group.

9. all possible questions are regarded as being respected and treated as non discriminative matter.

10. Law and its constitution and its sole reason of existence is to regulate society to give everyone the same right to have a personal and professional life within regulations to give expression to the society.

Paragraph 41 Goverment Control and monitoring

1. As beyond activity of all goverment services and control a division appointed indepent guards the intentions and actions being of integrity and ethics as well morale.

2. This goverment control may investigate all actions, decisions and goverment processes. As well search continuisly for fraud and the wrong use of either source or effect.

3. This goverment control may use all data, information, and written history of all goverment actions, services and choosen delegations.

4. This goverment control for fraud may access and attain all support of professional kind.

5. This goverment control can and may change all laws during investigation for interest of the society.

6. All ordeals and judgements of this goverment control are bound by law, and in effect after spoken ordeal or written ordeal.

7. All ordeals may give and force punishment in the direct extension of the falsified goverment service, process, action or decision.

8. Goverment controll has together with the democratic choosen senate and other councils of election, a base in the ground of service. Where service is the total of the goverment in effect to society.

9. Goverment controll is appointed and choosen by the democratic decision, and bound by law,

as well being expert in politics, democracy and the method of integrity.

Paragraph 42 World trade agreements

1. Trade in any way possible with all means certified is legal and just.

2. All trade worldwide and on all grounds of constitution are legal and just.

3. All trade in any way possble with non-war signs are legal and just.

4. All certified means, is ground for law enforcement in both legal, and financial purposes.

5. All certified means is ground for continuous monitoring and intepretation of processes.

6. Trade levels are bound by purpose and bound by choosen taxes-payments.

7. Trade levels are bound by purpose and choosen trade groups.

8. Trade groups are bound by international agreement and subject to investigation.

9. Trade groups are bound by taxes-groups within the purpose of import.

10. All Taxes are based on the differnece of trade level of origins and import.

11.

Paragraph 43 Evil overtaking

1. Any or all conflicts by weakness being overtaken is named evil overtaking

2. Any or all conflicts by demolishing of at least fourty percent is named evil overtaking

3. All and each lawsuit of the goverment or leading council for justifying war is called a possible solution.

4. All intermediary parties solving conflicts of evil overtaking is called a possible solution.

5. All evil overtaking is subject to have peacetimes recovery fees.

6. All evil overtaking is subject to history writing for study and solution purposes

7. All evil overtaking gives all citizens the right for personal freedom, independent on any laws.

8. All evil overtaking gives all and each citizen the right for personal protection independent of any laws.

9. When evil overtaking uses military or law enforcement of the country being overtaken, gives all citizens the full freedom for personal judgement and the actions being the result of it.

10. Evil overtaking gives all citizens the right to justify breaking all contracts, on identity or identification.

11. Evil overtaking gives all citizens the right to break all goverment agreements on their own name and identity.

12. Evil overtaking justifies the redefinement of all laws both written and by speech.

13. Evil overtaking justifies the job and salary of all citizens by spoken agreement.

Paragraph 44 Risks of Governing

1. All risks for governing as named in law and democratic regulations.

2. all risks including loss of financial system, political system, commerce system, police and army system.

3. At loss of financial system, all digital account information lost is compensated.

3. At loss of all democratic regulations, appointed democratic chamber, appointed country leaders, is compensated.

4. At loss of commerce systen, loosing all National commerce information, bankrupt of total commerce, or the loss of all consumers organisations, is compensated.

5. At loss of police force, by accident or against all odds, loss of army by either biologic or chemical source or by religious meaning is compensated.

6. Compensation at reason is part of international rgulations and argumented by neccesity.

7. Compensation in relation to other countries is being overwatched at regular times.

8. Compensation is at least one tenth of the yearly total budget of the goverment.

9. As reasonable law tells a disaster or source of compensation hundred percent of total budget eacht ten years. As in ten years, the budget is governed.

10. Compensation of international alliances is one tenth each year, compensating disasters and causes to be statistical each ten yearts.

11. Reason tells democracy to pay off goverment debts at five percent each year.

12. Reason tells democracy at peace longer than twenty years to form a defensive alliance, giving less costs and more overhead.

13. Reason tells democracy at war time to have fast decisions for intervention with the lowest citizen casualties as purpose.

14. Reason tells democracy to at least have one citizens and population investigation when more than two percent of population are in civil resistance, with the power to influence and change all goverment responsabilities.

Paragraph 45 Global leadership by safety net.

1. insurances for all causes by global initiatives. Granting low level intervention.

2. insurances for all causes by global initiatives. As service for all combined societies.

3. Insurances as entrance for a global society by same law, regulations and leadership.

4. Insurances as entrance for society on global equality and eventualities.

5. All regions on earth share in the possiblity for having labor as the central kind of sharing living.

6. All regions on earth, by insurance share the bond to be part of society.

7. All Insurances being part of non-profit, non-regional, non-discrimination features.

8. All insurances being part of local value to ensure worldwide costprice of resemblance.

9. All Insurances having bond with goverments to ensure worldwide equality and nondiscriminative matters.

10. Insurances to in a timelapse share the full recompense and financial growth as well independent leadership, featrues of a global leadership..

Paragraph 46 Adding to freedom.

1. Adding to freedom is the explanation of basic rights. As constitution calls for precise words.

2. Adding to freedom is the extent of constitution in the manner of language spoken and written.

3. Adding to freedom is the precise boundary of law as spoken and written meaning.

4. Freedom in the manner of religious exercises, are within the boundary of worldreligions.

5. Freedom in the manner of religions and its names are as valid in the use of their holy books and the written variants in the language natively spoken and written in the nation based by constitution.

6. Freedom in the manner of religions are within the boundary by both morale, safety and peaceguidelines.

7. Freedom in the manner of religions are written and spoken agreement on the exercise within culture and its means.

8. Freedom in the manner of religions is bound by law in total, in its extent, in its meaning, and by word.

9. Freedom in the manner of religions hold the precise name of religions and their written rituals and the boundary of their exercise in relation to their essence.

10. Freedom in the manner of religions may at all times be guided by the lawfunction of democracy or republics.

11. Freedom in the manner of religions is bound by constitution and boundaries of reason, morale and ethics.

12. Freedom in the extent of morale is written, spoken, and by ordeal of court and justice.

13. Freedom in all times may be a valid kind of communication as spoken and written.

14. Freedom in all times may be subject to law authority and the obligation by citizenship.

15. As the constitution is valid at birth certificate or identity card of a nation, obligatory rules in effect.

16. As a constitution holds the prime reason for freedom, its natively bound to all citizens.

17. As a constitution is a spoken agreement by all political and lawmaking parties its legal after date.

18. As a constitution is a spoken agreement, after writing and date its in legal effect to all citizens.

19. As a constitution may be changed in all times after a legal party on freedom and its boundary.

20. Freedom in the extent of history is written in a language understood and able to be translated.

21. Freedom in the extent of science, holds the vault of concepts to give society the boundary of reason.

22 Freedom in the extents of language is able to be studied in the original language as well all translations.

23. Freedom in the extent of meaning gives the boundary to actions visible and actions in effect to society.

24. Freedom in the extent of meaning gives the boundary by a spoken justice, or written ordeal.

25. Freedom in the extent of meaning gives the boundary to language and the obligation of understanding.

26. Freedom in the extent of meaning may choose concepts at all times to repeat its essence in a language choosen.

27. Freedom as the word, and concept is a cultural distinction to give every person and society in total a line of understanding and a line of interaction as well a line to wealth in the nation.

Paragraph 47 Adding to Plight

1. Legal plight as the obligation for a period, a value or a name in service to society.

2. Legal plight as an obligation of intelligence counted, periods counted, or namebearer counted.

3. Legal plight as an obligation to society calls for a generic rule as guided by goverment.

4. Legal plight is obligatory to all citizens under age, under function, under rights.

5. Legal plight is obligatory to sustain society and the interest of prosperity.

6. Legal plight is obligatory to population and every citizen by name, by function.

7. Legal plight in society is obligatory at education during the period both youth and teachment.

8. Legal plight in society is obligatory to control the security of the population and all citizens.

9. Legal plight in society obligatory to sustain law, lawfunction and the interest of law instruments.

10. Legal plight is obligatory to all citizens, by the use of judgement, at all aspects of human life.

11. Legal plight is obligatory in the broad means of life, society and its interest of sustainment.

12. Legal plight is obligatory in the means of information, language, and the interest of action and reaction.

13. Legal plight is to sustain a society with the means of the population without unrightious action.

14. Legal plight is to sustain a society with the means as within society and the means of labor.

15. Legal plight is to sustain a society with the money and money system as legal in society.

16. Legal plight as written in law, and written in the system of goverment is by spoken promise.

17. Legal plight as written, as spoken promise and gathering is legal after date.

18. Legal plight as system to sustain society is legal at consent of the common population.

19. Legal plight as system to sustain society is by intervention as money and its system.

20. Legal plight as a system based on the worth of legal money and its societal use.

21. Legal plight by period is within the range of the length of life.

22. Legal plight by value is within the range of a person and its worth in money.

23. Legal plight by name is within the range of spoken names and written use in index of society.

Paragraph 48 Adding to govermental structure

1. Adding to goverment in respect to the kind of population and the use of language.

2. Adding to goverment in respect to the kind of culture and its symbols.

3. Adding to goverment in respect to societal structures written in language.

4. Adding to goverment in respect to societal structures as social bound by agreements.

5. Adding to goverment in respect to population and the use of language to cooperate ideals.

6. Adding to goverment in respect to population and the use of culture to attain a lifegoal.

7. Adding to goverment in respect to population and the use of money to give conditions to freedom.

8. Adding to goverment in respect to population for the transfer of rights to a concept of regulation.

9. Adding to goverment in respect to population for the transfer of freedom by the use of moneycounted.

10. Adding to goverment in respect to population for the transfer of purpose as bound by person and group.

11. Adding to goverment in respect to population as the transfer of worth by the use of materials of sustenance.

12. Adding to goverment in respect to language bound by symbol, bound by number.

13. Adding to goverment in respect to population as the counted number of society.

14. Adding to goverment in respect to counted numbers of abstract population concepts.

15. Adding to goverment in respect to societal structure as the counted population and workforce.

16. Adding to goverment as workforce in effect to effectivity of population and its sustenance.

17. Adding to goverment as the agreement of societal functions in respect to workforce and its means.

18. Adding to goverment as the reward of prosperity in respect to workforce and the inclusive treatment of poor, disregarded, infamity and ineffectivity of persons, in relation to parts of population.

19. Adding to goverment as the counted bias of effectivity of population in regard to soicety strucutres.

20. Adding to goverment as the counted purpose in respect to persons and its purpose as effect in society.

21. Adding to goverment and the use of language as numbers and means, in respect to a choosen purpose.

22. Adding to goverment as the intent of effectivity in soicety in the full amount of population.

23. Adding to goverment as the choosen consent in the numbers and percentage of population within the written form of communication.

Paragraph 49 Adding to societal structure

1. As societal structure based on population count is the area in size and the area in quality.

2. As societal structure based on net worth of the country is based on the level of wealth.

3. As societal structure based on technology is the use of sciences without limitation of costprice.

4. As societal structure based on morale is the use of democracy representing the population.

5. As societal structure based on a constitution is depending on the screen of rights.

6. As societal structure based on population and freedom is based on the prime rule of action.

7. As societal structures are based on the implementation of a law structure.

8. As societal structures are based on the transfer of responsability to the leading group.

9. As societal structures are based on the leading council in relation to language.

10. As societal structures are based on the quality of all life themes.

11. As societal structures are based on the population count and the right to exert freedom.

12. As societal structures are based on the population count, the net worth and the diplomatic

obligations.

13. As societal structures are based on the implementation in respect to all sciences.

14. As societal structures are based on the representation of the quality at all citizens personally.

15. As societal structures are based on the peacefull and harmonic use of interaction in all nations grounded in communication by language.

16. As societal structures are based on the implementation of wealth within and defense without the nation

17. As societal structures are based on the level of comparison regarding the use of debt and its expense.

18. As societal structures bound by language, are in full and in part based on the law of population.

19. As the law of population is the service of the leading council for the prosperity of the nation.

20. As the law of population is the number of citizens, the area in size, and the intelligence level.

21. As the law of population is the wealth in respect to the use of wealth to share its interest.

22. As the law of population is the sciences and the use for happiness either health either effectivity.

23. As the law of population is the sciences, for the purpose of mankind in full and in the extent of time.

24. As the law of population is the sciences and its service to the population and mankind in full.

25. As the law of population is the mark of a language or culture in respect to mankind in full.

26. As the law of population in regard to the personal purpose, and the personal feeling as the extent of freedom to reach a goal in happiness, success or any benefit to personal and society.

27. As the law of population is the task of every citizen to find and acquire a place in society.

Paragraph 51 Adding to language and interaction

1. As language is the spoken form of sound giving effect to interaction.

2. As language is the written form of visual appearance giving effect to interaction.

3. As language is by symbol spoken or written to give effect to interaction.

4. As language is a set of symbols in understanding its meaning and essence in relation to interaction.

5. As language is a set of symbols in agreement between humans and mankind in full.

6. As language is a set of symbols by agreement spoken or written to communicate.

7. As language is the spoken or written form to communicate as communication is needed or viable.

8. As language is a set of symbols to transfer a meaning, a command, information or any kind of essence.

9. As language spoken is to transfer either in reality bound by time, or in reality bound by a medium.

10. As language written is to transfer a meaning based on information within reality is to view or to show.

11. As language written is the combination of symbols to show a message with the presupposd intent.

12. As language spoken is the interaction with a pre-supposed purpose based on the intelligent human level.

13. As language is the basis to transfer a need or service of interaction in respect to time, reality and conditions.

14. As language spoken is to interact with humans, and written to give effect to interaction with humans.

15. As the shared mark of humans, and humanity is the use of language for a transfer of meaning.

16. As the shared mark of communication is the use of a set of symbols regarding the mutual understanding.

17. As the shared mark of communication is the basis of understanding a message spoken or written.

18. As th shared mark of communication is the basis of understanding interaction by person, by group or by society.

19. As the shared mark of communication is the symbol to identify a set of symbols in effect to interaction.

20. As the shared mark of communication is the effectivity of interaction in society based on language.

21. As the shared mark of communication and the use of language is the condition of time for understanding a message, a source of information or a shared kind of insight.

22. As the language used or in show, or in sound is the basis of society to have the societal understanding for the source of cooperation and cooperative activity.

