

FAIR TRADE

Gregory Markee

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PRITY LIGHTS

Standing facing the words it is summer
 the quick rain of concept and conscience
 falls heavily onto a saturated grass a saturated soul
 he is nearly middle aged and beginning an experience
 a recollection of history
 [that he has been exposed to]

There are so many histories and an ancestors have
 biologically passed their own memories upon futures
 inwhich every soul picks and chooses
 a relevant future

And facing language that it be returned
 in bravery and balance reckoning lightning verbs
 and the announcement of symbols in thunder
 [I know everything] [and I do not fear questions]
 and the rains recede letting down the
 imbalances the humidities the discontent
 and were it typical to suffer through the quickening of
 becoming self aware

There is a hardness in mentioning no
 [no]
 reference truth and what does feed truth
 and upon an exhausted truth then silence
 like a break in the sky

I am early I am elated I am eloquent I
 heave symbols into place like altruism I know
 I recognize the reluctant others
 with large and accurate eyes [them having waited longer than I]
 what is it to arrive in a place with no instructions
 it is difficult to invent a life of systems
 a life which leads to sustainable legacy
 The borrowed car the rented house
 and when money began near three hundred years ago
 it was a borrowed idea
 it was an idea for the equivalency of effort of market
 though what to see in time's ultimate push
 where utopia is no longer close but is not considered
 for its resemblance to actual circumstance
 I am early

there are a million things to be done

The clouds must be reset
 the clouds carrying sounds and names must be reset
 for they are too comfortable
 they match an interior
 and the stars must be reset
 they match an interior

The rains are too remembered and there is a poem
 death comes when all of the poems are fitted
 everything is fitted with a poem
 I have not heard nor seen something new since
 the absurdists stopped writing
 they had interpreted zoo cages and the idea of
 eating food directly from a garden
 they had interpreted the sun birds and the subterranean life
 and the idea of
 planning for birth at the end of this life
 Though theory is theory nor an absurdist so dogmatic
 as to institute [what]
 [exactly]
 And now in the absence of the absurdists we
 can now fate ourselves on realism and exactness
 which cannot be argued with
 for there is a science
 and science for reproduction cannot be argued with
 though to say that one proof stumbles into the next
 [and they are better with money]
 I am just waking it appears
 what once was dreamed into here is now concrete
 and without debate
 [they have not stopped]
 [nor for the rain] [they have not stopped]

The vision is not always a prophecy
 sometimes the vision merely explains
 and were understanding divine for its comfort
 then satisfaction is immediate

though to believe the future will be as the past
 and to say no adjustments will be required is
 to obey the laws of nature without man
 for man's arrival and ascendance is
 proven as an introduction of imaginary production
 the fitting together of this and that to
 make engines and order of all
 though error does exist and will continue to exist
 as a matter of the human condition
 thus a vision may be limited in its introduction
 upon the plausibilities of enactment
 were a vision complicated or simple

And the abundance of change arises a
 schizophrenic smattering of ideas
 a certain understanding with confidence
 but error for moving knowledge into classes
 upon reason alone
 one assumes thus given a conditions
 though they had not figured upon another force
 another object
 the schizophrenic certainty may be plenty
 to govern oneself though the acquisition of
 more of comfort and the wealth of comfort
 is a distant thought
 for laughter when laughter should not be
 and for confidence when to know little
 the abundance of change is what is noticed
 though does change exist
 and were I convinced that a conditions
 are new again and requiring new action
 that I have not been present to this circumstance
 nor of a mind for patience witness
 because one cannot be proven against
 their own certainty congruent or incongruent

Speaking of life is speaking of experience
 there were errors in judgment there were errors
 in assessment

that a clouded confidence starts
 upon a ratted foundations
 and were I so eager for belief and assumptions that
 a continued watch is improbable for
 esteem in knowing all is a shutter to modernity
 and were he stuck
 in ten years past or in two years past or in yesterday
 for believing one's participation assumes an
 adoption of process
 and were all postmodern
 and said there were no more futures no more
 inventions no more discoveries
 and said failure like error is attached to
 the misplaced notion of control when there is no control
 nor can be control
 because the other actors too are filling in
 what is neglected

And gone to leisure
 receded from society
 abandoned society
 for being wrong
 too many times

The hermit separated the nations
 separated the cities drew lines
 separated the words into silence
 knowing separatism is a germ of
 isolation eventually
 and why
 it is defensive when there is no offense
 but a hardened position voluntarily in
 a corner with all a body requires
 waiting for the balance of
 an offense upon a premeditated defense
 because a first nudge is anticipated
 the hermit separated people from animals
 separated himself from each of these
 and waited

and waited

There are those who do not suffer
 those who do not consider suffering
 nor fear suffering
 they are led by their will and appear brave to
 those to which mourning is constant
 those who mourn the potential of loss
 those who spirit timidity and want
 though to those who do not suffer
 a language is smaller and existence is
 a matter of acts without consideration of
 loss
 for these ones with fixed smiles and
 determination and not realizing they do
 qualify themselves away from thought
 by their fixed programs
 and whether the thoughtful and them with
 words for social conditions do suffer
 for believing they suffer
 do condition others by their presence
 and to ask if I am a constituent
 and to ask if I am voluntary in my path

The benefits of suffering and realizing one suffers
 is a larger vocabulary and
 perhaps a preparedness
 that competition
 were it a defeat to character
 or were it a challenge to character thus shaping
 and were a suffering inclined to greater suffering
 for they do not let down
 a blame to social enterprise which
 carries in pride the status of winning socially
 or to say a limits to suffering by withdrawal
 from social occasion from social circumstance

Again the hermit for having withdrawn
 for avoidance for having seen an avoidable nature

of competition and self indulgence
 there are many ways of life there are many ways of pain
 there are many sources of answers
 and draw a line upon suffering for quitting
 as opposed to suffering for the inescapable pangs
 which present themselves without a control
 for that for which there is no control
 the lesson of authority and the determination of
 an exterior will which is certainly greater than a hermit's
 [were there a question of God]
 [were there a question of authority]

