

Chapter 1 : Twitter Goes Into Complete Meltdown Over Cohen-Manafort Bombshells: 'Literally Just Too Mu

why did i do this? i dont know. [SONG LIST] Closer - chainsmokers ft. Halsey Dora the explorer theme song All star - Smash Mouth The Fresh Prince of Belair theme song Never gonna give you up.

To ascertain whether an applicant should be disqualified from owning a gun, the FBI draws from three databases. The Interstate Identification Index is a giant repository of criminal convictions used by an array of law enforcement agencies for a range of purposes. That includes those related to mental health and immigration status. However, some states like Connecticut add nearly all prohibiting records to the NICS Indices because they typically result in a quick denial, without any need for further investigation by the FBI. States voluntarily supply records to the databases that make up the NICS system, and they do a spotty job of it. According to a Bureau of Justice Statistics report , at the end of there were 7. Mental health records present a particular problem. The Virginia Tech massacre, committed by a gunman whose history of severe psychiatric illness had not been forwarded to the the FBI, exposed shortfalls in mental health reporting to the NICS Indices. Several states have since made progress in correcting those omissions, but others have remained resistant, citing privacy laws. As of December 31, , several states have submitted only a handful of disqualifying mental health records to the NICS. The military has also fallen short in forwarding records from its internal justice system. The names of service members expelled under a dishonorable discharge are forwarded to the NICS Indices, since a dishonorable discharge, on its own, triggers a gun ban. Service members convicted in court-martials for other offenses, like felony assault, domestic violence, or drug possession, may also be prohibited from possessing firearms. Those records go into NCIC. Base officers are supposed to add labels to the paperwork database making it clear when the offender is barred from guns. He was able to buy at least three guns from licensed sellers, passing a background check each time. Do gun background checks work the same in every state? Federal law establishes the grounds for gun bans, so generally speaking, a history that gets a person barred in one state will also bar him across the country. But states can also decide that other crimes should also initiate a ban. Twenty one states choose to do so. Back to my check: How long does it take?

Chapter 2 : 7 Things You Should Know about Fire Pits

*SR when not everything goes into the market (calendrierdelascience.comialindependence) submitted 1 day ago by lefty
Hi everyone, I'm just starting to dabble in the world of FIRE.*

While you may have made the decision that you want a fire pit â€” you may not know where to start, and digging into your backyard without a plan is not a good way to begin. **Basic Considerations** Three important things you should consider when purchasing a fire pit: **Portable or permanent installation:** Gas or wood burning: You can build or purchase a fire pit that is either gas or wood burning, so it boils down to personal preference and whether you have proper ventilation to burn wood. The material you choose will affect the quality and design of your fire pit. Consider rust resistance, heat retention and design when choosing a fire pit. **Check for Regulations** Believe it or not, most communities have regulations when it comes to fire pits. There may be restrictions or zoning regulations in your area, so check with the police department or city authorities before purchasing a fire pit. First, your fire pit should be at least ten feet from your house, and allow for about a six foot diameter for guests to sit safely around the pit. If your home has a view, you may also want to consider placing the fire pit where the view can be enjoyed. No one will be able to enjoy the inviting warmth of the heat if smoke and embers are blowing in their face, or if the wind is sending smoke towards an outdoor table. **Set on Fire-Safe Surfaces** In addition to identifying the perfect location, be sure to place or build your fire pit on a neutral surface such as gravel, brick or stone. Placing a fire pit on a wood deck or lawn runs the risk of catching fire from drifting embers and sparks. **Wood and Stone Choice Matters** Since fire pits are great for families and friends to gather around, be selective about your choice of wood or stone. Cherry wood not only smells amazing, but it does not spark like pine and other softer woods. For gas fire pits, use lava rocks or fire glass. **Old Fashioned Fires** When it comes to wood burning fire pits, light your fire the old fashioned way with a piece of newspaper and kindling. **Exercise Caution** Just by taking a few extra precautions when you first get your fire pit, you can spend more time simply enjoying the comforting blaze. Most fire pits come equipped with screens to help minimize ash and sparks, but if yours did not, be sure to purchase one in order to protect anyone enjoying the fire. You will also need to properly maintain your fire pit as it gets more use. If you have a permanent fire pit, make sure that there is a secure drainage system to keep it dry. For both permanent and portable fire pits, purchase a cover to protect it from the elements and increase the longevity of your fire pit. **The Pro Team At Pro.** Find home services professionals with the right qualifications and work ethic without the hassle of back-and-forth phone calls, scheduling and getting the work done.