23. As the language used is the prooven confirmation of effectivity by purpose of interaction and communication

Paragraph 52 Adding to money

1. As the use of money is the mutual level of trade or exchange in a material either seen or counted.

2. As the use of money is the mutual level of interaction based on a seen or counted represenation of goods or symbols.

3. As the use of money is the mutual level of exchange on either ground, either service, either goods.

4. As the use of money is the mutual understanding of a symbol being the basis and ground of treasure.

5. As the use of money is the mutual understanding on limiting freedom by the condition as agreed to.

6. As the use of money is the limiting use of freedom by the conditions of counting and gathering.

7. As the use of money is the mutual exchange of either a good or the representation of goods.

8. As the use of money is the counted level of all trade services in relation to a nation grounded in a symbol as the level of all uses of money and language in a region, or a distinction of a used name.

9. As the use of money is a system by mutual understanding and the demand of rights in the ground of a nation.

10. As the use of money for the trade of treasure is bound by the stabel use of a representation by the service of upkeep of material.

11. Money in its expense by individuals or groups or named groups are within the boundary of being counted, being communicated as counted or by the use of interaction based on counting.

12. Money in its expense is in the ground of law the confirmed use of exchanging either material either service either goods either the use of a counted level of treasure.

13. Money and its use in the extent of law to give conditions to the limiting of freedom is the counted level of calculation of the symbol of freedom in the interaction within law and within a nation as grounded in a society in the level of mankind.

14. Money as the counted property and its measure by a regional calculation method in a language supervised.

15. Money and its means to serve the wealth of the nation and the wealth of mankind.

16 Money is the central repository to exchange current in the limitation of freedom and its purpose to maintain order in society.

17. Money as the golden measure is by total the amount of worth in a nation, and the condition

To serve a method in society given the exchange of service, goods and ground.

18. Money as the property of a person may not be subject to change place without the boundary of the laws as subscribed in a central council in the legacy of a nation.

19. Money is in full the method to exchange the level of importance, and the level of maintaining order with the condition of science, language, calculation, and the abstract level of changing ownership in respect to given birth names, or given company names by a central database.

20. Money will never be subject to submission of other rights, including freedom and the right to commit labor or to work in a contractdescribed period or region.

21. Money and its calculation method may not be subject to other kinds of calculation destroying its value or destroying the right to exert actions by the value of its direct kind.

22. Money as its name, and its amount, is in full a method to measure the wealth in a nation, by person, by part, by full and in its extent the measure of goods.

23. Money by the use of calculation and by the method of its source and the vision on its worth, gives the surity by societal means to have a vtrade system based as a community agreement of visible counting or choosen method of qualification.

24. Money and the use of counting its representation in either materials, either conceptual symbols or the use of weight to make it a sustainable trade item, is by the level of societal implementation and its use by giving freedom its condition of exchanging goods, services, ground or any means of interaction in a society made by independent citizens.

25. Money and its societal use, and the means to compare, to exchange and to trade items, is in its basic and essential right to change ownership and to change by interaction, action and the communication about action and interaction, tob e a solid kind of trademensship by the cooperation of citizens, groups of citizens, and the use of citizenship.

26. Money by counting its weight, its purpose, its quality, its quantity and the source of it by material, by concept, by the use of trade, or the level of freedom and the right to have a condition at the exchange of goods is the main method to have a level of exchanging in any way of citizens complementary use of wealth. By the measure of wealth within the nation, and by the measure of trade and diplomatic enquiry as based by the country with its symbol and in all written and verbal covenants as used as legal in a period, in an area, and based in a soicety with the use of language to be understood.

27. Money by its source is either visible, either counted by symbol, or represented by material and by its means is by measure of its condition and wealth is maintained in a visible and hierarchical order as being measured by freedom, wealth labo rand trade.

28. Money is counted, and exchanged only in a way visible by communication and visible by the use of counting.

29. Money is never legal when its without respresentation in any source of stable value.

30. Money is never legal when there is no written confirmation about its use and about its trade value.

31. Money is never legal when it has not counting or counted ability tob e used in trade or wealth.

32. Money is never legal when money itself is as a concept not understood.

33. Money is never legal as labor is without its use of reward.

34. Money is never legal if slavery would bet he subject of earning money or trading money.

35. Money is by counting not legal when the substance being counted does not exist.

36. Money is by counting not legal when the calculation is without its measure and without its visible number.

37. Money is by counting not legal if the nation grounded by the name of money is not legal.

38. Money is by counting not legal if the nation has no agreement on the use or reward by the use of money.

39. Money by labor, money by trade is by measur legal if there is a reasonable method of exchange.

40. Money by labor, money by trade is legal when the calculation is by measure agreed on as legal and valid.

41. Money as the exchange in the level of measure is legal when its use is compared by citizens being legal.

Paragraph 53 Adding to world schemes

1. World schemes as available by world planning when a world is counited.

2. World schemes as description by the use of authors and the speration of control structures.

3. World schemes as description by the use language and the use of symbolic marks.

4. World schemes as description by the use of counting and the use of namegiving.

5. World schemes as the use of goverment and the uniting and unification of distinctions.

6. World schemes as the use of goverment and the uniting of means at money and insurances.

7. World schemes as the unification by a lanugage and a culture given to periodical change.

8. World schemes as the unification of goverment and the use of communication as colliding differences.

9. World schemes as the unification of goverment and the use of democracy as a kind of guidance.

10. World schemes as the use of planning and controll as the condition to all goverments and superceding responsability.

11. World schemes, as the description of a main and global kind of order within the range of language and calculation.

12. World schemes as the use of a superceding control structure and the use of communication by the use of language and the gloabal means of sciences.

13. World schemes as the list of possible technologies and sciences without its condition of costprice.

14. World schemes as the list of supportive arrangements by trade, persons, and goverment themes.

15. World schemes as the list of described and enforced rules and the control strucuture within the range of written covenants.

16. World schemes as the list of described cotnrol strucutres being enforced withou written and verbal communication.

17. World schemes as the list of govermental issues and govermental responsabilities in the direct line of its supervising authority as based within a language and the symbolic representation of the superceding controls strucuture as being grounded in the gathering of nations and worlds.

18. World schemes as the list of control structures being enforced and being by separation monitored by an independent organ on the basis of physical judgement.

19. World schemes as the list of supportive systems of money, trade, insurance, riskcounting, and income.

20. World schemes as the list of govermental araangements in service to the population and the downward responsability regarding the issues of a population based society and societal structures regarding a leading council based in the region, and languages used, as well the citizens complementary kind choosen elections.

21. World schemes as the direct representation of the goverment and its superceding responsabilities.

22. World schemes as the superceding of all goverments based in the coutries and nations based on a language understood and the communication being of honest nature.

23. World schemes as pertaining a control structure not based on the leading kind of one person or one group of persons and not longer than a standard period.

24. World schemes as pertaining a visible integration as the superceding level of control.

25. World schemes as pertaining a law structure grounded in the essential rights of all nations.

26. World schemes as pertaining a law structure guarding the interest of all citizens and every citizen.

27. World schemes as pertaining a structure of tradelevel covenants in a basic kind of money without the interest of unlawfull agreements.

28. World schemes as pertaining trade at the level of decisions by freedom and in the right of either personal or worldrelated contracts.

29. World schemes as pertaining trade levels written and verbally confirmed by a date and place.

30. World schemes as pertaining a level of insurances based on the local region and its valid coin.

31. World schemes as pertaining a level of moneysystems based on the local region and its valid coin.

32. World schemes as pertaining a level of trade and the use of a coin for the honest kind of trades.

33. World schemes and the enforcement of all kinds of law as the supervising authority confirms.

34. World schemes as the law of unification by the use of citizens and the kind of agreement.

Paragraph 54 Adding to religion

1. As the list of all world religions within the boundary of freedom

2. As the list of all world religions as described by language and by written communication.

3. As the list of all world religions as their cultural distinction valid in written confirmation.

4. As the list of all world religions as their responsability written by their headofficers.

5. As the list of all world religions as described by function by rank and by condition.

6. As the list of all world religions as their mark is by the rank of headofficer as the responability marked.

7. As the list of all world religions pertaining their conduct in the precise rituals as their actions and speech.

8. As the list of all world religions pertaining their freedom as described by their cultural activation.

9. As the list of all world religions pertaining their merit is by the choice of their headofficers written or verbaly interacted.

10. As the list of world religions pertaining their conduct at personal level as the written covenant without its costprice to have profit in either way.

11. As the list of world religions pertaining its visible conduct as written legacy of the constitution and its boundaries.

12. As the list of world religions pertaining their conduct the personal freedom as the choice to accept or abstain from any devotional acts.

13. As the list of world religions pertaining their ground of written sources as the personal choice to study or to interpret or to fullfill any goals.

14. As the list of world religions pertaining their language its forced to have a translation key and method.

15. As the list of world religions as their conditions are within the boundary of morale and ethics.

16. As a religion holds its actions by ritual, by speech, by mercy or by devotion.

17. As a religion holds its message in a manner spoken or written and the translation able to be spoken or written.

18. As a religion and its conditions may only by actively persuit if its active endorsement is within the range of society and the conditions of society.

19. As a religion and its name as its symbol is written or spoken is within the name and within the full description and its legal persuit is within the conditions of space and time and the actions possible in a society.

20. As a religion is the active full fillment of a life goal its use is by confirmation of the group of citizens and the active acceptation of society.

21. AS a religions is by vow of a person or a group of persons, its subject to the conditions as the vow is described in enforced acts.

22. As a religion is by vow its subject to the name of the religion and the respect pertaining the vow and its active attendance.

Para graph 55

1. As all laws described by language are with the personal measure combined to a citizens ordeal.

2. As all laws described by language are obliged to all citizens in a nation.

3. As all laws described by language, are protecting a society. As justice intervenes all matters.

4. As all laws described by language protecting a society, all citizens comply by birth or acceptation of rights

5. As all laws described by language hold the safety of all citizens and every citizen by intervention.

6. As all laws described by language hold safety as all citizens are by freedom bound by law.

7. As all laws are described, all functions in law agreement are by spoken obligation.

8. As all laws are described, all functions are bound by rightiousness as their prime virtue.

9. As all laws are described, all functions are bound by language in their essence of rigtiousness.

10. As all laws are by written agreement, and by agreement legal to all citizens.

11. As all laws are written and understood in the level of intelligence and the freedom respected.

12. As all laws are written and understood in the level of intelligence and the obligation to hold law.

13. As all laws are written and understood in the level of intelligence and the period of life and education.

14. All contracts not in line with the essence and meaning of life, are by justice and by a rightious ordeal either valid or invalid at the time of law intervention.

15. All contracts not in line with the essence of law, are by law recognition either valid or invalid at the function of law enforcement.

16. All contracts without its valid recognition, are by law subservient, from the written agreement as period start and end, as all law functions may hold their ordeal valid beyond the measure of freedom of a citizen.

17. All contracts by law are either at spoken ordeal or written ordeal as law periodical sustains the function of safety for the society, and the safety of all citizens, and each citizen as its essence to bind society.

18. All contracts by law, in a nation, from spoken or written agreement, in a language as understood in the nation, are bound from the moment of agreement in the subservience to the security essence as held in a nation by the goverment and the appointment of goverment in the attendance of justice.

19. All contracts within a nation a used language of a nation, are by function of law, to be registered and with the obliged content as used in a nation, as by agreement of goverment or the appointed goverment officials.

20. All contracts as law agreement obliged are under coordination or monitoring of a govermental agency, either by person, either by language, or either by the measure of freedom.

21. All contracts are obliged to be written in direct line of a law function, as content is only valid in accordance of law, and law in total.

22. All contracts are obliged to use the birth name, and the law as function of the nation at the birth name,

and the parts of an obligation in line with the essence of law, and the essence of freedom and the possible judgement of law and law functions as either justice or the personal ordeal in line with justice.

23. All contracts as language is understood can be given a personal jugment of citizens in the same nation, or the nations abroad in the used languages of the birth name of the contract-owner. As justice may be held at the intent of a citizen in the personal judement as law may intervene in all matters.

Paragraph 56

1. Language as the confinement of an insight, information, purpose, source or object in the use of speech and written communication.

2. Language as the direct bond of persons, people, population or human mankind, by the use of interaction and the means of communication about interaction.

3. Language as the spoken agreement on all words, phrases, grammar, alphabet, and the meaning impressed in the use of it in total, and in each particular sense.

4. Lanugage as the written agreement as appointed in youth by the use of education, and the use of dedicated trransfer of meaning, to accept an interaction based on the use of speech and writing.

5. Language in the use of words, and meaning as the direct method of intervention, and inception of a change as information gives its purpose by the choosen date, time, place, and subjects.

6. Language is the use words in the matter of sustaining a society, and the complenatary use of culture to achieve a life and statement of happiness by the use of choice, decision, and the freedom to investigate our life with the means possible including the function of a library.

7. Language in the use of words, in the manner spoken or written, is a mutual bond by a population to choose life, and sustain living, and to appoint life to a theme.

8. Language in the use of words, as the method of interaction by speech, writing, and the use of history to sustain its direct function.

9. Language is the main method when eye-sight, hearing-audible are in direct line with its essence of communication. As each life subject has its means as mankinds history is societal growth.

10. Language as its means are visible and audible are in the freedom of life,to seek a living according to a manner spoken or written.

Paragraph 57

1. The mark of birth in a country is no condition named of any verbal marks before birth.
2. The mark of a birth in a country is not depending on any conditions from before birth.
3. The mark of a birth sole is the name given either by law, parents and or any govermental service.
4. The mark of a birth is by constitution a individueal and with the remark of identity based biological
5. The mark of a birth is by condition the life span as generic in biological features and without border
6. The mark of a birth is by condition the value of a citizen without bounderies qualified by numbers.
7. The mark of a birth is by condition, the full rights endowed by human conditions.
8. The mark of a birth depending on biological features with the medical care granted basic level full life
9. The mark of a birth depending on social features with the absence of qualified intelligence is full support of society by the condition of societal care.
10. The mark of a birth is depending on the qualified conditions of law, law intervention and goverments.
11. The mark of a birth is depending on the quantity of govermental agencies and their right of intervention on any level en in any means as the society and its function sees fit for the duration of life, and the duration of life in respect to human law.
12. The mark of a birth is by choice of the parents either by their act of free will, or their right to choose their own lifepartner or to choose a method or intervention as described in human law or the law choosen by a goverment in respect to personal freedom.
13. The mark of birth is by choice of the parents and with their sole responsability to make that choice within the range of la wand law described by the intent of freedom and the restriction of all laws regarding the use of relationships or the use of friendship to share life or conditions of life as withing the range of human feelings or the use of human wishes to have the goal of personal interest.
14. The mark of birth is by choice of the parents legal at the description of law with the name of the given birth or given births as their name and date is registered and will be valid during their lifespan.
15. The mark of birth is by choice of the parents legal, if the child is born and stays alife untill the name is given and registered.
16. The mark of birth is legal when the child is capable of human intelligence on any level needed, and when the child is capable of comprehension of human life. As registered in a common sense or common instrument.
17. The mark of birth is legal when the society gives healthcare or societal support at basic level without conditions named at trade, medical, goverment, or any service being discriminating life or parts of life.
18. The mark of birth is legal, and society is depending on all govermental agencies to support all life and living beings as grounded and counted in respect to counted citizens.
19. The mark of birth is legal, when birth is by a human couple, or represented by humans.
20. The mark of birth is legal when parents recognize their child or the birth of their child.