Some learning is introduced in suffering
 a located need for the easement of struggle
 there is a difference between a learning for curious ends
 and learning in desperation for the escape of a circumstance
 and were I to ask whether anyone prefers the position
 of sufferer
 and knowing a suffering is avoidable
 or were I to ask in the spirit of being which there is
 no suffering
 whether a person would like to improve their condition

The approach of the teacher
 is stern and polished she carries a wooden pointer

The approach of the teacher
 is soft and amicable she wears a floral dress

Though I assume I
 I assume I am a teacher
 of my own being
 I am the responsible one for what enters my constitution
 there is no external authority to this living
 [mention God for what is away and causing]
 [is cause to religious formation]
 [and will not endow another local human being]
 [nor the hegemonic course of intrusive cities and nations]
 [and I am not persuaded were suffering intended]

[nor persuaded were a lightness of intellect intended]

The friends gathered
 sang songs and did what friends do
 solved problems formed language
 there is a need for language were there a consort
 which called upon the histories and inventions of people
 and the advance of communication as they grow
 from physical prowess to thinking individuals
 their bodies let them down
 and their bodies let the cohort down together
 they age in unison and
 a friends travel through experience together
 as reference for words
 [they invent a dictionary upon observation and inference]
 the friends gathered

The futures change midlife
 as the friends realize they may alter language
 nothing is fixed nothing is permanent
 and their hold to authority is realized
 [the last elders had an idea though it is now their watch]
 the customs the last elders were good though
 a declaration of new customs is what occurs
 when the youth reach a later life
 and culture is altered
 were it not for the traditionalists with museums
 the modernists would write a new story
 and friends as friends with a spectra of perspective
 may agree upon their own authority
 though disagree about social change and
 the alteration of customs
 and were there ten friends in council
 but only one is persuasive
 and the other nine are affirmists or
 quietly in attendance without a better argument
 say the shape of culture is in line with
 a single vision

Custom is herald custom is celebrated
 and the light of cultural history transcends the
 slighted moments and deviance of experimentalism
 the theater of living among a collective and bounded
 group is a social wisdom
 for that which is tried and proven is
 repeated and considered against modernity
 what is forwarded from generation to generation
 is given according signs and symbols which
 define a way of living and is comprised of
 the material which is popular in living
 [the material for clothing and ceremony is local]
 [or say endemic were a culture riddled with social cancer]
 nor a hierarchy required nor authority required
 and a continuance is likened to timelessness
 that a stage with actors is the same stage as
 its earliest conception
 it is the same sun which rises
 it is the same whorl of attitude which did exist

Cultural timelessness is a stasis
 a degree of life is held and without motion
 there is no change to a fixed idea of collective being
 and such a developed idea of existence
 is framed in a pride of traditions
 there is a type of art a type of textile there is a way
 which utilizes nature and its potential
 which stores the local beauty of place
 cultural timelessness is no effort but to say
 there is no challenge there is no difficulty
 in the maintenance of ways for it is
 natural
 the food that is eaten the language the appearance
 of a geopolitical inhabitant

Though ask of a new nation how
 the United States is new for its migrant foundations
 or to ask if American culture is merely at rest
 until its bounds are no longer questioned

for buried within migrant traditions and
 those traditions which remain atop a surface
 as conjoined with other migrant traditions
 are the traditions of native groups which are
 quietly continuing
 and were one group to absorb another's
 and say there is a closer will to nature than what is
 celebrated by my own
 I say that it is brave and open to acknowledge
 another group's heritage as more fitted to a place
 than my own

And the easement of struggle
 such as the invention of automobiles the invention of
 communication ways
 the invention of technology in all of its forms
 offers a challenge to the maintenance of culture
 as all the world is open and listening and adopting
 a question
 were it to the ambitious
 their advantage to rest the divine features of
 devotion to God in one way or another
 and to separate religious practice from cultural practice
 a question
 to what purpose is a separation of
 religious devotion and cultural devotion
 and maybe it is not intentional
 for culture does not endow religious practice
 for religion does not endow cultural practice
 [neither of these are accurate]
 theory to say religious practice and cultural practice are
 inseparable
 and as well among the secularists which
 live according to cultural forms and formation
 though do not embrace formal religious ways
 and were it their ambition to maintain
 a secular station for they believe it is proven
 as a schema for maintaining the inventive ways
 of society

[nor to be bogged in circles and ceremony]

But there is no control for what people do
 for what people believe
 nor should there be
 yet culture is still an institution and is socially controlled
 there are the celebrants and there is
 an establishment of mores a field of acceptable
 standards
 and condemnation to those existing outside of typical thought
 perhaps
 culture is no formal law and
 there is no formal consequence to social difference
 though exclusion from participation may exist
 were a style in difference to traditional ways
 and asks the question of progress
 as an infiltration of invention moves a society forward
 and were it linked to existing culture or
 to say a progress is vacant of moral enterprise
 but only an easement of effort
 which occludes and pulls one from a daily
 participation

The greatest invention is communication
 the greatest discovery is fire
 and communicative invention from energy is
 proven to be morally vacant in its existence
 [transparent]
 though contest to that which is truly transparent
 upon the will of those who would want a position among
 that which is being said
 [they pull away to other advertising forms]
 [they pull away to other evangelical forms]
 and upon the addended advance of communication
 include mail including transportation including telephone
 what is said

The moral position of standard and daily communication
 is a mirror to the intentions of the one communicating

and to also consider an audience
 for what is said is said upon the assumptions of
 those listening
 the moral position of more pointed communication may be
 more monological and outward
 were there an audience or not
 the stated moral aims like policy
 and the expectations of citizens or communal members
 are explicit and reason is brought about in support of
 teleological purpose