Chapter 3 : How a Federal Gun Background Check Works

2 Peter Everything that goes into a life of pleasing God has been miraculously given to us by getting to know, personally and intimately, the One who invited us to God.

Probably from limen; a pond. The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the. Fire; the heat of the sun, lightning; fig: The latter part of the verse contains, according to the best MS. The last verse then follows, And if any was not found written in the book or, roll of life, he was cast into the lake of fire. Thus, three times in these two short verses, like a refrain at the close of each clause, we have the terrible words "the lake of fire. It is clearly figurative language, implying that Death, the last enemy 1Corinthians So we read in the next chapter Revelation We have read of this before in this book Revelation 2: It is a death of which the first death--the physical death, now destroyed--was but a faint figure. It is a condition which needs no coarse exaggeration, or vulgar literalisation of the prophetic imagery, to heighten the horror of. Of the full meaning of the words in their true and future force we can have little conception. It is enough for us to remember two things: Pulpit Commentary Verse Lake of fire see on ver. This is described in accordance with St. Death and Hades, though in reality abstractions, are here personified. This is the second death. Add [even] the lake of fire. John has not used the phrase, "the first death," but he has alluded to the fact. The first death is the actual death of the body, and which is the natural result of that spiritually dead state into which, since the Fall, man is horn, and which is therefore, as it were, his normal state. In a similar manner, the first resurrection is the risen spiritual life of conversion; while the second resurrection is the resurrection of all men, and the bestowal of eternal life upon the just. Matthew Henry Commentary This will be the great day: The persons to be judged are the dead, small and great; young and old, low and high, poor and rich. None are so mean, but they have some talents to account for; and none so great, as to avoid having to account for them. Not only those alive at the coming of Christ, but all the dead. There is a book of remembrance both for good and bad: Every man will recollect all his past actions, though he had long forgotten many of them. By their works men shall be justified or condemned; he will try their principles by their practices. Those justified and acquitted by the gospel, shall be justified and acquitted by the Judge, and shall enter into eternal life, having nothing more to fear from death, or hell, or wicked men; for these are all destroyed together. This is the second death; it is the final separation of sinners from God. Let it be our great concern to see whether our Bibles justify or condemn us now; for Christ will judge the secrets of all men according to the gospel. Who shall dwell with devouring flames?

Chapter 4 : Glossary A-Z | NWCG

more proof that BTS FIRE choreography goes with everything abratatas. Loading Unsubscribe from abratatas? The Fire mv but everytime it says "bowowwow" yoongi says "wow" and the pitch lowers.

