

The Precedent for Polymonogamous Relationships

- 1.) As one male or female can reproduce with respect to each or only of two others at a time, and a male and a female of three of two such females of the others may reproduce even if one is bare and such as the other not without the first nor the former, the preservation and the continuation of life of the individuals is more like and guaranteed.
- 2.) The preservation of life, which is that as each exists unto the others of three people, as they are ones who exist as male and female by association not only then hold the vested capacity to reproduce but also to so protect their children and family by not only themselves but also as they are of and unto each other with respect to their own sex and gender, from and with respect to themselves and each other, whether male or female.
- 3.) In addition as one parent may under such circumstances always be at home or at work, and often more than one or sometimes all, the children of the parents always have a parent as who as is someone with them beside to raise them and play with, and learn by such parents at home or work; at home or apart, a way to remain as whole and one for one such parent as not at work nor away, and another both at times at work or at home.
- 4.) These children therefore always learn of their relationship to their parents, friends, strangers, others, and of people in relation to each other and as so are protected by not only each other in plurality but learn of and from each other the very thing such parents respect of that which is of a woman and a woman for a woman and a woman and a man.
- 5.) Affliction is lessened through mutual contact and its inseparability are in fact delimited and reduced for either and all such individuals, as without unique reproduction there is a lessened chance of the furtherance of affliction unto and for such others of each other and of others beyond for continuation for such parents, children, and such others.
- 6.) The man and woman within an honest marriage shall therefore not so stand to divide any such children between each other or of themselves, since respect for such children and of each other as such parents is so truthfully represented by such parents as man and woman; as a consequence such children learn to understand love without division, multiplication, nor dissemination as for such parents undivided and children so undivided all such parents and children remain divided as for any two parents and any one child.

7.) There is therefore the possibility of individuation of parents for such children without nonindividuation, as either learn to respect the love of a male of and for a female without bias; therefore of people of the same or alternative sex, with respect to and of themselves and of each other, and are less likely to draw upon each other so as to either mistake one another of each other, of such parents, or of others; as a parent remains at home, together, or apart. As a consequence differentiation is drawn between themselves and their parents.

8.) This is the fact that of what they learn is the result of love and respect of male and female without bias. Therefore of what they learn is their individual and unique truth of love of a male for a female or a male for a male or of a female for a female, and for such as these as children of their true sex and personality as for one another; for they remain as undivided sexually; yet remain with awareness and reconciliation through such means as exclusively unto their own sexuality for what it may become, as their personality or sex.

9.) Such children through growth therefore preserve choice over means of individuation of either that of male or female natures of sex without separation nor combination, and hold for themselves and each other and of such parents so as to develop respect for both such sexes; and that of choice so preserved without division unto either male or female.

10.) As a result these people learn to protect each and one another, their and them selves, and the ones whom they choose to love without bias interiorly nor externally to such affairs, and remain as so existent in and of the world such that they are not so divided against one another nor of others within their place, life and society; nor of the family.

11.) This is justified, as if one such parent or one such child dies, two or one so parents or children remain; and a parent remains so as to raise the family, for which without and remaining as a lesson so learned of the difference of one so passing unto death and one so remaining as unto life, for the sake of one so to remain among such parents, and children.

12.) Such means are justifiable when love is in question for such as proper awareness of male and female for such parents and children with awareness for each of difference between youth, life, aging, old age, death, sickness, health, individuation, the other, their selves, the other beside themselves, of neither of higher nor lower standing, between, as such parents and children remain as so unbiased unto themselves, each other, and people.