Custom is an outward appearance of culture and
 when modernity like invention is introduced
 the traditional forms are each assessed as to whether
 the old and the new are compatible
 and were all forms of communication open to content
 it is easy to say custom has a potential for further advance
 in a way it has historically existed
 though of customs which embrace the idea of silence
 accommodations are required
 to that which is loud and interfering
 and promising a new character to society
 there is no wonder how individuals inclined to saving
 their existing condition are apprehensive in
 the adoption of modern and more modern invention
 for with the adoption of one invention is
 an expectancy for its maintenance
 [though let it decline if it is too taxing]
 and further ask
 to what efforts are reasonable for the maintenance of
 historical social custom

Whether church is culture
 respond yes
 and the food and the ways of production
 though invention has removed most people from
 self reliance
 and the specialization of labor has tended culture to
 social dependence

I say church is not the only source of culture
 though mind that it is a social source
 though add that anyone may speak homilies and
 were such a dependence upon a church homiletics
 to the decline of independent thought
 say church is voluntary as are other sources of
 information and thought
 though culture is not as voluntary as one may expect
 depending upon the requisite needs of being
 and a local environment

And were I to say I naturally inhabit culture
 that there were no other alternative than to be in a way
 and were I alone the same may be said
 as the course of being the course of daily ritual
 is the surface of culture
 thus culture need not be socially contained
 were a gathering style a particular way
 and were a predisposition to carrying the tasks
 given a particular style a particular order
 and further to add that an environment too creates
 culture values culture by a particular type of food
 a particular method of acquiring the necessities
 and were one to try to escape culture
 they would depart from food and language and
 homemaking and procreation
 and be left with nothing to go about a day

A broad conception of culture is culture as experience
 and what is repeated
 with character added

Nor did she simply wear a coat
 she gathered the wool and dye
 she formed a coat shaped a coat
 put together the material and in a way
 and in reference to her place

custom is this and

the specialization of tasks necessary are
 an easement to the terms the conditions of effort
 nor longer will a single person be one to complete
 all of the necessary installments to complete a task
 though ask the question of whether
 a specialization of effort
 that it will take ten people to complete a product
 is a form of culture
 it is

The assembly workers and the rest
 the preparators and the money people the distributors
 together form the germ of modern culture
 and what was once linked to direct production
 such as hunting and homemaking
 may be an historical reference to what are now specialized tasks
 though reference a collective spirit presently
 whereby the novelties of shape and design
 and the novelties of ritual associated with material
 such as methodology liturgy and formation are
 inclined to intersect with other orders and makers
 who are present in another aspect of the same product's development
 and whether the entire process is culture
 or whether within each task is culture is
 for anyone to mention because
 culture is only a word and is most recognizable
 in its absence when existence is devoid of principle

An exercise in value formation is invention
 and a reflection upon such is a reiterative affirmation
 as to what is held as important
 were it created by a single individual or a collective
 though such a thought process is only meaningful
 as a thought process as a notion of pride
 in effort regardless of the effort being individual or collective
 it is a process of ends and
 ceremony
 were it final to production
 is the station in which culture resides

the completed product is authentic
 and put to whatever use be it
 against a weather or for a food process
 or in the ministries of interpersonal trade

The easements of living
 compare one hundred years before I am now
 and say progress for invention
 the social day is gone about differently
 the separated tasks are rise to a difference of experience
 and a peoples are learning differently
 some with an eye to industry and
 the manipulation of material and some
 with an eye to the development of law
 and who is watching who is centered and
 causing a particular type of learning and
 a separated styled
 for were experience differently introduced
 because a peoples have gone about living differently
 say there are likely one thousand learning ways
 for one thousand vocations
 and to hold differently the gems which are
 introduced upon experience
 say the value of one is different than
 the value of another
 the value of banking is differently considered than
 the value of construction
 the value of retailism
 the value of teaching
 and were there an attempt at folding all of the values
 at a super level called business
 and mention monetary value as
 comparative foundation for conversation then say
 all is business or use another universal word
 that society does have passages
 society is a web with a language
 and debate what is of universal value
 what is of the most universal value

Imperial the notion of ultimateness
 whether the greatest conceived and enforced
 or either a silent conscience to belief
 called faith and the way of going about a life
 though a protection perhaps to refinding the
 challenges of aging
 that an avoidance to historical pitfalls is a path
 and proven in educative manners and training
 every person does learn naturally though
 and err
 and a lesson to an experience which is a fault
 that it not be repeated or that it be modified
 ultimateness like the declaration of
 universal social value
 is an invitation to locate a social problem
 and begs the question of what does
 a utopian society resemble
 where fault is rested in educative ways
 and passed by in art and literature and
 whether there were a word for forgiveness
 necessarily for a wrongdoings which do not exist

One person's cross against another or
 one society's cross against another
 because there is a difference in values
 but will there not always be a division in experience
 thus a division in questions
 among those of different ways
 those of islands those of mountains those of rivers and forest
 a unique value to social ways by every group
 and were the groups able to avoid struggle for
 the intersections of struggle exist
 thus again the question
 what is of universal value when social difference exists
 and it is an imperial notion
 though in the interest of peace and reason
 there is a search for an answer
 and it brings languages into a tighter form
 and commerce is negotiated

the question of universality may be a demonstration
 and rather an answer which presents itself
 rather before a question is considered
 because they and they and they
 recognize the value of foreign exchange
 for what is not available locally

And were it money which is a common factor
 for their intersection or were it
 the quality of a product which is appreciated
 and sought
 and the universal comings of friendship and social exchange which follow
 were caused by association
 though a new generation of youth
 without the experience of first union asks different questions
 must an experience of one be a recapitulation of
 the group
 perhaps for the continuation of a linear history
 though it is no wonder to perceive the tracks of
 social time as a cultural empowerment
 and dogma to the lines and ways which are
 passed forward into a new generation
 and what was invented as commerce and goodwill
 returns as internal pride for a social station
 which is proudly raised
 though inflated in actual social and economic value since
 the germ of exchange and interface was
 retired with those who grew old and
 failed to pass reason on to their children and their children's generation