All religious devotion is subject to boundaries of reason, as described in sense of a constitution, and as explained by the use of regulations and reference to religious officials as in full arguments and as in intrinsic meaning of religion and its purpose of enhancing life.

Devotion is subject to boundaries of constitution and its purpose of maintaining order in a society and as to restrict danger or the damage to a person, group or society.

In a constitution a religion is with a name, a choosen series of books, and the rituals as prescibed, and the use of coordination as a religion gives the possiblity of exerting devotion.

As a constitution holds the freedom, the obligation and the restriction on any and all subjects, themes and the use of actions with the measure of reason as in each period descrbibed by those understanding order in society.

As religion calls for a unification of all means and uses regarding individuals, culture and population, and this unification as centrally described by the use of language and those understanding their obligation in religion.

The constitution may at any time judge and be juedged by the use of law officers the kind and the visible appearance of religion with their use of mark and name. Their symbols are as included and the mark of their visible rituals.

A religion, as its use in a country, uses language, uses actions, and uses purpose. As only restricted in the visible layer of a country.

The use of prayer, without its extent of technology is by language and by the visible influence in a group or society relieved of all accusations, and all possible crimes, if not in a visible way in a society. As prayer relieved of being a crime is when there is no visible influence as described, judged or spoken as a crime.

The use of prayer in a language, and without pretense of technology of communication, is regarded as a normal function of religion, and its use by the mark of rituals is being endorsed as a part of religion, and its obligation as stated in a constituion is by the name of that religion.

The use of holy books, is by its contents relieved of being a crime, if prooven by a law function and the use of judging its content on the layer of religious officals and periodical measure of its active endorsement.

A constitution may at all times be subject to change without the condition of its direct obligation to religion, and religious devoted exertion.

A religion and within the means of a constitution is being legal when there is no visible crime, and no manipulation or influence which would be a crime if in a different situation, different means, or a differenty purpose. As a religion is stated by its name, symbol or mark, and being recognized by either their attendants, their prooven leaders or the use of discernment.

A religion, is prooven, when their books are indepently studied with the main range of devotion, in their obligation, in their quest, or their visible measure regarding devotion.

A religion can and may at all times be subject to law and its use of law enforcement within the border of reason, as both freedom, obligation, and the quest for fullfillment is apperant or in the use by individuals.

A religion within the boundary of reason, and the boundary of constitutional rights ise legal for all its attendants and its leaders and choosen or educated teachers or at behalf of its function.

A religion is legal when possible crimes are within the range of law being judged and restricted and without the bias of uncommone societal kinds of intervention, as religion is legal for all attendants upkeeping law and accepting law as the right for citizenship.

A religion can and may at all times be choosen without unlawfull obligation, unlawfull actions, or the violation of rights in general and rights for the individual as beign choosen at consent of a council.

A religion as stated in language and the property of all its uses, books, rituals, gathering and obligations

is subject to all kinds of personal judgement and personal choices as with conditions or without conditions as law supervenes all matters, and law is exerted in the full possible description at either personal, group or societal levels. As a country and its goverment can and may at consent of the population change the constitution and the border to reason as within a written constitution in all cases.

The essence of a constitution is to represent a measure of law and an intention to the rights of all people and the population with all restrictions to prevent damage and to stimulate prosperity as a society calls for both granting life and granting rights to ensure life.

The essence of a consitution is to confirm all rights in the manner of words for measure by all people and by the understanding of it by the population. As freedom is understood when people understand its basic concept and are able to either represent their own rights, or are supported by the supervening authority of a goverment. As goverment guarding rights of the population is at consent by the use of the constitution.

The essence of a constitution is as words and verbally communicated without the condition of place, time, language, as its basic purpose is not depending on a personal opinion, and not depending on a power or group demanding rights above its direct responsability and its ground in society.

The essence of a constitution, by words gives the population a manner of acting, manner of having their responsabilty in a line with their view on life, their use of freedom to attain a goal, and the manner of communication to ensure its interaction in the level of societal structures.

The essence of a constitution is to ensure a level of rights of the indiviudal in connection to the society and their representation by the intelligence level as education grants its insights for ensuring society.

The essence of a constitution is to ensure basic living and the ground supporting all growth, prosperity and the mutual level of ensuring the purpose of a society.

The essence of a constitution is to have its responsabilty ensuring rights without bias to all citizens, and by all citizens transferred to the goverment actively guarding all rights and the interest of society.

The essence of a constitution is in each period by the use of understanding the ground of law and its societial use by both social structures and its communicative power to regulate society and all parts of society.

The essence of a constution is both by honest understanding and the use of words to precisily give borders and boundaries to peole with self interest or benefit on ground of its meaning as the measure is in the intervention by law and its govermental uses.

The essence of a constitution is by the sole means of society witthout false ordeal of single individuals or citizens as the constitution is not at dependence of the understanding of one citizen or a group which is not supported in a country.

The essence of a constitution is in full and in part described by a language and its meaning as understood by all citizens as they speak, and able to communicate the constitution is bound by their actively citizenship as their identity is confirmed in a central database.

The essence of a constitution when restricting danger or damage is on behalf of a goverment executed by law and the officers able to ensure law and its use of protection and societal protection.

The essence of a constitution to stimulate prosperity is prooven at all citizens able to attain a goal or serve their lifetask. As their interest within society confirmed is proof of a basic set of rights making citizens able to live and to fill life with permitted actions.

The interest of society, both by citizens application and confirmation is to ensure its level of coordination as the boundary to a reasonable society.

The interest of society is to ensure its basic right of both protection, persuit of prosperity, and the use of citizens for having a life worth to their own cause.

The interest of society is to have a societal formation to ensure all citizens their personal quest of happiness, success or service, and their legal representation in the rights transferred to the goverment and its interest.

The interest of society is to have the protection as the societal means to ensure its purpose of maintaining a society at the level of the population and all persons individually.

The interest of soicety is to have their basic rights as not depending primarly on health, wealth and their use of language to transfer its interest to the goverment.

The interest of society is to have the right to exist for all individuals in their acceptation of their identity as to be described in the intrinsic meaning of a law structure.

The interest of society as its description to ensure its right for all citzens, and to have its societal level to give chance to both labor, support, and coordination.

The interest of society is to have its societal structures to ensure for time and its reason as the society is by all its citizens and their age as well their function within the responsabilty of both goverment, persons, and its transferred rights for a nation to coordinate.

The interest of society is to have all labor functions and responsabilty or be added to the soicetal structures as their decription is bound by its use at the level of communication.

The interest of society is by law to ensure protection and support in the level of education, their understanding of regulations and law and the level of labor as their added function to the level of society and its use of maintaining its order by all services, including the life envorinnemnt

The interest of society is by education to have all citizens the knowledge and intents to guard the interest of their life, and to have their lifemaintenance supported by rules as without unlawfull demands to all.

The interest of society is both for ensuring its interest for he population as well all citizens as personal level as communucation is legal when understood on the level of individual life.

The interest of society bound by law, is to execute all law functions on behalf of the population and at consent of the population as bound by its democratic interest.

The interest of society is bound by law, as to execute its function by the citizens bound by its supervening authority, as understood and communicated by its meaning of interest and its implemenation in te regulations in society.

The interest of society is on the level of coordination, control, and the use of maintaining order. As well the level of goverment as the intervention level on all subjects and themes for population in general and by the interest of citizens as personally judged and confirmed by the use of law and its intervention.

The interest of society is legal when society has a distinghuised mark as its symbol, name or appointed level of coordination.

The interest of society is legal when all laws and regulations are with its judgement confirmed a legal.

The interest of society is to respect health to all citizens, and to respect their freedom in its extent, and to respect their right of self actualization on the level of their possiblities.

The interest of society is to have their basic rights without the park of any discrimantion on the level of their appearance, intelligence or marks of deficits.

The interest of society is to stimulate the exertion of labor in a level as without support would not haver its purpose in the demand of society.

The interest of society is to have its regulation as the broad sense of the population by their communication and interaction as by their own deeds being valid with and without its coordination and judgements as the visible society is the basic level of living to all people in a nation.

The Exertion of law is to ensure all citizens in their life and perspective to have a reasonable time as on earth with their means of sustaining life and the goal they choose, as in their personal opinion and measure of their social obligations.

The extertion of law is to ensure all people and the population to have a goal and the persuit of attaining the goal within a period, and with the means as provided in a society. As the societal currunt is to sustain life at a basic providence, and the needs as able tob e measured by money and the use of money in the extent of life.

The exertion of law is to ensure all citizens for a basic life, and their basic sustenaince, as to provide the four themes of protectection, uphold of life, and the upkeep of their interest as well to share life with beloved ones.

The exertion of law is to ensure all citizens within the range of their freedom, as by choice, by benfit, bij thir goal and their need of self actualisation of both protection, support and their levels of education and labol as within the level of society as their personal situation would provide.

The exertion of law is to ensure all citizens within the range of language to ensure its basic education about society, about culture and all objects of information in the range of language.

The exertion of law is to ensure all citizens witihn the range of education to understand social life, social obligations, and the need of a social interaction fort he pesonal purpose of life.

The exertion of law is to ensure all citizens of the basic possibility of education to reach a status in life to have the feeling of being in a society and its use for all citizens and for the citizen personally.

The exertion of law is to ensure life for all its citizens in the broad range of its intentional support in social and cultural level, as a providence in a society as within range of basic services and the level of upkeep in a society.

The exertion of law is to ensure life as providing means to sustain life, and to sustain a society wit hall levels needed for sustainment, including the level of representing life by a council superceding all personal needs.

The exertiojn of law is to ensure life, as to educate about the goal of a society, and the education about the mwans a society provides, and the boundaries to a society and its survival in the range of language, interaction, and the use of commerce to provide living.

The exertiojn of law is to ensure its basic concept of regulating a society and its needs, and obligation to a personal level of understanding, as language provides meaning.

The exertion of law, is within the understanding, at age, at education, and the level of responsabilty as to provide its services to society as prooven by the register of a birthlevel and citizenslevel admittance.

The exertion of law is to have law within its meaning of an independent monitored kind of measure as to provide its boundaries to all citizens, as without the personal measure, as the judgement is at the level of society and its appointed level of active application to all citizens.

This higher interest of life; is to study its meaning, to choose a labor obligation, to accept obedience, or to have some mercy as religions or spirituality tells.

This higher interest of life; each generation from birth to death; learns by education, works as the costprice during life. And lives to educate the soul for its eternal insight and coping methods.

This higher interest, children learn but its education is valid for life. Choose a role model of good intents.

This higher interest; the soul is of eternal kind, its high worth is education at free choice during its possiblity

This higher interest, after youth we have karma as the personal interest, do carry its burder personally.

This higher interest, we accept all rules and laws in society and we are blessed by its providence.

This higer interest, at birth we promise to accept its interest of life.

This higher interest; within law, we are blessed by the fruit of its karma, as even after life we describe its value for the soul and its eternal name.

This higher interest, forgetting at birth, accepting a body of unknown dna, we all have a new chance reaching a goal or purpose, even of humanity.

This higher interest, there is no limitation to grow at the good side and the harmony of society.

This higher interest, taking full advantage of intelligence or power, all labor places in society are attainable. Even with a different type of intelligence or outcome.

This higher interest; at the border of youth, telling this life and existence is not for wishes or self interest, grants a path as a thin line only seen by its deeper intent.

This higher interest, telling my life is not with a reward of blessing of a relationship, the gods themselves choose a respected path for an uncommon but yet very special reward even being eternal religious.

This higher interest, a relationship mostly opens the path to mutual responsability as well diminishing its worth for having the soul itself being the goal and purpose. Trancending, learning, or eternal blessings.

This higher interest, God is allmighty, and at insecurity even earth is part of higher order, yet rightious.

This higher interest, service either conditional or without, all works for the divine are seen as the blessing of religion has in life its own moment to be confirmed, rewarded or being seen.

This higher interest, if persons surrender, sometimes the gods are watching their continuance of life, to see the border of their devotion, and are accepted at a level the gods see as their heart wish, or as they deserve.

This higher interest, surrender and obedience, as intent always counts.

This higher interest, we accept our places in hierarchy order and society, as all roles work together withing the range a society grants.

This higher interest, our authority in society, at work our responsabilty, and relationship we always share it with the lifepartner. As both sides have their obligation and its responsabilty.

This higher interest. In our relationship we share its responsabilty personaly, and in work we share its societal interest.

The interest of a constituion is for the boundaries en the space of a nation in the language commonly used to have all citizens and populaiton in total having a precise guidance.

The interest of a constitution is outside boundaries being represented by the rules and language fo written convenants as even without diplomatic intervention a constitution always is bound by its content.

The interest of a constition beyond boundaries is hold by the communicative content of the constitution as in each location, and by each language, and the description of all rules as an intervention of law is made possible.

The interest of a constitution, is within a nation the guidance of basic rules, for the freedom, and the use of communication and interaction by citizens, and for the population. As hold valid for all citizens being able to comply in freedom, or by a birth certificate.

The interest of a constitution, as beyond boundaries, either a diplomatic exchange, or a basis of constitutional rights, and the call for intelligence describes by the main interest of human life and humanity in total.

The interest of a constitution at diplomatic exchange is to compare the intrinsic and ethical value of all rights and the expression by language to have citizens, or either people with a given mark of a country, the right for protection, the right for commerce, the right for freedom, and the expression of means as interaction and communication.

The interest of a constitution is by the right of citizens, and the use of language, as supervening personal matters as a written convenat and the use of confirmation by language, by the authority as a country is represented by its goverment, and law in total by its means.

The interest of a constitution, at the level of maintaining order, is the first intent to cooperate and exchange the meaning of rules and obligation, at a method diplomacy, or the act of a written agreement by visible attendance of the goverment, the spokesperson or any leading authority.

The interest of a constituion, at the level of creating or posing order in a region,with a language commonly used, is at the verbal consent of all citizens, at either a election, or a method of giving message to all citizens.

