We each hold responsibility...toward the general betterment

Good health is an individual responsibility and can be achieved in the face of popular disconnect from awareness of causality and susceptibility to disease by accepting the individual responsibility to use the body’s unmatched natural instincts and resources to improve itself and progeny based upon the practice of fundamental principles of proper nutrition, complemented by a practical approach to exercise - eat natural instead of processed, fresh instead of preserved; sit instead of lie down, stand instead of sit, walk instead of stand, run instead of walk. This paradigm addresses all aspects of health - physical, mental, social and spiritual.

Transition points invariably present situation-specific options and attitudes of exercise - for example, the selfless/selfish dynamics of scratch preparing a home-cooked meal (exposure to therapeutic volatile compounds released through interaction with food-groups); or engaging a stroll through a local farmer’s market.

Entrust the foundation of personal well-being to the standards, controls, time-tested balance (s) of nature.

Procreation imperatives are exquisitely designed functions - instinctive, the continuing process of millennia. It must be ultimately acknowledged that direct or consequential (e.g. synthetic contraception, genetic modification or artificial, environmentally induced compromise) interference with the mechanism creates not only physical imbalance, reproductive system-related general disorders and cancers but may also represent a principal contribution to the erosion of social mores of sexual responsibility and family values. This paradigm arguably applies to all living things, flesh or plant.
The Focus Is On Something Good To Eat

A Superlative Symbol of S.E.R.V.I.C.E.*

*Selfless/selfish; Empathy; Reciprocity; Vitality; Integrity; Consistent; Emulate natural standards

FLESH **Myriad Business Matrix, Existential Defense Initiative**

(PLANT or, observations on the benefits of conformity to the Natural Life Cycle)

IDENTITY

1 The Holy Bible (KJV)

("Look, Ma, no batteries!!")

Juxtapositions

Who Am I? Apex of Creation, Image of God*, or Evolutionary aberration Created by GOD1, to serve all creation

What Am I? Composite of cartilage, muscle, blood, flesh, skin and bone - a living soul; distinctive Freedom of Choice Composite of micronutrients suitable to immediately sustain generations of life

Why Am I Here? Service, Stewardship, Multiply and Replenish the Earth Preserve Life, Existential Balance

“The Focus Is On Something Good To Eat”

- The (human) body is a marvelous entity. It is capable of integrating all aspects of life through interlocking facets of service into supporting the unique reciprocating patterns of existence we (consider the ant, perhaps the tiniest life-form capable of being studied by the natural eye) refer to as Natural Biological Evolution Standards. This arguably applies to all living things, flesh or plant.

- The Natural Life Cycle Healthful Resources Movement - Myriad Business Matrix, Existential Defense Initiative Toward Social Betterment outlines the need for, and illustrates what may very well be considered as principal perspectives of, the exercise toward concerted conformity with this ideal.

- Principal focus lies in recognition of an individual’s “IDENTITY”, assumption and acceptance of pre-eminence in the natural existential order; “THEN” reconciliation of “METHODS” and responsible relationships regarding social norms and popular preconceptions, the imperatives of supporting and maintaining Natural Life Cycle directives of nourishment and procreation to benefit all species.

- Indeed, the environmentally supportive pursuit of the most basic and decidedly influential of natural instincts, Something Good To Eat, may very well be the most critical process of service, in form and function, toward symbiosis of good physical, mental, social, spiritual health and individual responsibility.

- The definitive element to this profile lies in the “ACTION” of using the body’s remarkable resources to improve itself through proper nutrition, exercise and stewardship, including encapsulation of the Procreation Imperative - the unique parameters critical to the perpetuation of all species.
Consider the paradox of technology proponents’ applause to its potential to “save lives”, and/or increase longevity, lies in the combined great dilemma of our age... unemployment through technology and, that our brightest minds, in efforts to improve technology, exponentially increase danger. Along this perspective, consider the emergence and dynamics of “seedless” produce or, the Bee Colony Collapse Disorder phenomenon as derivatives of an insidious level of cognitive dissonance relative to the intricacies of natural symbiosis.

We might further consider:

(i) Eating, the natural method of acquisition of nutrition is a principal drive. The hunger (Quantitative), appetite (Qualitative), sensory (Quality Control) and extra-sensory - “...tastes just like my momma used to make it...” - factors are superlative examples of nature’s engineering/administrative functionality.

(ii) Exercise, particularly that which is involved in finding SOMETHING GOOD TO EAT, establishes a baseline for overall good health. Paradoxically, it is essential that the exercise (golfing, or horticulture, for instance) does not contaminate or destabilize the food chain, but conforms to the service principle of “Identify, Multiply, Preserve” above emphasis on market-share development and economic stimulus.

(iii) The selfish pursuit of this Something Good to Eat necessity actually becomes translated to a selfless act to protect the source, in turn attracting a means to influence the propagation of its specie - service to all species. The contribution of the least is vital to the betterment of the whole.

(iv) Chronic violation of the guidelines/standards governing these symbioses foments chronic damage to the system, vis à vis the propensity toward food-chain instability, supply/demand platform erosion and, escalating propensity of humans toward susceptibility to pandemic diseases and social dissolution.