Reason is
 typically qualified in lingual terms though
 reason is something other and may not require verbal language at all
 reason answers the question why
 though there is an advantage to
 the conference of language to the reason why and
 this is for the interest of education and information
 a diatribes a dialogs
 allow for learning without primary experience

and reason only fails were there no reason to begin with
 or either reason fails as a secondary experience if
 the teacher did not have an original germ of understanding or
 a language is limited in vocabulary or
 a language is failed in its application
 though this is a question of education and
 upon the exit from a system as a mature individual
 a universal mind is started upon a social germs which are
 previously introduced
 though some do start independently

Progress is new
 and a system which reinforces modernity is
 an allowance to the establishment of
 to the finds of exploration and discovery
 progress is the socialization of invention
 though progress is stopped for trepidation for fear
 or either a perceived nonutility of new ways
 for a past was generous
 though today is a different day than yesterday
 there are new conditions
 calling for a new response
 and call success the most adaptive way
 and were it to require an educational system
 for its development
 an informational exchange call education
 and were the complications of learning
 a complication of method
 or were the complications of learning a doubt
 say progress is a model and they pick and choose
 or to remain reactive in old ways
 fixed to a proven time

And were a society to fail upon a progressive stance
 that change be not inherently good
 that an older way is sustainably kept
 the notion of trial and error is not for every soul
 and some will last as they have lasted
 and even in the light of proven advance

elect the former path because
 there is no riddance to history and
 there are other taxes to the adoption of futures
 such as a notion of modern convention
 whereby if one has not separated themselves
 from the whorl of a progressive institution such as invention and
 whereby if one has not separated themselves from
 a society which monitors and institutes its members
 there may be a social pressure which
 requires an alternative reason for independence
 though ask
 whether progress can be personal
 whether progress as invention can be
 without the tines of social pressure and
 without the collective value introduced in frenzy

Theory is proven upon an assumption of value
 across time
 theory is adopted and folded into tradition
 nor every culture holds to similar stations of value
 and tradition is likely conditioned to an environment
 given a frame of available resources practice is
 shaped
 and a theory grown into traditional ways
 in one environment may not be possible given
 the conditions of another
 though modernity overcomes diversity and lack
 in specialized distributive channels grown
 as trade routes including the trade of information
 including the trade of reason
 what is not understood in observation may be
 an institute upon demonstration
 though were a distribution to cease
 a traditions linked to local regards and resources
 would be returned to
 because sustainability is clause to a continuation
 and accessibility to a goods and reason
 when progress is linked to distributive channels
 and were every social place esteemed with

a particular virtue which can be traded
 it is noted that a place is signatory to its items
 its reason
 though fragile and dependent upon channels

Were the value of life measured in material
 is a question of existence
 a thought to psychology and to the question why
 though a steadied life spends a time connected
 to a material life
 given the necessities of bodily continuation
 the likes of food and shelter and clothing
 and what use to philosophy what use to economics
 for an interpretation given a mind of thought
 does not serve an immediate material purpose
 though a consideration a thought to
 what is affirming and a thought is affirmative
 reinforces a method and plots
 a line of decision
 material is to the final response to a series of
 human discern
 the factors are weighed and are admitted into
 a way in which material is acted with
 and language
 the outward spell of thought and requiring another
 is a channel for group thought
 including reflection

And were there a place for poetry among
 the talkers
 but poetry is monological and requires no audience
 [they put the words into a book which cannot be answered]
 and from a podium
 the rest are students
 this is a show and we are watching
 captured in a vessel altogether with our needs
 the conceptualist fancied lasagna

Were I to speak as I am spoken to I would be

mnemonic
 why ask what is original
 if reason is agreeable
 and I grow into the next generation and die
 as an ascendants have died
 carrying memory forward into futures for my turn
 though original thought does occur
 for which there is no historic response
 there are new germs of information
 made for interpretation that are encountered daily
 and were I to disregard their notice
 because these problems and decisions have not
 been admitted into societal or personal
 ratified experience

Nor fear what is already solved
 [I supply my own reason for a material lesson]
 and were I to lean upon the histories of
 every other person and with no independent thought
 I may have responded to an already known conditions of being
 this is a question of whether all is known and
 placed into an accessible memory
 or is a question of education
 that what is known is taught in a social way
 instinct and nurture are comrades in formation
 and if nothing can be done with instinctive knowledge
 but to reflect upon it bring it to a conscious surface
 ok
 but of acquired knowledge
 a greater spirit to reflection when there is
 no former experience in which to weigh an
 advantageous series of acts until one has undergone the experience
 a question as to what an education should be
 whether to teach specific responses professionally
 or to engage a listening wills with a spirit of problem solving
 bywhich that which is presently unconsidered
 may be approached and solved
 understood
 as well as a response or decision not to respond

Theory all
 as well to each of the acts the responds there is
 a temper to the way the day is gone about
 improvisation and mimicry reason is beneath
 and do I put to words and thought each of the
 faculties each of the strains of intelligence
 what is positive given a conditions
 the teleologics of understanding health and welfare
 the endurance of living in a sustainable manner
 and theory grows small as it is considered as it is proven
 and were it thought which is the germ of action
 and were such an action proven
 the clouds of consideration dissolve
 and action becomes automatic

What can be dreamed and a problem introduced
 makes a list of challenges
 the course of discern for the plausibility of an imagination
 is thought as to how
 and were it such a great dream a determination
 theory as hypothesis and testing
 a first attempt is experimental and every thereafter
 a closer nod to final accomplishment belief
 and action becomes automatic
 were it so important
 for some dreams are a spark without fuel for continuation
 they dry into memory they remain