As order being created is being a goverment adressed, or at being a law intervention system able to cope with all rules and to have rules being in effect and being coordinated by a independent system.

The interest of a constituion, is always at the level of goverment, and the citizens understanding law, and the purpose of law to maintain order, to maintain prosperity, to maintain protection and to have all valid means for the population as in the understanding of the population and the acces to understanding the constitution.

The interest of a constitution is at the level of each and all nations, as within the description of language as understood by humans, mankind, humanity, and the level of agreement, the level of covenant, and the level of basic rights, as each regio with a mark, or symbol has its description of law at the understanding by language.

The interest of a constitution is at consent of a population, choosen goverment, elected leaders, or the populaiton at their choosen method.

The interest of a constitution at the metaphysical layer of a country or nation, is by language, either interaction, either broadcasting its interest, or the level of mutual understanding as a council with its legitimate rights and the operation of the philosophical meaning as supervening order always is at understanding of sciences and its level of comprehension.

The interest of a constitution is at the supervening level, with the mark of its comprehension and its level of understanding, as a population can and will only hold law when understanding law, and when law to be in effect in the method of interaction as population is able to both comprehend law, and comprehend abiding to law.

The interest of a constitution at the supervening level, is within its boundary of language, within boundary of maintainin order, and in the boundary of understanding by mankind and humanity.

The interest of a constitution at the supervening level, is with its connection and its means as the level of agreement with the mark of a language as religion describes its interest in higher order. As higher order in religion is with a legitimate authority. As religion describes part of the supervening level.

As comprehended by the interaction of prayer religious endorsement, and the council able to comprehend.

Humanity has the interest of peace, social structures and the use of a law system to regulate all interests at personal, work related and interchangable level.

Humanity has the interest for a written measure of rules as to inpl,ment law as the function to interact with citizens and the use of a goverment.

Humanity has the interest to regulate all kinds of behaviour of humans, by the use of a law system in relation to mankind and humanity as the mark of a symbol.

Humanity has the interest at the level of govermental services to regulate all countries, nations and the visible mark of their identity.

Humanity has the interest at the level of leading parties pertaining the use of regulations by a written and verbal kind of language and meaning.

Humanity has the interest by language to communicate all means as the nations being visible by their use of interaction and law structure

Humanity has the interest of regulating all nations by the use of a distinct name and symbol as this power is by the comprehension of law and the use of law.

Humanity has the interest of law enforcement to prevent and maintain order in respect to crime, danger and all societal marks understood as a danger.

Humanity has the interest of law enforcement with the means as in human and its right being applicable by the exertion of law locally and by international boundaries.

Humanity has the interest of law enforcement, as spoken or written in the covenant as borders to all tools and methods used in its continiously exertion

Humanity has the interest in regulating all countries and nations as their symbol or mark of their gathering is applicable by all their social means, and their democratic or leading responsabilty.

Humanity as spoken by the word, is recognizable by their visible form, their interaction by language, and the means of sustaining nation, society, wealth or any of the marks being applicable to humans and their gathering of social strucutres.

Humanity as spoken by the word is recognizable by childbirth, and the use of a nation for gathering all their visible identitiees.

Humanity is applicable in their regulatios and its party is by intelligence processing of all social means, and all sciences needed for regulation a society.

Humanity is applicable by their child birth giving unalienable rights as their birth certificate proofs their protection by law, and the enforcement of law to give their obligations.

Humanity is applicable by their use of law to regulate all life, living and population,

Humaity is applicale by their use of a structure for labor and the interaction of all possible education and work related obligations.

Humanity is applicable by the use of language to communucate, interact, and cooperate as the measure is by each and every citizens and related to the population in all aspects of their personal behaviour.

Humanity is applicable by law to their constitution and their cooperation as all nations grounded in a consitution at their reasonable description

Humanity is applicable to all persons, all living beings as recognized being human, and bound by interaction to all law systems in their language and their comprehension.

Humanity is applicable by all goverments, recognizign their population, and their means of identification.

Within the boundary of law all religious devotion is legal and valid.

Within the boundary of world religions and their name in constitution their devotion is valid

Within the boundaries of reason all devotinal actions are legal and valid.

As religion and its actions are valid at their understanding of holy books and prescribed rituals.

As religion and its actions are valid at the sole means as described by their teachers and spokespersons.

As religion and its actions are valid at their conduct of persons and their interest at devotion and its.

As religion is valid at their devoted attendants as understood as devotion and in line to religion

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The border of law is by reason and ethics and morale

The border of law is by the intervention of means being in lin with human understanding

The border of law is by the intervetion of means being in line with humane feelings and compassion

The border of law is by the intervention of means in line with normal human existence.

The border of law is by the means being in accordance with measure of religion or politics

The border of law is by the means being in accordance as human decision by the intervening party

The border of law is by the means being in accordance as victim and oppressor hold human rights

The border of law is by the means, as the right to have a request about danger or pain unbearable.

The border of law is by the means as the right to have the escape at death fear or pain.

The border of law is by the means as the right for verbal defense before any damage is done or in effect.

The border of law is by the means to defend as the border of soul and spirit and personality.

The border of law is by the means to hold the image of human life in understanding and in its effect.

The border of law is by the intervention as interaction is applicable to a just ordeal.

The border of law is by the intervention as the ordeal is without its bias of discrimination.

The border of law is by human understanding at all lawmaking parties.

The border of law is by human understanding at all applicable ordeals as represented without interfference by all applicable powers at either politics, goverment, law enforcement.

The border of law is written at its function being by language for all citizens, and for all cases as law holds its legitimate reason for intervention.

The border of law is written for its function of intervention without discrimnation in all cases as unbiased by the four values of riches, fame, deficit or poverty.

An ethical measure by language is the description of arguments as hold valid by the judgemend of independent cases.

An ethical measure is by language a description in the full sense of a possible situation, happening or interaction.

An ethical measure is by language an interception of either a danger, a damage or any action in effect being described as the violation of boundary of human life, or the gathering of human lives.

An ethical measure, at behalf of citizens, is in their view a personal situation at either crime, sin, damage or any personal property as its description is valid.

An ethical mwasure is at behalf of citizens the description of a law, or law element regarding humans and their interaction as in society.

An ethical measure is a description as valid by its means of interaction as by the experience of citizens.

An ethical measure is a description as valid by the circumstantial proof and the method of reasoning to have its in indication as the human source of feeling, conscience, thought or any power of discerning

An ethical measure is a description within the boundary of reasoning and its valud result of a measure being spoken, wirtten or understandable by discerment.

An ethical measure is a description valid by the proof of education or the proof of understanding

An ethical measure is a description valid by the proof of time, period, moment or the count of length.

An ethical measure is a description valid by the proof of discernment of the total of all perspectives in a sitation, happening or gathering.

An ethical measure is a description valid by the means of human beahviour without its predetermined intent.

An ethical measure is a description valid by the means of population and its source of seeking destiny or a purpose as the gathering of all citizens with a distinct symbol or mark.

An ethical measure is a description as valid by the use of revelation or intelligence without its prior methods.

An ethical measure is a description as valid by the use of comprehension as its intrinsic meaning is by the use of awareness and conscience.

As the count of rules and regulations as being obliged in a human and social environment, as the total in the essence of human comprehension and its mean of having a society and the boundary for all citizens,

As the count of rules and obligations as in the essence of human life, and understanding interaction of a human society and all citizens part of a society.

As the count of rules and regulations in the full meaning of language and its descriptions as within the boundary of law and its description as law and the full comprehension being a law and its function in society

As the count of law and its regulations being the understanding of order, and the structural part of its societal function.

As the count of law and its regulation being the understanding of order and the enforcement of being in effect of order and the essence of order in relation to all citizens and the boundary of all freedom and obligations.

As the count of law and its regulation being the understanding of rules for having a society and having its rules described for the regulation of society as being written or spoken and in the comprehension of its essence.

As the count of law and its regulation for having a society and its obligation of having freedom as the primary value for having the interest of the population as in the extent of its meaning as valid by language and its comprehension.

As the count of law and its regulation for the comprehension of language is by human understanding as a language and its valid mark or symbol as gathering the total of citizens under the use of intelligence as a country being in its identity having its valid legitimate appearance.

As the count of law and its regulation for the comprehension of language and the description in the total comprehension of its meaning is for the protection, prosperity, and its function of society by the use of a valid mark as in the source of its tradition.

As the count of law and its regulation is by the use of understanding its measure and its obligation of action and behaviour as for the essence of both freedom, protection, and its effect for society as the description of law is valid by its comprehension of human and its possible humane conditions.

The visible right for a country or nation is to describe law in total and write a constitution as in the language and for the citizens to hold en tobe judged.

The visibleright for a country or nation is to uphold regulations as valid for the population and as valid in the ordeal.

The visible right for a country or nation is to uphold a justified boundary for having all citizens as by their birth certificate or signature to be held.

The visible right for a country or nation is to attain the valid form of human rights as legal in their descriptin of both constitution and law.

The visible right for a country or nation is to have an understanding of law and to have an understanding by the diplomatic enquiry of law as shared with humanity and regions.

The visible right for a country or nation is to enforce within the means of technology and manpower the law and its function of freedom and obligation.

The visible right for a country or nation is to have the population in service to the government in the means dscribed by law and govermental agencies.

The visible right for a country or nation is to have the obligation specified as child education, govermental rules and all measures to ensure a region with prosperity and protection.

The visible right for a country or nation is to describe freedom and the interaction regarding all societal fucntions as in the language understood.

The visible right for a country or nation is to share the value of societal structures with other regions, and with other nations.

The visible right for a country or nation is to share cooperation as commerce, and industry in the social means with other nations, regions.

The visible right for a country or nation is to have a symbol distinct, and in their choice as stating their reason of self dependence and authority as well their gathering of means.

The visible right for a country or nation is to have a language or cultural heritace as in their shoice valid and legitimate.

The visible right for a country or nation is to attain a status of prosperity with the means as in the understanding of humanity and mankind.

The visible right for a country or nation is to have the purpose of protection as in thir humane condition as possible in their range of technolgy and manpower

The visible right for a country or nation is in their means of societal strucutres to have the order and their choice of strategy.

The visible right for a country or nation is to sustain order in the means of society and the level of human understanding of all themes valid for a wealthy nation

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As a valid ordeal is without its bias of either facial, bodily, intelligence or personality marks

As a valid ordeal is by the use of a second representation in the same ordeal with the same facts being equal

As a valid ordeal is by the use of a description as being in the languageb eing understood by its judge

As a valid ordeal is by the use of measure as law and as regulations as being the intent of both victim and oppressor

As a valid ordeal is by the use of measure in the exertion of law and its enforcing obligation

As a valid ordeal is by the use of a measure in the range of possible situations as being described in its extent of law

As a valid ordeal is by the use of a measure as being understood by its lawfunction as judge and its choosen description

As a valid ordeal is by the use of a measure as all judges and each judge represents law and its function of protecting society.

As a valid ordeal is by the use of a measure as being understood by the lawmaking party

As a valid ordeal, as its function is within the time of its possible judgement as its facts by place and time, and the number of associated parties.

As a valid ordeal is without its bias of representation of religion, or any science in their function.

As a valid ordeal is in all cases supervening conditions as financial, fame or power

As a valid ordeal is in all cases holding all legitimate information as without its presumption of guilt

As a valid ordeal is in all cases holds its function of transfer of ordeal and rights as knowledge obliges

As a valid ordeal is in all cases having both victim and oppressor in the same verbal judgement

As a valid ordeal is in all cases having both damage to people and society in the same verbal judgement

As a valid ordeal is in all cases a verbal judgement having its legitimate function as time and period obliges.

As the speech and writing of a constitution holds its valid essence when in native language or a language being understood by the citizens and the population.

As the speech and writing of a constitution holds its valid essence if unbiased to all citizens.

As the speech and writing of a constitution holds its valid essence when citizens are allowed for representing their rights in a valid ordeal.

As the speech and writing of a constitution holds its valid essence when judges and their judgement being based on a law or law element is being spoken or written as its words and facts are in resemblance of the crime, danger, sin, or any aspect of its meaning and means of citizens, population or its societal function.

As the speech and writing of a constitution holds its valid essence when the population complies with its judgement as in each and every case and its total representation by law function and law enforcement

As the speech and writing of a constitution holds its valid essence when understood by those being educated in the language having the ordeal or judgment spoken or written and in extent of law function obliged to protect society and protect all societal means of wealth protection or commerce.

As the speech and writing of a constitution holds its valid essence when judges, and their judge function comply with their spoken or written ordeal without any preference to either power, either fame, either riches, or any biased function of a societal structure

As the speech and writing of a constitution holds its valid essence when the population either complies with a citizens signature, or their birth certificate as being with a signature of either parents or the natural person.

As the speech and writing of a constitution holds its valid essence when the means of financial, commerce or money, are not in opposing rights of justice, rightious ordeal, or the natural function of law.

As the speech and writing of a constitution holds its valid essence when population in their understanding of both language, law, and societal function of law is in their full rights to either accept the function of law, or to accept the function of law enforcement.

As a constitution holds valid all ordeals as a citizen a natural person and in the effect to society.

As a constitution holds valid all natural persons having birth or entrance in the country or nation.

As a constitution holds valid all persons, or companies having a legitimate identification as given by the government or its services

As a constitution holds valid all natural persons, as their birth or entrance is confirmed at reason by date and place

As a constitution holds valid all companies, commerce, industry and societal functions when confirmed by law and its written date and place

As a constitution holds valid all citizens comply with law, law enforcement or its ordeal by a judgde.

As a constitution holds valid all citizens part of the population by confirmed membership at the database of a government or govermental agency or govermental function

As a constitution holds valid all diplomatic enquiry, diplomatic connections as the government is by their freedom and obligations in the means as within mankind and all nations given its confirmation by reason of the population

As a constitution holds valid all cooperation as commerce, as wealth as the means of labor, and citizens having the freedom of choice, and their freedom of attaining a status in the nation.

As a constitution holds valid all citizens at their birth being reported or registered in the means after their natural appearance in the region or language of the country.

As a constitution holds valid all means to sustain a nation within the ethical measure of both good and evil.

As a constitution holds valid all birth registration by the use of written or spoken confirmation.

As a constitution holds valid all citizens in their freedom being in their full powers complying with law and law enforcement.

As a constitution holds valid, as a government is used and obliged for having an independent function or agency by the use of coordination and the use of controlling its own function of having the country with its purpose of wealth and the purpose of its original purpose.

As a constitution holds valid as their law making party acquires the function of maintaining order in a nation and country.