By British Red Our little UK group is in the process of writing a book of essential skills for our kids etc. Why when you light birch bark with a spark it flames but a cramp ball just glows? Wood shavings catch fire more easily than branches? Why a chimney makes a fire burn better? I have been making fires for decades and, whilst I had discovered that these things were true, I had no idea why they were true. I decided that an examination of the fundamentals of how fires actually work would help me in my fire lighting efforts. This is the result. Substances fuel – the thing that burns Oxygen Heat These things form the fire triangle. In order to be able to make fire well, we need to understand the properties of each of these three elements and learn to manipulate them well. Then we bring all these three elements together and apply some fire making technique. The ability to make fire under challenging conditions by manipulating the tools available. But to get good at fire lighting, it really helps to understand it. If you can stick with section 2 or at least read the bluffers guides it will get easier promise 2. Green wood contains a lot, dry wood less. But it all has some. Cellulose – Tree cells are made of cellulose. When cellulose is heated it changes. Up to about centigrade, carbon dioxide and water vapour are given off. Above this temperature, pyrolysis takes place. In this process, volatile gases are given off that catch fire. These burning gases give off heat causing a chain reaction and the fire gets hotter. The fire gets hotter and at centigrade, the carbon left behind by the pyrolysis starts to burn. The wood goes through three stages burning 1. Wood can be converted to carbon charcoal by heating it without oxygen. This prevents the pyrolysis gases igniting Minerals - this is the non-burnable stuff like calcium, and potassium – this makes ash. Bluffers Guide To start a fire, heat wood up, it gets rid of water and non flammable CO₂ at the lower temperatures. Once you have got rid of this, it starts to give off burnable gases. Once you get it hot enough around centigrade these gases will ignite. When they ignite, you get heat given off for the first time. The heat given off by the gases gives off more gas, which catches fire in turn giving off more heat. When the fire reaches centigrade, the carbon left from the pyrolysis will catch fire and glow as it burns without smoke or flame. Heat exists in combustible material fuel in the form of chemical potential energy. That is to say that energy is stored in the chemical components of the fuel and can, given the right circumstances, be released. We all know this – you burn wood to generate heat. Heat is also an input in that for the process to take place, the right materials must be present and the temperature raised to the point at which the reaction begins. This is known as the process of ignition. In burning wood, we raise the temperature of the wood to initially drive out water and then to the point at which the gases being to burn. This releases more energy that causes the carbon to burn. This explains why it is in some ways easier to light dry wood than charcoal – there are no pyrolysis gases in charcoal to burn. The amount of input energy required to achieve is proportional to the amount of material being heated. It takes more energy to raise the temperature of a larger object. If the same amount of energy is input to a large object as a small one, it will raise the temperature less – possibly below the point of combustion. So its easier to light small things than large ones! When an object is heated to a point beyond its surroundings, it will begin to lose heat to its surroundings through a variety of mechanisms such as convection and conduction. If an object is heated too slowly, it will lose heat at an equivalent rate and never achieve ignition. Bluffers Guide You have to heat up wood to get it to burn. The bigger it is, the more heat this will take. The wetter the wood is, the more heat this will take. You have to heat carbon fuel charcoal etc. Adding oxygen will often cause a fire to burn hotter and faster – the process that makes blacksmiths bellows work. This must be tempered with understanding that you can blow the fuel away. In blowing out a candle, the gas vaporized wax is removed from the heat source and the candle goes out. Blowing hard on glowing charcoal will make it burn faster since the charcoal is unlikely to blow away. Blowing too hard when fuel is flaming burning vaporized hydrocarbons may extinguish it, blowing on glowing coals probably wont. Now air can be added to the mix in a variety of ways – by blowing, through mechanical means bellows or fanning or via scientific principles. We know this right? So as a fire burns, the hot gases and vapours will rise up a

chimney. This draws more oxygen into the fire at the bottom. In addition, if a wind is passing over a chimney, it lowers pressure. This lower pressure makes the chimney draw still more gas up through it and hence oxygen into the fire. Bluffers Guide All fires need oxygen. Forcing oxygen onto a fire based on gas risks blowing it out. Forcing oxygen into a carbon-based fire will probably increase its temperature. The best way to feed oxygen into a fire is to draw oxygen up through it in the same way as a chimney does A hollow elder tube used to blow air into a fire The effects of a chimney 3 The Process of Firelighting We have discussed at some length the elements of fire and how they interact. The next step is to describe a step-by-step process for lighting fires. All wood fires we make will become a variation on this theme. Having looked at the process in total, we can then examine each step in some detail. The steps to lighting a fire: Generate heat “there are many ways to do this, from friction to electricity but all rely on generating a relatively intense heat in a fairly small area. A small, relatively volatile item is ignited from the heat source. The purpose of igniting tinder is to sustain the heat output from the heat source and increase the heat available by burning the tinder. Your tinder will not produce enough heat to ignite large fuel since its heat output will be low and relatively short lived. Kindling is therefore ignited twigs perhaps to build a slightly larger fire. Larger pieces of kindling can be added until enough heat is generated to ignite the main fuel. When sufficient kindling has been ignited, enough heat will be generated to light the main fuel source. When this is achieved, the fire will become self-sustaining and only require fuel to be added periodically rather than tended closely. In fact there are only five that are normally used: Even friction through the air can generate intense heat” think of a meteor falling through the atmosphere. Some of the commonest methods of generating heat involve rapid oxidation. This is the process of collecting and concentrating the heat of the sun. It is normally accomplished with a lens refraction although the process can be achieved with a parabolic reflector a curved mirror shaped a lot like a satellite dish 4. A gas that is rapidly compressed heats up. If combustible material is in the presence of this hot gas, it can catch fire. This is how diesel engines work. Stored or generated electrical energy can be used to cause a spark or to heat an electrical conductor to generate heat. A hot torch bulb is electrical energy generating heat Lets look at some examples of heat generation and see how they map: Fairly obvious “the fire bow, fire drill, fire saw and fire plough are all examples where rubbing two pieces of wood generate heat. The volatile gases are gone before enough is generated to ignite, so a small coal of glowing carbon is created. It is often helpful to have this collect on something a leaf, some leather to transfer it to your main tinder. A flint and steel is a combination of friction and chemical energy. The sharp hard flint strikes a small shard of carbon steel from the striker which, being heated, burns in the air oxidises rapidly. Its this oxidising steel that causes the spark. Ferrocium rods Swedish Firesteel etc. A ferrocium rod is an alloy of rare earth metals predominantly cerium and lanthanum and some hardening materials predominantly iron oxide. This soft alloy of metals catches fire easily when struck off around degrees centigrade and burns in the air the same way that the true steel spark does. The nature of the ignition is the same as flint and steel “a shard of metal struck off and heated oxidising rapidly in the air. Matches light by rubbing the head of a match on a striking surface. When rubbed on a rough surface, the glass powder turns the red phosphorous to white phosphorous. White phosphorous burns in the air and the heat causes the sulphur to burn in the air.