And were it destiny
 bywhich I am captured in thought
 I consider my farthest thoughts
 and were they social and were society
 bent toward achievement and were a further thoughts
 such as the easement of effort like invention
 such as a traveling an exploration
 reinforced and progressive
 and were ideas of social progress reinforced
 or either a regards to the maintenance of existing ways

like conservation
 whereby inventors turn to their own
 because they are not otherwise received
 it is early to nod at the fabric of possibility
 when I have no decision of value
 and were it travel and were it science and were it medicine
 invention is a series of stages
 though a considered ends are the invention of stops
 along the way
 benchmarks
 were a dream so important there are stages to
 accomplishment

Theory is

A theory of theory for the conceptualists
 as to why
 consider
 whether to solve conceptually or to theorize conceptually
 whether theorization is an ends in itself
 or whether a theory is a path to solution
 a solution a solving process is to say
 there is an outcome which is important
 for whatever reason
 and were there a conceptual solution to a conceptual problem
 perhaps a theorized conceptual solution may exist
 though were conceptual theory an ends
 perhaps
 whereby the imagination remains the imagination
 but language
 is the growth of conceptual theory
 for other theory upon the plausibilities of material
 becomes automatic
 so too conceptual theory if
 one strain of thought leads to the next
 need I recall remedial lessons to say purpose
 and need I recall early introductions and fundamentals
 when it is an advanced theorem an advanced postulate
 that is now clarity

Fundamental

is a station of default wherein a germ of truth remains
 positive
 and when one is pulled far from the fundamentals
 where error
 the reconciliation of being is brought upon
 earnest foundations
 a return to principle and an undeniable truth
 the distant calls of exploration are upon foundations
 fundamental foundations
 for there is law
 which cannot be forgotten or a crumbled presence
 will force a return
 physical law is easy
 and with truth in physical law experience readily notices
 attempts which are in conflict
 though error misunderstanding ignorance upon social law
 so too is characterized in stops
 a notion of progress can go no further when
 nor actual social progress can go further when
 a fundamentals are overlooked
 democracy is a notion of social progress
 and when a foundations of community giving as well as
 community receiving are unbalanced
 progress is at fault
 or when election is a humor to a population
 that it bestow no actual authority
 the foundations of democracy are not realized
 and were a fundamental social laws overridden
 an outcome may not be characterized as democracy

Likewise a truth in any system which forgets
 its internal social laws
 is something other than its outward language
 nor such internal character be formalized
 for the personality of a social organization carries
 fundamental mores cultural expectations
 which may never be written

though in their absence the organization is no longer
what it once was

Social change is a series of alterations
with stops and reflections
and there is the considered change the formal change
as a decision
or there is a natural adaptation
in which change is not recognized formally
the former is cause for leadership for congress
and research
an understanding of modern social conditions
that a decision has a believed social foundation
congruent and relative to those conditions
in the latter form of social change
an individuals are shaped perhaps without their knowledge
and one stage of being unto the next is
invisible to the individuals undergoing transformation
call education

An environment is at the core of social change
we are shaped by our environment
whittled and formed around our genetic core
and closer to natural every day
but we are not natural
there is a divide between man and nature
nature is a cosmic balance
and if man were to be included as natural it would be
natural to say that unsustainability is natural
that the claim of land and nonrenewable energy by man
and the claim of doctrine as empowering all human action
perhaps it is true
that man exists using all of resources
and an outcome with such resources absence
is nature new nature
and were every resource to be expended and gone
a dead universe could still be called natural
excepting a conceptual notion that nature cannot exist
were there no one to call nature nature

it is a lingual notion to say out loud
 that a concept cannot exist were there no one to say such a thing
 and to call to use the word nature
 a speaker separates themself from an object
 but that is semantics
 and such semantic belief that nature exists only because
 man uses the term nature
 [to his own exclusion]
 is dogma
 and establishes a frame of consideration of man as
 maker and shaper
 God

And were it religion which is the source of humility
 and were it an exterior notion of God which is
 the source of humility
 the source of a humble use of limited resources
 [whether resources are limited]
 and were it a person's faith in themself at the
 disposal of divine faith
 which is a personal allowance to change what may be changed
 at will
 and were it agreeable conceptually to interpret
 nature is without man
 and man's advance is a reduction in
 whatever measure nature is measured

Reconciliation between man and nature is a question
 were sustainability divine
 [sustainability is a useful notion though nature cannot be corrupted]
 [except in spirit]
 [for it were my own spirited decline when]
 [nature does not resemble my own interpretation of it]
 however in common a man to the animals
 a body requires
 for its continuation
 though what separates man and animal is
 a transcendent idea that they can shape a conditions
 and nonharmony between a self and what is shaped is a cause

for question
 [language]
 a limits are evident in overpopulation and extinction
 what once is fertile and has had a species removed
 for overconsumption
 is now an ecosystem which is missing a link
 to fill a void in nature a conditions are introduced by man
 and a species is reintroduced from another place
 [were it not extinct]

It is an attempt to bring balance
 realizing there is a purpose for all species
 upon a watch of a declining resources
 what is an answer
 when a divine consideration of man within an ecological system
 that has been used and used to its dismay its decline
 and only in a latent stage does man assume
 a responsibility
 when a problem is evident
 when a depleted resources are evident
 and humanity interferes in desperation and or conscience
 [though were humanity God to interfere]
 [or to just continue at a knowledge of ecological decline]
 the idea of an attempt to bring balance
 places humanity exterior to natural conditions however
 and a notion of divinity in reference to nature
 may only save an ecosystem were a divine idea
 linked to a notion of progress as an element of
 local conditions

Minding God as divine
 while honoring an idea of divinity from local conditions
 pulls humanity in separate directions
 all is divine
 and attention only to a local place as an affective environment
 in the interest of ecological sustainability
 is a discretion interpreted differently by different people
 there are those who profit financially
 from a macro consideration of being

and there are those who are in contest with
 those who live in a macro way
 for their efforts in living to their own environment
 sustainability