As a constitution holds valid as their law making party is by their free choice giving judges and justice its ordeal in all cases and each case by the use of measure as guided by the concept of goodness, and societal damage.

As a constitution holds valid all ordeals of judges when the population complies to its function.

As a constitution holds valid its own essence, and written information, when understood by the population or understood by the representation of the population or in the effect by the use of ordeal for citizens, as in their interest of crime, of societal damage, as societal danger may be prevented when its legitimate ordeal would without its intervention result in a crime.

As a constitution holds valid its own essence, as the lawmaking part is in ther legit ordeal about law and its function.

As the proof of a human life is not only by the societal interest of its boundaries ans workrelated by contract, person related to a kind of relationship or societal position.

As the proof of a human life is not only by its visible kind of work and its result of financial value.

As the proof of a human life is not only by its result of time, date, period or the count of length.

As the proof of a human life is not only by the count of its property or its represented value of property

As the proof of a human life is by its judgement of government and justice of its juridical interest

As the proof of a human life, as its societal worth is by the count of its expert ordeal.

As the proof of a human life, as its cultural worth is by the count of its sustaining cultural expression.

As the proof of a human life, without its counted labor, is by its judgment as scientific research proofs.

As the proof of a human life, is without its counted worth, by the use of experts and their judgement.

As the proof of a human life, is by their birth and education by its value of its results and its effect in society.

As the proof of a human life, is by its worth being counted at its societal interest and its societal boundary

As the proof of a human life, is by its worth being spoken or written by the relationship and societal functions.

As the proof of a human life, is by its worth of workrelated effects to society as the proof of history and its reason to collect its interest by the age of a societal function.

As the proof of a human life, is by its worth of related societal functions, as in the effect to society and in the effect to society and its freedom to attain a status, as a citizen, as a person, as a human.

As the proof of a human life, is by its worth of a cultural function being expressed by language and by communication in the interest of mankind and humanity in the meaning of its understanding as human life.

As the proof of a human life, is by its worth judged by sciences and its discernment of scientific interest.

As the proof of a human life, is by its worth in the count of conceptual values, as money, as societal choices, as the boundary of law, as the exchange of goods, as the value of art, and the value of its cultural trade, as its trade is by count, by value, by understanding, and by its effect and result to society.

As the proof of a human life, is having a birth name, having a period of life, and having a resulting worth to society as being able to be counted, and to be registered.

As the purpose of humanity is to have wealth, prosperity in service to the population

As the purpose of humanity is to have protection, peace and the right for living in service to the population

As the purpose of humanity is to have labour and to have service as the means to the possibility as in serviced to the population

As the purpose of humanity is to have freedom, of actions, of the fulfilling of wishes, and the use of a life goal, as within the means of law in service to the population

As the purpose of humanity is to have law, law enforcement, as well the use of judging in the line of societal interest as within the means of society in service to the population.

As the purpose of humanity is the shared risk, the shared costprice, and the shared available use of its societal arrangements, within its possible means as the service to the population.

As the purpose of humanity is to share its token of friendship by region and its mark, as within the means as to the population in relation to all spoken languages and spoken marks.

As the purpose of humanity is to share the token of sciences and its scientific discoveries, in the range of its possible active endorsement, or its active trade, as within the means of its value, as the service to population

As the purpose of humanity is to share its value of language, culture, and tradition with the means in service to the population

As the purpose of humanity, in service to its population is to share labour as its salary in line with the level of importance as the judging scales are either at behalf of the population, or at behalf of the righteous principle.

As the purpose of humanity in service to the population is to share the freedom in the expense of money, or counted wealth, by the generic rules, by the use of law, or the use of its shared value as in the comprehension of human intelligence.

As the purpose of humanity in service to the population, is to share its mark of obligation as within the means of language, communication and its societal interest, at the level of individuality as both the societal level of citizenship.

As the purpose of humanity is to share the meaning of humanity within the means as by language, culture, tradition and all sciences being able to comprehended, as in the full importance in the level of human representation.

As the purpose of humanity is its prime meaning of happiness, peace, harmony, wealth and the use of merit for the existence of humans, and in relation to the population of humanity.

As an ethical measure to find the truth in a judgement or ordeal as to be valid in most or all cases,

Is to have a function of human life, understanding or discernment in its contact with a societal arrangement of persons.

An ethical measure in contact with reality is to discern a motive even when its direct reason is not visible or not apparent.

An ethical measure is by its ordeal or gradiated ordeal valid in the cases as the subject, the object or its action is within the scope of its truth or knowledge.

The single valid line, in accordance with the meaning for society or its function to human life and society is when a society would be all knowing, being omnipresent and the ethical question in relation to being in contact with society, or when the question would be fully known by society.

As the ethical question and measure is, would this be valid if a all knowing society would know this what would be their ordeal.

For example a person steals a car from another person in poverty and the other is not able to buy food, and perishes by the fate or the line of events.

The ethical measure; if society would know in full of it what would be their ordeal.

As this is an example of the visible part. Now every situation with an ethical question is by its answer of an alknowing society. As when a society holds a population, they have all aspects of this question.

As some say we are honest, others say we are harmonious, others say we are independent or righteous.

The ethical measure is answered by its ethical question being in the judgement of an allknowing society.

The second judgement scale is when the victim or the subject of the ethical question would be a normal member of society instead of its position in the ethical question.

The border and boundary of society to grant and support a position for all citizens within the means of normal and lawfull appearance.

The border and boundary of society is to attain a position of wealth, at the expense of normal interests, and normal endevour of all citizens.

The border and boundary of society is to grant a safe position in the means of society t all citizens and to the full position of society as represented by a name or mark.

The border and boundary of soicety as law enforcement is within the means of social acceptable invesitgation, and law and its judgement is by its meaure rightious.

The border and boundary of society as its medical care and social support is within the range of human behaviour and in its exertion being in line with humane and human discernment.

The border and boundary of society as tis financial support in the range of a societal arrangement providing care for all those being infirm, injustice, in poverty or any marks by which an income by labour or support is not attainable.

The border and boundary of society as its leading and order in respect to society an its arrangement is in the hands and its coordination of a social measure and its appointment representing the population

The border and boundary of society is by its function described as the intent of it by language and by the use of understanding behaviour of both persons, society and its societal function.

The border and boundary of society is for each and every citizen as obliged by their approval of a citizenship or its birth appearance on the ground of the nation or country

The border and boundary of society is within the range of understanding and comprehension as language and communication are valid by its interaction of human means, and its endevour.

The reason and rationale of a law system is to regulate the behaviour of all citizens in its importance of living.

The reason and rationale of a law system is to have a precise border to interaction, communication and its expressed intent.

The reason and rationale of a law system is to have a boundary to all evil, or all evil conquest.

The reason and rationale of a law system is to express the rights of all and each citizen, and citizens.

The reason and rationale of a law system is to have the boundary to reason, to living in accordance to rules and regulations.

The reason and rationale of a law system is for all citizens to comply to a rightious measure, or a measure in the obedience to rights.

The reason and rationale of a law system is to have citizens comply to a generic coordination or control

The reason and rationale of a law system is to regulate labour, by its expressed education or proof

The reason and rationale of a law system is to regulate all societal arrangements and cultural interaction

The reason and rationale of a law system as the written regulation of a societal application.

The reason and rationale of a law system is the expression of a humane, and in the purpose of humanity the gathering of all societal means.

The reason and rationale of a law system is its exchange and trade of all societal means in accordance to its measure

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The measure of law is by its representation of the population

The measure of law is by its coordination as ethics call for reason

The measure of law is by its control in the task of appointed officials

The measure of law is by the population as their ordeal is by conscience valid

The measure of law is by its council appointed to its reason and effect

The measure of law is by the population as its exertion is by reason

The measure of law is written and spoken in the full conscience of all its parties

The measure of law is written as the government is representing by its appointed societal functions

The measure of law is spoken on behalf of all rightious members

The measure of law is by its arrangement the justice function of society

The measure of law is by its function to have safety as a guideline in society

The measure of law is by its function to give border to all violations and all societal damage

The measure of law is by its function to arrange a wealthy nation or country

the measure of law is by its function to allow cooperation, coordination, and the use of interaction for all human means.

The measure of law is by its function to allow all citizens within the border of freedom and rights to endorse their life goals or choosen purpose.

The measure of law is to have all citizens adapt to a common and generic guideline.

As the population would choose goals in respect to their happiness, wealth or its intents.

As the population would choose to abide to law, as to be secured and safe with its mutaal aspect

As the population would choose a legal and valid labour position to ensure their living and existence

As the population would choose a legal relationship in respect to their feelings.

As the population would choose to fulfil their wishes and needs in a legal manner in the means of society

As the population would choose an income, rather than violating law to steal or damage societal means.

As the population would choose citizens defence in stead of relying on illegal manners

As the population would choose the nation and its defence rather than wandering across.

As the population would choose cooperation in all societal means when in line with decency

As the population would choose concurrency to ensure their self reliable societal position.

As the population would rather choose a rational outcome, then the insecurity of fate.

As the population would choose a source of education rather than relying on arbitrariness

As the population would hold on to order and law rather than a self interest.

As the population in regard to their freedom would adjust to obligations in the rightful manner

As the population in regard to their income, would adjust to labour and its obligations.

As the population in regard to their happiness would adjust to medical care and coordination.

As the population in regard to insurance would adjust to a legal fee to prevent all danger and damage

As the population in regard to poverty or infirmness would accept a legal solution as the basis of society.

As the population in regard to their needs would adjust to societal arrangements.

As the population in regard to their basic existence, would adjust to a respected source of sustainment.

As the population in regard to their live and living would adjust to all societal means in line with humane feelings and discernment.

As the population in regard to freedom and obligation would choose for a law system as without bias.

As the population would hold on to law, when law justifies all means necessary and need in a rightfull manner.

As a person, being a natural citizen, a citizen by birth, or birth entrance in the nation, is by right for the full life as without revoking by law being defined as a citizen with the full name and full birth date as specified.

As a person, being a natural person, is being defined a citizen when applied during life and accepted, or being in the birth act on the ground of the nation.

As a person, a natural person, is being a citizen when in the judgement of law being ordealed as a citizen, or a person being under coordination of law or the representation of law.

As a person, being a natural person, is being specified as a citizen when other citizens, or societal arrangements declare the person being a citizen, as with the aspect of a law and recognition of this person.

As a person, a citizen is declared under full law condition as law specifies on behalf of the government or the leading council.

As a person a citizen is declared a citizen when being spoken or written confirmed being of the identity at a registered governmental service.

As a person, a citizen is declared a citizen, when having the marks identifying this natural person, and having the marks recognized by the societal application of this birth or level of appearance on the ground of the nation.

As a person, a citizen, is declared a citizen, when deformed, infirm, in poverty or in the use of power broken, when other citizens, either the family responsibility, or the governmental responsibility declare the citizen to be original, or either by the marks of name and form in the judgement of either law or the representation of the government.

As a person, a citizen is declared a citizen when applied for a citizens entrance with all conditions as specified in the measure of law regarding to the use of transfer of humans in their free will, and under all conditions specified in law regarding labour, regarding crimes, and regarding additional as represented by the government in an agency in the full means to conduct this judgement.

As a person, a citizen is declared a citizen, when this person speaks, either the language of the ground of the nation or the leading languages as spoken in all countries within the diplomatic enquiry of this nation.

As a person, a citizen is declared a citizen, when speaking the native language, or is in the knowledge of all cultural and history facts and the full description of the mark of the nation, as a specified in education.

As a person, a citizen, is declared a citizen, when understanding law and the use of law to restrict freedom in the sense of relieving a society of danger, and relieving a society of possible damage and to ensure the rights of all citizens and each citizen specially, as in the range of righteous law and its ordeal as represented by the governmental function of law enforcement.

As a person, a citizen, is declared a citizen, when understanding law and the use of governmental representation for the benefit of all citizens, and the declaration of order, to maintain society.

As a person, a citizen, is declared a citizen, when understanding order, in respect to the government and the rights of the government to influence, societal arrangements, and to intercede at societal risks, and to judge about societal functions or agencies in regard to public services.

As the main interest of a society is to level all superceding causes to a superceding authority

As the main interest of a society is to level all superceding means, to the use of superceding control

As the main interest of a society is to level all superceding authority to the measure or rightious apparel

As the main interest of a society is to serve its population within the possible endevour with its regulations

As the main interest is written and spoken in the full comprehension of both coordinated agencies and the population being subject to its active endorsement

As the main interest is written and spoken in the comprehension of both population and its government as being apointed by a rightious measure, as described by its full protocol

As the main interest is by its measure to the full extent known by societal functions or govermental coordination

As the main interest is by its measure to serve by the model of either contract based conditions, or by its model of rightious judgement or its appointed government.

As the main interest is by the free will of all citizens in the range of all their societal functions and their application to the law en law enforcement by its agreement on the level of country and its maintaining order.

As the main interest is bt the free will of all citizens and combined in the use of population and its service to the country with all named functions, agencies and coordination.

As the main interst is by free will of all contractparties without the use of bias, financial status of beings, of the use of regulation to bypass law or law enforcement.

As the main interest of free will, and citizens in their right to free will and having their freedom in line with law, and the rightious measure of judgements, as stated in the written law and understood by all parties as the government supercedes its cause.

As the main interest is by the population stated by their agreement to a government being choosen, elected, appointed as their level of representation at behalf of the society or part of society by a leading mark.

As the main interest of a constitution is to hold law, and to hold the prime value of a society in the spoken or written variant to be hold by government and its agencies, as well the protection of rights.

As within the condition of society; all people and the population is required to be identified by birth or entrance to the region of the country.

As within the condition of society; all people is obliged to hold law and to submiss to law enforcement

As within the condition of society; every and each citizen should comprehend the rules and regulations needed for living and to adapt their life to society

As within the condition of society; every and each citizen is required to understand the mark of the country and its specific meaning as within the basis of having a society and having all societal structures needed for sustaining life.

As within the condition of society; as law and law enforcement, as well the governmental appointed services, are in the extent of a righteous measure and its comprehension as being the leading reason for all law activities.

As within the condition of society; all citizens within the boundary of law, by their pursuit, and their visible action, are without discrimination entitled to their full effect as in their personal endevour.

As within the condition of society; all citizens, within the citizenship of a country and under coordination of the government, are in the equal weighing scales compensated in their living.

As within the condition of society; all laws and regulations as written and in the comprehension of the population are by their active coordination and control being legal as in the full political enquiry.

As within the condition of society; every and each citizen, in the comprehension of law, can be hold to uphold its regulation, and to uphold its active obligation.

As within the condition of society; every citizen has the boundary of life, as to be respected in the full extent of freedom and their legal right of endorsing their power as law intervenes in all matters, being visible or being under coordination of law.

As within the condition of society; all people have the personal endevour to attain happiness in any of its qualities of either health, wealth, prosperity or a visible goal.

As within the condition of society; all people have the right to ask for law intervention when in the discernment of a law-violation.

As within the condition of society; all people have the right to have a question about food supply, societal supplies, and to have the question being addressed to the government, or the leading group.

As within the condition of society; all people may require the country in its governmental service, for citizens defence in regard to the international diplomatic enquiry and the local defense for criminal appearance.

As within the condition of society; all people may require the full written or spoken version of law and its applicable rules for the personal comprehension of the obligation to hold on to law.

As the basic interest of a society is to ensure living, at the condition of health, wealth and peacetime

As the basic interest of a society is to ensure a structural and social environnement capable of living

As the basic interest of a society is to ensure a political system capable of representing the population

As the basic interest of a society is to ensure a level of public services able to sustain a country

As the basic interest of a society is to ensure a safe environnement for having the population being ensured in their personal life and rights

As the basic interest of a society is to have a law system capable to sustain the country and its wealth

As the basic interest of a society is to sustain the function of prosperity in regard to all citizens and their endevour.

As the basic interest of a society is to have the population able for communication in the broad means.

As the basic interest of a society is the right for endorsing a goal or purpose as within the means of lawfull appearance.

As the basic interest of a society is the right to live and fill life with loved ones and the means of sharing an important value or meaning with social endevours.

As the basic interest of a society is a public educational period, to ensure the level of knowledge and personal experience to have the population share the possible means and the right to attain the citizens of the country in their personal intents.

As the interest of religion, to ensure the rights for people to find meaning in their live, without its condition of money, net worth, or any kind of trade.

As the interest of religion is to ensure the possible endorsement of a goal without the need of societal instruments.

As the interest of religion is to ensure the possibility to speak or give meaning to prayers as the means to bystand and support life and the use to have living in the extent to being part of order.

As the interest of religion is to ensure the possibility to have life, society, and all meaning within order and the possible

The interest of religion to hold a perspective on broad themes on life without its bias of defect

The interest of religion is to hold a view on life not biased by the defect of language and knowledge

The interest of religion is to hold a scheme on the use of societal structures without being depending on the defect of literacy and sciences.

The interest of religion is to give a endorsement to the use of purpose, goal, intent and wish in the extent to the possibility as according to choice and freedom.

The interest of religion is to give the person a personal endavour not depending on age, education, or any mark of intelligence.

The interest of religion is to give a personal endevour to the use of adding value and worth to society not depending on the financial system. Or the system of reward.

The interest of religion within the boundary of reason gives the personal scheme of actions as not depending on fate, or depending on hardship and its survivor.

The interest of religion is to ensure the basic rights of all citizens within the boundary of choice and purpose.

The interest of religion is to have the basic set of all tradition, culture and the use of spirit in the understanding of life.

The interest of religion is to have a native message to ensure an anchor in daily and periodical obligations.

The interest of religion is to ensure basic rights, basic living, and a law system as to uphold a society.

The interest of religion is to provide a system of metaphysical knowledge and uses for the basic care of al citizens.

The interest about a civilisation is to survive all hardships, grow at prosperity and grow at the ethical reason of existence.

The interest of a civilisation is to grow at science within the boundary of honest intent.

The interest of a civilisation is to provide all its inhabitants the level of wealth by its possible endorsement

The interest of a civilisation is to take care of all its nations, countries and regions within language and its importance of living together

The interest of a civilisation is to endure all hardship and to search the prime motive of collaboration and its requirements of worldpeace or peace within the scope of communication.

The interest of a civilisation is to have its name and function in line within the expressions of its mark.

The interest of a civilisation is to give wealth, prosperity, peace, and the respected place to the trade of labour, possible trade of goods, and the possible trade of money in its extent of representing worth

The interest of a civilisation is to provide all its functions to the broad perspective of its inhabitants with the requirement of law and its obliged functions

The interest of a civilisation is to have culture, tradition, and all parts of living in the extent of daily activities, or its endorsement not depending on money, labor, or the system of finance, for the full usage within the boundary of law.

The interest of a civilisation is to uphold basic rights, as accesable for all its inhabitants able to live or coordinate their live, and to all others to be coordinated in their life requirements.

The interest of a civilisation is to bear the mark in accordance with its rightious argument in all communication

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The interest of a wealthy nation is to have its prosperity above all other means

The interest of a wealthy nation is to prevent war, and conflicts when in the obligatory phase

The interest of a wealthy nation is to have its intent to all citizens on their pursuit of happiness in the total of all societal means and gatherings

The interest of a wealthy nation is to ensure its basic right of living, in accordance with law, regulations and all parts of order as in society and its level of design.

The interest of a wealthy nation is to have all citizens in their perspective of life to be supported by law and its use for regulation of the nation.

The interest of a wealthy nation is to ensure its level of order to all parts of its government and governmental influence

The interest of a wealthy nation is to have law at the reason of life, human life and humane understanding.

The interest of a wealthy nation is to have its defence in the regulation as being generic in all nations within the possible level of travelled

The interest of a wealthy nation is to have its level of obligatory regulations as education healthcare and all public services to serve its intent of supporting a society

The interest of a wealthy nation is to have education at the level of giving all citizens the possible interaction on all levels as within the means of society.

The interest of a wealthy nation is to serve its government in leading its intent in the society and all its parts.

The interest of a wealthy nation is to build its cooperation in the means of international diplomatic social understanding

The interest of a wealthy nation is to have its prosperity at the level being common in the range of communication with all other nations.

The interest of a wealthy nation is to technological understand its level of civilised nature, and its use of sciences at the level of common and generic application in the nation and its international cooperation.

The interest of a wealthy nation is to endorse its financial status in concurrency of all other parties, being country, being company, being social fields as well the serve of technology in its endorsement of worldpeace

The interest of a wealthy nation is to ensure language and all means to its effort keeping culture, tradition, religion and its use to give meaning to life.

The interest of a wealthy nation is to ensure communication in its possible education and its possible application within the borders of the nation, language and its use for transferring its means in the broad border and boundary

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As universal order, within the scope of understanding is about the legal rights for all beings to have a boundary for goodness and evil. As in the purpose of defending soul and all parts of living beings.

As universal order, within the scope of understanding is about the use of all means in relationship with all goals of societal interest.

As universal order, within the scope of understanding is to provide a legal method for all beings to endorse goals, and to use tradition, culture and religion in the support of all means.

As universal order within the scope of understanding is to support the weak and soft, and to stimulate the strong and self dependent, in the legal use of all hierarchy and boundaries to life, living and the use of society.

As universal order, within the scope of understanding is to provide all civilisations as within their means of religions and its responsibility to have hierarchy bound by the authority of their divine powers.

As universal order, within the scope of understanding is to have a line and boundary of defence as with their means or their given means to all civilisations, as the humane reason to support all societies.

As universal order, within the scope of understanding is to have a boundary to evil, as their pursuit is in the conscience of law. And in the judgement of reason.

As universal order, within the scope of understanding, is to provide sciences and the means to attain a kind of wealth, is to stimulate its individual endeavour and societal interest of rewarding scientific advancements.

As universal order, within the scope of understanding, is to provide tradition, culture and history with the unalienable rights to be part of society without costs as its intrinsic value of non financial worth

As universal order, within the scope of understanding is the use of laws to ensure at all places, and each society to be in higher hierarchy and order without the need to formulate invisible or non-understandable arguments.

As universal order, within the scope of understanding, is about language being part of life, society, and its use of transferring means, and transferring rights as law describes by element, and in total the boundary of all inhabitants of a civilisation, as language understood in all its regions.

As universal order, within the scope of understanding, is within the right of prosperity, happiness and peace, by the pursuit of all combined effort to create a civilisations with the mark of its societal arrangements.

As the information and coordination of law is understood as a service and obligation towards society and its inhabitants.

As the information and coordination of law is arranged with the legal methods as in societal effort and means.

As the information and coordination of law is obliged towards its leading council in the use of language and the use of all means as in their written rules.

As the information and coordination of law is in full operation by society itself as the choice for a legal system of leading and political inquiry.

As the information and coordination of law is the use of its citizens and its means to represent its total use of law, regulation and its effort for maintaining a society.

As the information and coordination of law is in written version as accesable to all citizens, and its use for leading a country having a legal basis of understanding.

As the information and coordination of law is by its spoken confirmation by all political represented function of society.

As the information and coordination of law is by its means being legal in the native language and native understanding as by its level of education.

As the information and coordination of law is its full scope of leading a nation in its use of having a civilisation and its level of wealth.

As the information and coordination of law is in its effort to use the humane level of communication and its level of humane reasoning to lead a nation in its sole spectrum of law and rightiousness.

As the information and coordination of law is their use of having a rightious rule to maintain order in society

As the information and coordination of law is to ensure by language the level of technology and its means to maintain order

As the information and coordination of law is to have all native and added citizens in a level of existence with their daily and essential needs being provided.

As the information and coordination of law is to have all native and added citizens to have their level of wealth in the full scope of the nation and its mark or symbol.

As the information and coordination of law is to ensure the international reason for collaboration ,and its reason for having an international society based on trade and transferring means.

As the information and coordination of law is to have a symbol or mark to give effect to the nation and its use of politics to have a level of wealth to its basic understanding of being a citizen, being a society, being endowed with humans intelligence, and being part of humanity.

The purpose of a civilisation and its boundary to abide all reasons is to find at the centre of intelligence the power to sustain a society, and the use of all means to grant a life of decency to all its citizens.

The purpose of a civilisation and its boundary to abide all reasons is to find the power of intelligence in its cause of education and its effect to grant a level of wealth to its society and its registration of society.

The purpose of a civilisation and its boundary to abide all reasons is to find at the level of education the structures in society to sustain life and its level of interaction from the sole mark of humane experience.

The purpose of a civilisation and its boundary to abide all reasons is to find a system of societal arrangements providing a concept of both rightiousness, support, and wealth to give effect to the cause of a striving civilisation on basis of labour and the use of trade.

The purpose of a civilisation and its boundary to abide all reasons is to find law and its application to implement basic rules to sustain all cizitens and each human member.

The purpose of a civilisation and its boundary to abide all reasons is to have at experience the virtues at the level of concepts granting a measure to all societal implementations as design calls for intelligence as its source.

The purpose of a civilisation and its boundary to abide all reasons is to grant sustainment to all inhabitants at the level of a measure at the threefold concept of discrimination of intelligence, health and poverty, and the threefold intervention of medical care, livelyhood adjustment, and the use of patronhood.

At the concept of medical care at the level of health and its use for healthcare at a reasonable source.

At the concept of poverty and weakness as livelyhood adjusts a financial measure for their social sustainment.

At the concept of livelyhood as labour calls for all intelligence types to be part of a society at the decency of their living.

As the concept of patronhood when a citizen a human life cannot sustain or have its responsabilty or societal function without support at either law regulation or any personal contract pertaining life support or life coordination.

The purpose of a civilisation and its boundary to abide all reasons is the symbol of a region, as their personal and direct implementation of all societal levels of both adding to existence and restricting at both personal and broad level.

The purpose of a civilisation and its boundary to abide all reasons is to grant a civilisation a steady growth at sciences and the use of its societal effects.

The purpose of a civilisation and its boundary to abide all reasons is to conceptualise all humane and experiental values to serve its level of wealth independent from technology or its use for hierarchies.

The addition of law and its changement into a generic rule to be applicable is by language and words in the sense of a humane description and its use of understanding law in its source to regulate a society

The addition of law and its changement into a generic rule to be applicable is by humane reason of feelings, actions and thoughts to give both freedom and the obligation in society a level of mutual respect to serve the greater good of society and its arrangement of social structures.

The addition of law and its changement into a generic rule to be applicable is in the arrangement and subjecent values in the importance of life, living together, and living in a society based on the intelligent source to have a hierarchical order to serve life with its values as labour would be a basis of mutual understanding and cooperation in its full social effect of wealth.

The addition of law and its changement into a generic rule to be applicable is in the use of order, the source of order in religion, social sciences and political contemplation to have the language and its description of law to be based in the understanding of life, humanity and its power to collaborate or the mutual change of trade, current or any kind of seen or counted material.

The addition of law and its changement into a generic rule to be applicable is in the use of law to regulate all behaviour of both citizens and the recognition of human, humane values and the sense of human consciousness, in the sphere of its full societal collaboration, and its full societal interaction of both citizens, and the seen and recognized humans.

The addition of law and its changement into a generic rule to be applicable in its sciences and the purpose of wealth is to implement all societal arrangements within law as the use of science is for its goodness, peace, and health for the individual, and its societal form, and its basis of humanity.

The addition of law and its changement into a generic rule to be applicable is the mark of a society with its description of social and political structures as the basis of government, the basis of governing a region, and the basis of leading a region and its inhabitants, as a mark is in the recognition of humane understanding.

The addition of law and its changement into a generic rule to be applicable is the use of science, the use of individual effort, and the basis of recognition in the level of intelligent designing law and its full purpose to lead a country.

The addition of law and its changement into a generic rule to be applicable is to bear a mark as a citizen on either a description in the understanding of citizenship, and the use of gathering a region and its inhabitants to the extent of both written rules and the rules applicable by humane understanding as the source of discrimination to be by boundary of reason.

The addition of law and its changement into a generic rule to be applicable in the morale of having written or spoken rules to give wealth and order to a society and to give peace to a registered civilisation with all its leading countries given identity by their mark or societal name.

The addition of law and its changement into a generic rule to be applicable is the ethical source of reasoning to be in extent to written regulation give effect to the judgement of feelings, in the boundary of deathfear, pain, or unbearable kind within the knowledge of soul and society, as its effect calls for reason and understanding in humane and humanity as the given mark of a society and mankind.

The addition of law and its changement into a generic rule to be applicable is the main purpose of a human is the statement or feeling of happiness, and the main purpose of a country is wealth, and the main purpose of humanity is the existence of their kind.

The addition of law and its changement into a generic rule to be applicable is the source of ancenstrals, and the purpose beyond counted time, and the use of all means to gather and to have wealth, and the use of

language to organize and to create, and to live together in the mutual understanding of our life in the gathering in humanity.

The addition of law and its changement into a generic rule to be applicable is the recognition of wisdom, sciences, culture, tradition and the use of experience as the source of all virtues, as within the field of beauty as it serves our soul in everything we perceive, as even mathematical science holds its beauty to its people in their sole quest of its result of advancement.

The probability of sciences and its effect to arrange and to design societal current for the sole purpose of peace and wealth.