Though courage to say an environment can be changed
 that a handle be made of the tools
 and to these conditions a worst aspects of
 social living including healthy living can be removed
 greed and poverty
 transparency in decisionmaking and
 access to resources by all
 a challenge to want for liberal living
 and is it a trade for moderation that a dialog continue
 that there is a middle in which a living is
 both sustainable and assistive in supporting people
 with macro tools and belief

We are young and have only recently
 come into religion
 a religion which is theologically liberal and supportive of
 positive change and which values the individual
 money is a typical measure of society and
 for those with money as security
 there is a greater possibility of a macroscopic outlook
 at the divisions and solutions of society
 there are also the resources in which to operate
 upon social value in acts
 and for those divided in poverty
 those which live with few financial resources living sustainably
 and those who live in poverty due to their inability to
 negotiate a professional way
 they may be as much interested in shaping a world which
 is governed by what they know
 a source of value
 often attributed to religion and faith
 [are not religion and faith separate]
 is thus socially connected to at least two temperaments
 one source is altruism and giving and social change

given from one's own wealth and resources
 and another is a determination for social change
 upon social notions received in poverty and a being of discontent

For the financially poor are targeted
 as carrying a malady and
 solutions to financial despotism
 are a threat to the comfort of those that
 consider a plain notion of redistribution of money as
 a removal of security
 though social programs do such a thing
 by taxation and offering to those who qualify [qualify] for resources
 with optimistic ends that all shall live comfortably and
 sustainably

Wealth is not evil
 financial wealth is not evil
 nor a wealth of well being is evil
 wealth does not require that another live in poverty
 though what does come of wealth
 for example
 were seventy five percent of a public living wealthily and
 without consideration of economic means
 a remaining twenty five percent may be
 economically impacted with higher costs of living
 it is a regression however to resort to a conversation
 of economic value and ownership though
 though can it be said that it may be as greedy a notion to say
 a purer form of wealth holds family and
 social relationships above notions of economic security
 in this appropriation of interest and value
 a prime source of happiness and wealth as social is
 comparably to another division than the divisions of economic security
 those with family and social ties are
 those who lead
 [though where do they lead] [though how do they lead]

A sustainable wealth
 who does not value a stocked existence

in which all that they value is plentiful
 though at the expense of others such as a finite resources
 are to the poverty of those
 unable to access such a resource
 or to those who value alternative things
 though are considered as impoverished by those with
 a measurable quantity of what they deem valuable
 value in a social sense is easily linked to
 monetary value because money defies categories
 the value of money as a concept is
 an allowance to food and shelter and health
 a security is endowed with financial resources
 and perhaps a truer value to that which
 can be purchased
 though due to money's abstract nature
 it is socially kept as a value which affords other values

Poverty is a social condition of a person
 who exists without an item of value
 in the interest of money
 poverty is someone without money though
 money is transparent and poverty as someone without money
 is actually someone who cannot purchase
 that which is truly valuable
 thus money as a token is valuable though
 a truer value is that which is purchased with money
 and whether there is such a thing as conceptual poverty
 may be a question for those
 with limits to their language and
 with limits to their experience
 for which there can be no welfare given excepting
 education
 perhaps
 and particular concepts such as love and belonging
 are examples of possible wealth as
 a feeling

To know a concept may be to realize a concept
 though ask whether one can know a concept such as

love
 without being in love
 and in the interest of a discussion of poverty
 can one be conceptually impoverished while knowing a concept
 such a condition as poverty of love for example
 could be qualified by only the person with or without love
 for there are no socially measurable marks
 and an individual's love for whatever
 may have no social value
 may have no social token to socially value or measure the love
 and were it important to identify such conceptual poverty
 because for example
 a board of psychologists or sociologists believe
 the conceptually wealthy are those likely to
 be financially productive be financially wealthy

Had I a house
 in which to dream
 had I a studio a room with a desk
 had I a good breakfast

The complaints
 of financial poverty
 are different than the complaints of conceptual poverty
 though were there a correlation
 a conceptual poverty
 likened to a poverty of the spirit
 might need be addressed before an address of financial poverty
 though were it said that any address is
 no social business
 that social welfare as social programming and social engineering
 is averse to one version of natural law
 wherein those who cannot sustain themselves
 should not be granted assistance whether the assistance were
 effective or not
 though cultural custom suggests a local environment is
 responsible were there a group to effectively
 address issues of poverty
 the complaints of financial poverty

were it correlated with conceptual poverty
 indicate there is a different need than
 a direct giving of money

A group's want for a formal address to conceptual poverty is
 a call to religious formation
 that an order be put to suffering and neglect
 in the interest of an improved quality of life
 and given a reliance upon a token system of exchange
 there may be a reversion to an address of financial poverty
 because it is easy
 because it is measurable
 though an effective address to financial poverty
 which simultaneously embraces
 the overcoming of conceptual poverty risks becoming
 a welfare state
 or an address to the general notion of poverty which
 aims at an improvement of the spirit of its citizens
 leads one to question
 the notion of spirit and how it may be improved
 it is desirable to avoid a dependence upon
 formal systems for the resurrection of ambition
 because a system which exists on taxation of a general population
 for a minor set
 becomes permanent were a minor set ever in need
 further
 a targeting of ambition in the interest of economic growth
 may be politically useful among those employed
 for an increase in production
 those who are subject to a depression and unemployed
 may require a financial intervention however
 that fundamental needs are met
 should a group or geopolitic believe it were in their domain
 to provide assistance
 to generate productivity

Though ask
 were an increased generation of productivity
 in the interest of the individual or in the interest of the state the geopolitic

for a productive citizenship implies a robust state
 perhaps
 though a productive state may not necessarily imply
 a productive citizenship
 were a productivity coerced

It is theory to say one way is one thing and another is another
 though the adoption of a theoretical foundation is
 a grounds for the implementation of plan
 to recognize a problem and to recognize a potential solution is
 however
 a germ of authority
 that there be a possible remedy to the social ills
 which are noticed and present and which affect public health
 and with the institution of authority present
 a members of a public which are not among those in authoritative circles
 nor among those receiving a public intervention are those
 producers
 which are model to those who produce little
 it is a notice that authority protects itself however
 and once established
 there may always be a problem in which to absorb itself
 for production within an establishment of authority
 is a treatment to that which is undesirable
 and it is easy to locate fault when one searches
 and were productivity so valued that all
 including those among authoritative bodies
 address every aspect of social fault and implement
 change

Were there no authority
 that every individual is expected to ennoble their own condition
 that theories of natural selection conceptually allow
 for the fall of the individual who does not sustain their own
 self
 and were there a defiance to every form of government which
 implies their own authority
 and the psychology of citizenship that
 reverses struggle personal struggle at an early age

is a norm
 then people grow into individualism
 though also grow into a form of self reliance which looks down upon
 social reliance and the specialisms of collective productivity
 and sharing

It is theory to speculate afterlife
 and were a speculation intoned with a living days
 that an actions are in reference to such speculations
 were there a soul which continues in a form
 a notions of good and bad are
 in reference
 were a speculation that an efforts and ways of this life
 contributory to a state hereafter
 it is comforting to speculate upon further states
 though what does such speculation do to the living
 a mention of living a good life in reference
 is license for a notion of heaven or hereafter reward
 though what is a good life
 and need there be a positive goodness for
 then the question of sin exists
 [were it for social control]
 there is no knowing but confidence and
 a collective confidence in ways is
 a formation of collective faith
 and were a group so inclined to believe in their faith
 confidently
 the managed ways of day to day being is
 organized about a details of positively overcoming struggle
 and taken as a postulation of existence and netherexistence
 it is fair to believe in a cultural norms
 for getting along

It is easy to question and
 say there is no foundation though
 might someone agree with a method for living and
 yet say there is no evidence of afterlife
 speculation can be about anything though
 an agreement as to social rules may be logically induced

were there or were there not a belief in an afterlife
 an entertainment of pure logic for a way of being may not be
 as toothed an argument as saying
 the postulated reason for goodness is the reward of
 heaven [heaven]
 were there no idea of heaven nor afterlife there would be
 little sentiment to faith
 though notions of afterlife creep into an imagination in
 childbearing and childrearing
 that a legacy continue in biological lines and
 living positively with reference to goodness is
 in the interest of biological legacy
 with religion removed from ideas of afterlife
 however
 we are bound for a secular and scientific state
 where no argument can exist which defeats the idea of legacy as
 biological lineage
 excepting to say that people may tend toward competitive nepotism
 in their own daily being

Theory
 is a belief

The homiletic poem is an idea
 convince me
 and were I to require proof as validation
 I would not be listening
 it is a story
 written
 and the consequences
 written

And outside away from the chairs the lectern
 the written culture
 the written clouds
 the written language
 the written parent
 the written stars
 the written technology

the written family

And void of consideration if to recognize
 a success in theory
 whereby all engines are operational
 the operational psychology is content and will not want
 judgment is quiet
 and operational sociology is content and will not want
 judgment is quiet
 and a will toward managing an environmental cause is quiet
 and were a void a void in principle or
 to say a void in thought were signal
 to some transformation
 in my own or among others or in an environment
 and were an internal quiet desirable
 if to say theory is no longer required

It is a station of humanity to question
 and were all questions answered
 and it is a station of humanity to manipulate that which is about
 being an agent of change being cause
 to that which can be effected
 need I discern again and again
 and ask of happiness
 were I to know in certainty
 what

Certainty is a germ
 one certainty leads to the next
 and the limits of certainty are shadow to
 uncertainty
 what I know is my own
 self
 [and a starry exterior]
 I know physical law importantly and
 I know consequence
 for I have learned
 I am certain of a spirit [I know that I am certain] [I must know]
 and a spirit is a soul

though it were no science to believe certainly
 in that which has no physical evidence
 but to look about
 and say you are included in my thoughts
 and for that I know that you exist

Nor I suffer for uncertainty I can
 let away the trifles
 the minuscule
 and do I search for answers
 insanity for governing one's own self
 in a manner which does not respect that
 there are aspects to not knowing including
 an allowance to the idea that some things have no answer
 [I do not understand]
 and were they yet considered a problem
 again
 and again
 insanity is persistent perhaps
 insanity is not done
 [what does rest]

The germ of uncertainty may be the germ of curiosity
 were there questions for
 though to let away that without interest
 and were I compelled to occupy my own time
 learning
 ask of what intersects my passions ask what interferes
 method is recourse to the interrogative study
 of peace and welfare
 and were I to develop a system of questions like discern
 the triage of inquiry is in reference to
 the anticipated answers potential answers
 and do such inquiries interest me
 then I continue
 to eventually put a question to rest
 as if to say an eventual vacancy of thought is desirable
 where all is again rested

There is an alchemy to living
 and after an early years and after an adolescence
 and after settling into adulthood
 there is a release to living among an interpreted conditions
 a range a domain of answers exist enough for qualification
 to go about a day
 without relapse to scientific method
 it is experience which expels a need for
 answering questions again and again
 it is experience in which joy is located and repeated
 a day is pared to its necessities and pleasures
 in gradual course

The elder

And a limits to a body
 the course of a life
 is cause for medicine
 and a pace to a declining mechanics of being
 where an ambitions of going going are
 met with a slowness and
 a change from a physical pleasures to
 the ambient pleasures of thought and interpretation
 aging is natural
 and as a limits to physical participation begin
 there is an adaptation to consideration
 a theory of theory is developed
 so too can be let away
 like maturity

Philosophy is
 what I do not know
 that a resilient question exists without certainty
 and an operative order exists for
 the manufacture of an answer
 necessarily
 for I do not ask simple questions
 nor to spend time considering the automatic
 reason attaches itself to monolog

for rightness and an assumptions
 though flexible for humility is to know an answers
 are temporary
 [answers are temporary]

Philosophy is
 her shape

And say love
 all that is important is within love
 conceptual wealth is within love
 time is within love