The probability of sciences and its effect is the mutual understanding of its purpose to give wealth to a nation and gathering of nations.

The probability of sciences and its effect is the use of prosperity in service for the good and just society.

The probability of sciences and its effect is the use of language to trade and exchange its current.

The probability of sciences and its effect is the use of understanding in the description of its worth.

The probability of sciences and its effect is the use of education for the broad level of its design in society.

The probability of sciences and its effect is the use of its arrangement with the sole mark of peace and harmony.

The probability of sciences and its effect is the use of language for a broad level of educations and its connection to the broad level of collective in the purpose of universal peace.

The probability of sciences and its effect is the use of peace for gathering all nations and the mark of humanity.

The probability of sciences and its effect is the use sciences and its scientific improvement for the level of trade of either information, the mark of its effect, or the use of language for trading its elements.

The probability of sciences and its effect is the use of language for its means to give effect to the full purpose of humanity.

The probability of sciences and its effect is the use of law ad its hierarchy to give effect to intelligence and its mark to implement its improvements in society.

The probability of sciences and its effect is the use of law and its order to serve humanity in its intent to share a function to all levels of discrimination, as labour would be appointed to the level of intelligence.

The probability of sciences and its effect is to ensure a civilised action and growth to the level of each and every period in the sole mark of its intelligence.

The probability of sciences and its effect is to ensure the civilisation and the gathering of ideals, of a society and its mark of its endeavour.

The probability of sciences and its effect is to ensure a civilisation and its symbol of humane understanding as in the effect of all technologies.

The probability of sciences and its effect is the sole mark of all citizens to give meaning to a position of life and a position in their place of societal arrangement.

The probability of sciences and its effect is to give meaning to the gathering of civilisation at the level of discrimination as the mark of humanity Is by their function and appearance, in the good of gatherings.

The understanding of words and its concepts is by the use of a translation of experience and its effect in society.

The understanding of words and its concept is in the educational period in life and its worth of communication.

The understanding of words and its concept by the use of culture, tradition and the broad level of communication.

The understanding of words and its concepts by the use of social and cultural exchange of its worth, information and the purpose of gathering.

The understanding of words and its concepts as education speaks and teaches about the intended level of communication.

The understanding of words and its concepts, by the use of experiental knowledge and the mutual factor of communication.

The understanding of words and its concepts, as humane and humanity in its effect of social current and its level of finding meaning in the effect of living, life expectancy at the level of communication.

The understanding of words and its concepts as every level of communication serves its needs and purposes in the effect of life and living together as the gathering of humanity and its languages being spoken or written.

The understanding of words and its concepts as the level of society and the level fo intelligence being intended in the gathering oh humans and the gathering of humanity.

The understanding of words and concepts at the level of supernatural causes as all educational services in the greater good of existence.

The understanding of words and concepts at the level of transcending life, in the understanding intents of broad equality and comprehension of life.

The understanding of words and concepts in the full spectrum of law understanding by the use of words translated to humane understanding, and experiential knowledge when in line with decent civilisation.

The understanding of words and concepts, as all intended words call to a meaning in comprehension of its worth.

The understanding of words and concepts, used for its communication call for its meaning in line with humane experience and the knowledge in the spoken or written meaning.

The understanding of words and concepts, in the deep level of communication as the perfect sense of wisdom, sciences and knowledge comprehended the meaning of its sources transcending individuality.

The understanding of words and concepts, comprehended by its level of intelligence the factor of its written or communicated purpose or collective purpose.

Collective outcome.

As a collective is to share either means, responsibility or the gathering of intents.

As a collective is to share the risk or the mutual aspect of its arbitrary function.

As a collective is named by the function, by the gathering or the shared function of its concept.

As a collective is in its named concept of insurance, lawregistration, allowance, or its aspect of mutual benefit.

As a collective in its sole means of sustenance in its effect to a societal function.

As a collective in its means of insurance is the shared risk and its shared permission of medical care as its function of health.

As a collective in its means of insurance by protection of property, protection of a societal function, or the protection of a named person or named company, is to ensure the survival of an interest.

As a collective in the sphere of personal coordination, on the discrimination of financial income, societal care, protected living, or the aspect of in the effect of society the currunt of a governmental function.

As a collective can be either named in a governmental function, a company leading without profital interest, or a group or gathering of persons in an initiative. As collective intents by societal effort shares any outcome of risks, benefit, or the use of personal intent.

A collective in the interest of humanity is its mark of benefit, either financial, medical, wealth, science, or the use of sharing the ground of wealth in all or every effect in society.

A collection of governmental agencies, should be to support a society at the level a person or a group of persons cannot cope with the level of intrusions, either financial, either coordination, or the use of any societal part for sustenance of combined effort.

A collection of collectives is to support a society in the broad view of its intent.

A collection of collectives is to ensure humanity and its function of survival.

A collection of collectives by the use of namegiving, is to ensure the sustenance of the broad level of society.

A collection of collectives is to ensure every and all persons regarding the function of living.

A collective with its intent to share benefit or risk, and its implementation with the condition to its societal appearances.

The collective as a function of society and its government, and the coordination to have at each level of a gathering a function in its intent of sharing means, and sharing the right for a societal endeavour with the sole means of either health, harmony or societal peace.

The collective as a function of society and its government as to ensure all societal functions at the level of discrimination of either financial, either function of labour workforce in its intent of ability, continuance, sustenance and medical in the function of personal activity by measure of its societal effictivity

The collective as a function of society and its government, to ensure the border of human life, in the effect of discrimination at either personal function, labour position, gathering of means, and the level of insurance and assuring its survival.

The collective as a function of society and its government, to ensure the intent and description of its ideal to support those weak and soft, to stimulate unique positions of work, education and cultural mark, to ensure the survival of our society, and to have the feeling or statement of happiness in the function of societal endeavour.

The collective as a function of society and its government in the survival of the broad spectrum of life within the sphere of humane and human life. As its use of gathering.

The collective as a function of society and its government in the sole use to stimulate wealth at the scope of society, humanity and humane gathering.

The collective as a function of society and its government, as the layer of societal service at the level of both personal and societal effort. In the political layer as represented as its intent of sustenance in humane level of understanding.

The collective as a function of understanding is the use of sharing benefit, sharing risks, sharing the sustenance of society. As in the means of its activity.

The collective as its function of relieving the measure of work, life, person and all marks with its discrimination of any defect to add to their life existence in the basis of living in a decent manner.

In a collective the choice for its personal or broad responsibility with either the personal count of identity or the broad count of all gatherings in their means or intents.

In the part of society with its defect being described in the added sense of ensuring life in a societal part as in the gathering of means.

In the part of society with its defect being described in the debt of means to ensure their life. In the part of society being appointed.

In the part of society with its defect being described, to the added function of sustenance in the location of their living.

In the part of society with its defect being described, in its discrimination to be added in their life, to ensure the state of livelyhood, or the function of happiness in a decent manner of living.

In the part of society with its defect being described, as the appointed governmental coordination to ensure in the gathering of means, the sustenance of any or all named defects in their sole purpose of health, societal care, household, citizens protection, and in the wealth being given.

In the part of society with its defect being described as to ensure our humanity in its humane reason to accept any or all inhabitants with the sole mark of our soul and spirit being endowed in the use of living.

In the part of society with its defect being described, as all humans share their human rights, and all humans share their membership of society and humanity in its mark of human behaviour. As societal effort shares all members of society.

In the part of society with its defect being described, we all share our membership either in the written registration of its mark, or its vocal recognized bodily marks as part of any or all gatherings.

In the part of society with its defect being described, as humane understanding that we all as members of the human race share our mark of rightiousness in the use of gathering our intent of society.

As the word discrimination in the scope of humane awareness refers to a level of discriminating layers of human behaviour as the ground of creating rules for having the effect of wealth in a society. As its purpose of gathering in all humane civilisation is to ensure basic rights, basic living, and the use of political enquiry to ensure the level of wealth in the service to all habitants.

As the discernment of themes. The act of supporting weak, soft, defective, old is in the understanding of the theme wellcare.

As the discernment of themes. The act of protecting all inhabitants is in the understanding of the theme protection.

As the discernment of themes. The act of wealth, is in the full possible trade, worklife, as the gathering of all work, in the understanding of the theme labour.

As the discernment of themes. The act of societal design and control, as the full political enquiry and the leading councils of the country or nation is in the understanding of the theme politics.

As the discernment of themes. The act of societal control, in the use of all governmental agencies, governmental functions, and governmental responsibility and obligations as the understanding of the theme country sustainment.

As the discernment of themes, the act of having collective outcome, collective means, of collective intents is in the understanding of the theme sustainment without written conditions.

As the discernment of themes, the act of having governmental tax control, in the use of paying of debts, in the use of sustaining functions, in the use of societal control, and in the level of paying by financial currunt, by labour effect, of by the use of exchanging currunt, is in the understanding of the theme country and citizens obligations.

As the discernment of themes, the act of international currunt, is in the use of both trade, exchange of workforce, at the level of either financial, goods, by labour, in the use of counted material, goods, and written covenants. As in the understanding of international coordination.

As the discernment of themes in the use of financial currunt by banking either its basic value without financial costprice, either, its use of profit and private or societal banking. Either the public system of money and its currunt, in the use of understanding and sustaining life in its direct function and trade of all possible societal places. In the understanding of the theme money currunt.

As the discernment of themes in the use of collective means, in the discrimination of conditions either sustaining health in the function health defects, either wealth in the function financial debt, poverty or shortage of personal means. Either protection, in the function of protecting at the level of personal or gathering of individuals in the use of heightened risks.

As the discernment of themes in the use of collective, to share either the intent of net worth in the effect of labour, either to share the costprice of the risk of medical, or other sources to ensure its survival of a described part or concept. In the effect of financials or coordinated function.

As the discernment of a collective outcome is to sustain part of a nation in its societal design for to survival of a described mark of society or humane design.

At the themes written and in the collection of its political instruments, as the description of part of its coordination, all political enquiry to bring design as the effect of a wealthy nation. As all rules of governmental coordination are in service to the greater good of a spoken mark of a nation in the effect of its full collaboration. As a nation has the sole mark of leading its societal structure in the service to its inhabitants.

As the themes including collective is to ensure the survival of a country or nation with all written methods, and coordination in service to the public interest of all citizens.

The concept of rightiousness is in the discerment of both good and evil, and the use of action to attain a goal.

The concept of rightiousness is in the discernment of both good and evil and the use of conscience as a measure to attain a status of livelyhood.

The concept of rightiouness is in the discernmnet of both good and evil and the inconceivable interest of higher order.

The concept of rightiousness is in the discernment of the measure according to law, to a statement, or the argument of wisdom.

The concept of rightiousness is in the discernment of the measure according to combined interest of its conceivement.

The concept of rightiousness is in the discernment of the measure as reason calls for its argument.

The concept of rightiousness is in the discernment of the conceptual ordeal, or conceptual parental ordeal.

The concept of rightiousness is in the discerment of the conceptual weighing scales.

The concept of rightiousness in the use of law and its written or confirmed ordeal.

The concept of rightiouness in the use of law and its argumentated description.

The concept of rightiousness in the use of law and its measure according to its written discernment.

The concept of rightiousness is the bond of the soul and spirit with its right conscience of reality.

The concept of rightiousness is by revealing of a high intelligence in either religion or its intellectual reason.

The concept of rightiousness is in concordance with soicety and its inhabitants as their collaboration.

The concept of rightiousness in the sense of working together in the measure of political activity.

The concept of rightiousness is by the revelation of a godhead by prayer or by interaction.

The concept of rightiousness is by its reasoning of wanted outcomes at the level of societal happenings.

The concept of rightiousnes in the measure of life is given to those living sincere.

The concept of rightiousnes is by its cooptation in the use of humane gathering.

The concept of rightiousness is by its understanding with its ground of reasoning.

The question about civil society in the concept of law would be arranging a citizens protection at the level of local and broad spectre.

The question about civil society in the concept of law would be to arrange a political system in line with its measure of humane gathering.

The question about civil society in the concept of law would be to arrange the system of labor and education to serve its interest to its population and to each citizen specifically.

The question about civil society in the concept of law is to arrange healthcare at the level of basical adjustification.

The question about civil society in the concept of law is to arrange the trade and international trasfer of means, labour ,materials or financial currunt.

The question about civil society in the concept of law is to arrange the level of labour to the service of the government.

The question about civil society in the concept of law is to arrange the level of tax cooperation in a central and decent manner.

The question about the civil society in the concept of law is to discriminate at the layer of govermental agencies and service to the basic level of society.

The question about law and its political design is to understand society as the gathering of all individuals.

The question about law and its political design is to understand as all individuals hold their intent of interest.

The question about law and its political design is to gather all interests in the combined outcome.

The question about law and its political design is to provide a level of population and its representation.

The question about law and its political design is to combine the level of intelligence in its full spectre.

The question about law and its political design is to have the population gathered in their interest of leading a nation.

The question about law and its political design is in the use of debate, verbal explanation and the use of gathering all communication in regard to its societal interest and its political contrast.

The question about law and its political design is the use of gathering its societal functions as their level of cooperation and their level of collaboration.

The question about law and its political design is the use of its regulations.

The question about law and its political design is the service to the use of civilisation. As its intent of wealth and survival of its inhabitants.

The question about law and its political design is the use of continual effort in the sense of leading a nation.

The question about law and its political design is the use of debate and the use of gathering intents to full cooperate a nation in the aspect of its survival.

The question about law and its political design is the civilised nature of a nation in the use of gathering at the societal effort of collaboration of all individuals.

The question about law and its political design is to operate a nation by the consent of its population.

The question about law and its political design as law and its function to provide peace, wealth and labour in the intent of its survival.

The question about law and its political design in service to the population at the level of their endorsement.

The question about law and its political design as the personal endeavour in the combination of all political inquiries.

The question about law and its political design is to combine sciences into the level of wealth in the possible collaboration.

The question about law and its political design is to combine all sciences and the interest of the population in the effort to create world peace and order in respect to its societal design.

The question about law and its political design is to create the level of communication to ensure the wealth and the interest of survival.

The interest of the question about being with merit, gain, deserve or to work for, on the hand of labour and its salary combined with market and educational level.

The interest of the question about those educated and the wish for a basic income with the condition of stable financial and the use of generic inscription.

The interest of labour and profit or salary in the use of self decency is about having education and to offer services at the labour market.

The interest of labour and the use of stable basic income, as the position of collective services as the use of the intermediary at the government and its agency in regard tot labour and the basic service of existence in the use of humane regulations.

The interest of labour in the use of generic services as the intermediary to combine all sources, and to coordinate all levels of labour, at the expense of a global or unified condition.