What does last forever
 but to recognize a limits to life and
 were two people come together purely in marriage
 were there a faith to eternity
 nor I do know
 nor I can speculate positively for a human conditions say
 a bodies will erode like stone
 eventually gone
 and were it psychological depression to admit
 a terminal existence
 and ask for what purpose
 again faith is an answer
 for such a question

Yet too simple to cry faith at each question which
 can only be answered in speculation
 and do I endorse an internal silence for questions of
 the soul
 but say a wish or a hope is no faith
 rather believe that faith is to believe all will exist as
 it has existed
 with a constance to law and order
 though a contest to faith in which there has never been
 evidence for thought
 such as notions of afterlife
 and conceptual reward for living virtuously

nor can I defeat the existence of heaven or
 life rewards
 and may in fact believe that such belief adds to
 an optimistic spirit
 [were this desirable]

And were a faith in natural law called religion
 a reliance to living naturally
 though attitudes to natural law shift in
 believing in a possible alteration in natural law
 that natural selection should be understood and
 pushed to quiet for
 the equity of man as a just creature is
 more compassionate than genealogical chance
 and put away notions of divinity in which
 man is a creature in any form
 that his station is ultimacy and undivided
 atween notions of God as man and God as nature
 natural law is a passive way
 and were man to shape nature and yet say
 natural law is fundamental
 humanity would endow themselves as authority

Can natural law be changed
 ask a scientist ask a poet
 and were religion to be the spark in which
 children grow into understanding
 ask of change social change a change in law
 what cannot be changed is natural law perhaps
 but an adjustment to the tenets of natural law
 whereby control is reevaluated and shifted yet
 God and or the idea of God is neatly rested
 where humanity cannot yet approach
 where humanity cannot interfere
 among the pantheisms of material
 among the largeness of stellar space and
 among the tiny the tiny
 microscopic order of cells of molecules and
 among the order like law in which all things interact

it is my interference indeed
 when to alter a living or a living way
 though Godly authority in which I have no control
 is giant and neatly managed in form
 and greater than that even

And upon a social congress a laws are revealed
 one at a time and reasonably
 that an assumption of order is gained
 though never as full as an order which is
 unmoved
 but learning understanding and control is
 manufactured in attempt
 that error and honesty
 trial is the advance of humanity
 and a teleologics suggest an aspiration of control
 that humanity grows in opposing directions
 and opposing directions from that
 diaspora and
 a fullness to consider the cumulative aspects of
 knowledge
 though to consider the ken of a single individual
 is to recognize a limits
 for comparison two people assumed in congress
 compared to one hundred
 differentiated souls
 a limits are greater

And tools and metal arms and logic imposed into
 machines and robots
 programmed for ends with speed and
 exactness
 and without technology
 they remain as they are and living
 just living
 ask what determination to the rise of control
 that competition seed the advance and or intrusion of
 want
 want

technology is an expanding verse
 and what limits
 [a limits are resources physical resources]

A single person can construct a flying machine
 [what use is flight]
 [but the expedience of travel]
 [but the oversight of aerial position]
 a single person can gather fuel
 [there is no use for fuel without engines]
 and sell
 a single person can mine material
 and sell
 reason is

And motive for profit them
 and motive for profit them
 and motive for flight them
 were there one in three people with direct interest in flying
 then were it coercion to bring
 the others
 with indirect motive
 [they are paid per contract]
 [and transparency to ends]

Were monetary growth to be the stay of interest
 for one thing is agreeable
 because anything can be done with money
 is it not true that anything can be done with money
 the limits of accomplishment in hindsight are
 to an elevation of the human condition
 though there is so much that is unknown
 some would seed clouds
 some would travel off of this planet
 some would form farms in oceans
 some would live truly sustainably independently
 money is not motivation for all though
 to acknowledge a social collective
 money is intermediary to a diversity of ideas

[they otherwise trade]
 [nor everyone finds rice as valuable]

And the assortments of material wealth
 as some are privileged for their access to commodities
 calls regional favors to particular lands
 and types of lands
 farm land
 land rich in mineral ore
 pasture land
 land for tourism
 the commodities of being among a gifted land
 [for they settled roots before a land is known]
 and the assortments of material wealth
 call separation to a peoples
 call out geopolitics and preservation
 call out norms for trade from other geopolitics
 make business of commodities

And an appearance of business for
 all of material exchange
 [excepting what is gifted]
 [excepting what is possessed claimed is gifted]
 and immediately a direct exchange and
 in a generation an evolution to money
 [money]
 and the peripheral businesses set bottoms to oversight
 the banking
 for money is everywhere
 and banks are everywhere
 this is how a nation is formed in modernity
 but a germ long ago
 before trade was official
 a germ to living in a way with only one's own
 management
 that was how a nation was formed
 and today's nation rests differently
 than that of a parent's land
 it is now specialized and cast in numbers

And a lingual resemblance to
 the reliance upon numbers and retail systems
 vocabulary reflects a values and
 to mind an existence of sales and marketry
 merchandising and production
 a professional vocabulary seeps into communication
 where once was silence or consideration of
 a quieter forms
 like nature and what is brought of nature
 and were a cognitive space kept
 for the meditations outside of commerce
 call such peace
 though merely secondary to
 what is sustainable given these conditions
 presented as business

And were all of consideration listed unto
 a relationship with financial value
 I test
 and say philosophy and an exposure to
 that which incites thought
 is a book written for writers
 though it too is sold
 all as financial value is a strain on morality
 the translation of good acts and language into
 commodities for trade present the problem of
 calling monetary value at what once was
 independent of financial systems
 and how to respond but to hold value
 quietly and independently
 a retention to the sovereign thoughts
 if to remain quiet

Silence is
 the start of observation
 when I no longer have communication for
 Silence is
 humane

and I return to my own
turn inside
and call language at consideration
return
to social systems
with instruments for conveyance
ideas
or a rested perspective