The interest of labour in the use of basic income is at all educational preconditions and the labour at all places possible in the use of one salary as basic providing income. As the one condition of collective services.

The interest of labour in the use of profit or salary as the one requirement of sole condition in the use of having a personal labour position. As the full personal freedom in the choice for workplace, the choice for a level of education and the labour market the providence of salary in the use of freedom.

The interest of labour regarding the intermediary as a govermental coordination or collective function to provide all those willingly sacrifice their personal interest for the use of a public service for basic income and the assurance of stable life position.

The interest of labour regarding the intermediary as subservient to the ideal of caring for all inhabitant either willingly choose, or being obliged to its choice, or being with deficit to depend on its choice.

The interest of labour as a choice described by stable income for all those in the interest of its worth in society as the combined income is both for its providing stable and basic income, and the use of gathering all intents, and means. Into the providence at the level of a nation and its government.

The interest of labour, described as profit, or as the intermediary as basic income is the gathering of all labour in its trade at the workmarket, and the trade of its coordination and the gathering of govermental placed intermediary.

The interest of labour as the gathering of expenses for the use of a basic income at the level of a decent or needed income to sustain a life position, at the level of discrimination humane themes. The providing of a humane life, in its expense, but without the addition of all superceding themes.

The need for a government and its agencies is to provide basic rights, basic living and basic existence on the level of public services in concordance to personal freedom and the choice of all capitalist functions.

The need for a government and its agencies is to provide basic protection to all inhabitants in concordance to their personal agreements and personal discriminated marks, as labour provided by its workquality, as health provided for its costprice, and poverty compensated by the use of a central labour administration.

The need for a government and its agencies is to provide safety in the mark of country as war is not a common method to solve all issues.

The need for a government and its agencies by the use of a language spoken and written in the use of a central based society, specie, or humane kind.

The need for a government and its agencies is the use for its level of administrated, the level of governmental providing, and the level of creating order in the humane part of society.

The need for a government and its agencies for thee use of international cooperation and the trade of work.

The need for a government and its agencies for the use of a central based leading authority.

The need for a government and its agencies for the use of international diplomatic enquiry.

The need for a government and its agencies as the basis of leading mankind in the use of a generic language.

The need for a government and its agencies is the use of all citizens to be connected by language and the use of communication.

The need for a government and its agencies in the use of all gathering reasons as the basis of communion in the sense of a nation.

The need for a government and its agencies as the order of society is to provide life in its expectancy of living together.

The need for a government and its agencies is to solve the problem of angel, violence and hardship in the sense of its laws and its written basis of collaboration

The need for a government and its agencies is to solve the problem of poverty and diseases at the level of coordinating life, society and the basis of human kind.

The need for a government and its agencies is to solve the problems of civilisation at the level of written and verbal leading of its kind.

The need for a government and its agencies is to provide the basis of seeking happiness as its statement, feeling or the use of communication.

The need for a government and its agencies is to provide a basis of health, wealth, and its peace mark.

The need for a government and its agencies is to provide the basis of long lasting peace as the use of enquiry in the sense of international agreement.

As the interest of law is to give borders to both good behaviour and evil influences.

As the interest of law is to give a precise rule of measure to all people living in its area.

As the interest of law is to write a rule for all citizens to an internal measure.

As the interest of law is to provide safety in the boundary of normal daily life.

As the interest of law is to contain societal life in the order of both internal and external function of judgement.

As the interest of law is to communicate about its intent to have a nation grounded in wealth and prosperity.

As the interest of law is to communicate about the goal of life and the concordance of life in society.

As the interest of law is to behave and act in our daily living in accordance with the rule of being citizen.

As the interest of law is to comply all rules to live in a society and registration as a citizen.

As the interest of law is to comply all rules in a country and to share and support society in its expectancy.

As the interest of law is to comply all rules in our full understanding and to hold on to law in its obligation.

As the use of basic services as the ground of civilisation is about the low level of society with its boundary to poverty, disease and old.

As the use of basic services as the ground of civilisation is to provide its wealth at a level of use to all inhabitants.

As the use of basic services as the ground of a civilisation is to have protection at the level of humane gathering.

As the use of basic services as the ground of civilisation is to provide basic healthcare at the reasonable kind.

As the use of basic services as the ground of civilisation is to provide education and workplace in the use of its humane purpose.

As the use of basic services as the ground of civilisation is to provide the population with its level of freedom and the use of societal functions.

As the use of basic services as the ground of civilisation is to provide those with deficit a reasonable existence.

As the use of basic services as the ground of civilisation as the function of its adding to those minimal or those unable to have a living, work or salary and adding to their level of wellbeing to the use of society.

As the use of basic services as the ground of civilisation as the function to describe the rule of supporting those without self ability.

As the use of basic services as the ground of civilisation as its concept and its symbol of a triangle.

As the use of basic services as the ground of civilisation as all able to work are provided, and all those able to pay healthcare at a reasonable kind are obligated, and all those lacking the power to sustain life are provided in their means. At the reason of choice and weighing scales.

As the use of basic services as the ground of civilisation as the use of the symbol triangle to communicate our intent to share in a society the level of basic services as a humane method to compensate living for those unable to hold the obligations of society.

The use of endorsing a goal for every human member is the right to have a life of decency and to have a life to attain a status of livelyhood.

The use of endorsing a goal is the use for every citizen to have their freedom to express their wishes and to effectuate their wishes within the sphere of law and the sphere of their citizenship as in their life.

The use of endorsing a goal is to use the right to be part of society to have a private a worklife or the option given by society when in line with their law and the use of law to regulate society.

The use of endorsing a goal is to use the right of a humane reason to fill life with wishes and their effectuation in line with law and its use of societal members.

The use of endorsing a goal is to have a life of decency given by the law and its enforcement of all its lines.

The use of endorsing a goal is to have a life to attain a status of livelyhood to have the reason to live in line with all societal functions.

The use of endorsing a goal is to accept law and to use law to be in the freedom to exert all goals when the humane reason of existence is the quest of life.

The use of endorsing a goal is to accept law to accept a citizenship and have the obligation to sustain life, and to have the obligation to have beloved ones, and have the communication of the humane kind.

The use of endorsing a goal is to accept law and to accept the personal reason for existence and the use of exerting wishes in life when law and the use of law by the government is the prime rule to measure life and its parts.

The right to attain a status of livelyhood when in accordance with law as its permission granted.

The right to attain a status of livelyhood when in accordance to citizenship is its permission granted.

The right to attain a status of livelygood when in accordance with decency Is its permission granted.

The right to attain a status of livelyhood when on the weighing scales as its purpose of humane ethics.

The right to attain a status of livelyhood when the weighing scales of necessity or the possible defects.

The right to attain a status of livelyhood when life is endangered, or when a soul is in suffer as its ethical measure.

The right to attain a status of livelyhood when its effect to society would be a vital part or growth.

The right to attain a status of livelyhood when religion would reveal its sole argument of saving one or more lives, or the protection of society or the use of mankind in its visible appearance.

The right to attain a status of livelyhood when its sole argument would be preventing suffer in the kind of its respected source.

The purpose of life and its use of society is to find a goal fullfilling the wish for happiness.

The purpose of life and its use of society is to find a goal to fullfill peace and harmony.

The purpose of life and its use of society is to fullfill the need of society in its sustenance.

The purpose of life and its use of society is to find the quest of society and its needs.

The purpose of life and its use of society is to find the goal and use of inner virtues.

The purpose of life and its use of society to have societal obligations and societal worth.

The purpose of life and its use of society is to find religion and to intend to its connection.

The purpose of life and its use of society to find the lifetask or to find an authority.

The purpose of life is and its use of society is to find the quest fullfilling destiny.

The purpose of life in union with reality to fullfill the inconceivable path.

The purpose of life in union with reality is to add worth to religion.

The purpose of life in union with reality is its systemfunction sustaining the level of society.

The purpose of life in union with reality each layer of life and its period its obligation fullfilling.

The purpose of life in civilised society is to adapt to societal regulations.

The purpose of life in civilised society is to adapt to a societal goal as permitted by law.

The purpose of life in civilised society is to create the currunt as society and its sustenance.

The purpose of life in civilised society is to find the obligation to life and its societal path.

The purpose of life in civilised society is to find the labour position to add the function to society.

The purpose of life in civilised society to find an unique position as rewarded by its function.

The purpose of life when in concordance to religion is to find its obligation, its fullfillment, or its service.

The prupsoe of life when in accordance to religion as its authority grants its sole function to be fullfilled.

The purpose of life when in accordance to religion is to have its fullfillment as legal and valid in life by the use of its religious service and religious attendance.

The purpose of life as described by its conscience as rewarded or counted as valid.

The purpose of life as described by its conscience as its educational period in youth being valid or legal.

The purpose of life as described by its conscience as its labour position is rewarded for its societal function.

The purpose of life as described by its conscience as its authority holds valid and legitimate.

As in the written law and its extent the use of democracy as the population in its lead is possible and just.

As in the written law and its extent the use of collective means is in its purpose of the population and its lead possible and just.

As in the written law and its extent the use of collective regulations are just when in line with services to the population.

As in the written law and its extent the use of democracy and the use of collective responsibility are just when in line with the purpose of survival of the nation the mankind and the use of a civilisation.

As in the written law and its extent the use of a constitution is to uphold regulations in the extent of population and its use of gathering all means.

As in the written law and its extent the use of a nation and its distinct symbol is the survival of the population with its gathering of all societal functions.

As in the written law and its extent the use of language as the mark of a communication is the uphold of a nation in the sense of its civilised based function.

As in the written law and its extent the use of language as the mark of a communication is to uphold population and its intent as the gathering of all individuals.

As in the written law and its extent the use of a mark is to gather the use of a civilised nation and the use of gathering its outcome in the sense of leading the population with the use of its leading authority.

As in the written law and its extent is the use of communication for leading a nation with its inhabitants in the mark of its mankind.

As in the written law and its extent a nation may defend its home territory as every owner has the right to defend its property in extent of the mark of humane existence. As to uphold a nation in its prime goal of survival.

As in the written law and its extent a nation may endorse the goal of prosperity in line with its humane right of existence. As mankind in its sole purpose of humane existence.

As in the written law and its extent is to survive all periods of history in the use of society and its function of existence in humane order.

As in the written law and its extent the use of debate to represent a nation in its extent of the gathering of all nations is the use of verbal and communicative means to give lead to all nations.

As in the written law and its extent the mark of a human is by birth, by age or by its communicative method of being an individual and being unique.

As in the written law and its extent the mark of a nation is in relation to all other nations in the use of both constitution and the international regulations being based in a language understood.

As in the written law and its extent the mark of a nation is understandable by all its citizens, in in the compliance of all its gatherings. As its the mark giving a nation its unique identity.

As in the written law and its extent the mark of mankind is in the biological features describing a human by birth by its personality and by its means to be part of a society either by work, by medical care or societal care.

As in the written law and its extent the mark of a deficit is in the care of society, the care of beloved ones, the care of societal regulations and by its membership of humanity as a society sees fit.

As in the written law and its extent all members of a society are member by their humane existence and as all humans gathered having the intent of sharing existence of human kind by specification a nation, a gathering of nations, a society or the use of civilisation.

As in the written law an its extent a human exists as part of the existence of mankind, and its purpose of gathering the existence to the basic level of providing means to all our inhabitants and members of mankind as in the possibility and it the providence of means. As mankind share its mark, but in the regulations of its nation specified by region, by mark, by language or in its use of mankind.

The use of justification or a collective in the democratic government position. To describe by function.

The rule and regulation about the use of a communion a collective or the shared initiative to a societal function.

The rule and regulation about the use of a collective without its profit, salary or reward in its financial reason.

The rule and regulation about the use of a collective to share property to share work or to share means to a function society in its based societal part.

The rule and regulation about the use of a collective to share the use of financial worth of a citizen, a workplace, an inventory of means.

The rule and regulation about the use of a collective as subservient to democracy, to the nation and its leading authority.

The rule and regulation about the collective as reserved part of society and its function as based without the need of its capitalist means.

The rule and regulation about the collective as part of a society with the boundary of a societal function.

The rule and regulation as the collective in its means to a mark of tradition, culture, volunteer or any means as justified by its humane border of representing a leading function in its use of a societal part.

The rule and regulation as the collective in the means of providing a unique cultural, traditional, religious, in the use of communication or the gathering with a sole mark of existence.

The rule and regulation as the collective in its endorsement as just and legal when subservient to the government, subservient to the financial societal implementation, subservient to its high responsible societal mark and to hierarchy in its function allow a society to be based on humane reasons.

The rule and regulation as the collective, in its endorsement to a societal function, being subservient to reason, to mankind, to its mark of a society, and subservient to societal placement in its function of coordination, appointing place.

The rule and regulation as the collective is by example the use of art, the use of religion, the use of sustaining society without condition of any financial argument, and sustaining a part of society not based on effort, effectiveness, profit, or any condition of human appearance.

The rule and regulation as the collective by example, religious as Christianity is kingdom of the Lord sharing mercy, by example, the art collective with basic existence and art without the reason for profit. By example the communion of any traditional kind having the argument of their writing, the argument of their reason of gathering, the example of their lifebased views. As some by heaven, some by religious spokesperson, some by a mark given to a part of society.

The rule and regulation as the collective in its function to be subservient as not opposing any kind of financial, capitalist or leading as the implementation is subservient and being coordination by society and its leading council, yet without financial support based on any other argument than a societal function.

The rule and regulation that a collective in its function is subservient to democracy, subservient to the financial gathering, subservient to the capitalist system, as provided in the constitution and in the level of humane existence based on regulations, based by citizens, based on societal coordination.

The rule and regulation as a collective sharing a condition a reward an inventory, work, or any kind of counted material, as to describe a function in the use of a safe societal regulation.

The rule and regulation to give a collective a safe societal function.

The question in a societal function arising to give a place with a border the intent of its existence without financial or capitalist reason, as to provide by government and its coordination a concept to all needed function about a method to have a place in society in a protected or provided sustenance. As its allows all needed functions the concept possible.

The question about society needing a concept of gathering an intent without any financial argument and its sustenance capable of providing the condition of its existence without any reasons of money and its currunt.

The example of buddhistic communities forbidding to have property of any kind, and to depend on begging.

The example of art communities providing a cultural status not depending or profit.

The example of volunteer communities depending on work without any salary.

The example of communities at religion as depending on their religious devotion.

The example of a community sharing their inventory or their work.

The example of advanced societies having a level of sciences providing work done without human interference.

The example of communities subservient to the capitalist function of a democratic government.

The example not being described as the choice of gatherings of human intent.