Chapter 5 : Heraclitus (Stanford Encyclopedia of Philosophy)

The fire torched the hillside off Ridgeford Drive early Friday, he said, and around 2 a.m. he noticed that the flames could reach his home.

New International Version This third I will put into the fire; I will refine them like silver and test them like gold. I will refine them like silver and purify them like gold. They will call on my name, and I will answer them. They will call upon my name, and I will answer them. They will call on My name, and I will answer them. I will say, It is my people: Christian Standard Bible I will put this third through the fire; I will refine them as silver is refined and test them as gold is tested. They are my people, and they will say: They will pray in my name, and I will answer them. I will test them as gold is tested. Then they will pray to me, and I will answer them. I will tell them that they are my people, and they will confess that I am their God. They are My people, and they will say: Yahweh is our God. They will call on my name, and I will hear them. I will refine them as silver is refined. They will call on me, and I will answer them. King James Bible And I will bring the third part through the fire, and will refine them as silver is refined, and will test them as gold is tested: I will say, They are my people: American King James Version And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: American Standard Version And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, Jehovah is my God. Brenton Septuagint Translation And I will bring the third part through the fire, and I will try them as silver is tried, and I will prove them as gold is proved: Douay-Rheims Bible And I will bring the third part through the fire, and will refine them as silver is refined: They shall call on my name, and I will hear them. Thou art my people: The Lord is my God. Darby Bible Translation And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will answer them: English Revised Version And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: World English Bible I will bring the third part into the fire, and will refine them as silver is refined, and will test them like gold is tested.

Chapter 6 : A Beginner's Guide to What Goes on Inside that PC - ExtremeTech

Lyrics to "Everything Goes" song by Natalie Imbruglia: You live your life You live like an island Satisfied You live for the moment Here you come You make.

Fire Fire makes water. Fire is a tree running in reverse. Fire is not a thing at all. Heating wood or other fuel releases volatile vapors that can rapidly combust with oxygen in the air; the resulting incandescent bloom of gas further heats the fuel, releasing more vapors and perpetuating the cycle. In photosynthesis, sunlight and heat make chemical energy in the form of wood or fossil fuel ; fire uses chemical energy to produce light and heat. Air is 21 percent oxygen ; combine pure oxygen with acetylene , a chemical relative of methane, and you get an oxyacetylene welding torch that burns at over 5, degrees Fahrenheit—the hottest fire you are likely to encounter. A low-oxygen fire contains lots of uncombusted fuel particles and will give off a yellow glow. A high-oxygen fire burns blue. Place a cold spoon over a candle and you will observe the water vapor condense on the metal Charred bones and wood ash indicate that early hominids were tending the first intentional fires more than , years ago. A coal seam about miles north of Sydney, Australia, has been burning by some estimates for , years. A parabolic mirror that focuses solar rays is still used to ignite the Olympic torch. The high priest would start a new fire on the ripped-open chest of a sacrificial victim. Fires fed from this flame would be distributed throughout the land. The Great Fire of London destroyed 80 percent of the city but also ended an outbreak of bubonic plague that had killed more than 65, people the previous year. The fire fried the rats and fleas that carried *Yersinia pestis*, the plague-causing bacterium. Both conflagrations broke out on the same day: Among other passengers were 1, recently released Union prisoners traveling home up the Mississippi when the boilers exploded. The ship was six times over capacity, which helps explain the death toll of 1, Some fuel sources can generate their own heat—by rotting, for instance. Pistachios have so much natural oil and are so prone to heat-generating fat decomposition that the International Maritime Dangerous Goods Code regards them as dangerous.

Chapter 7 : Jesus on the Eating of Animals - Part Two

Reddit gives you the best of the internet in one place. Get a constantly updating feed of breaking news, fun stories, pics, memes, and videos just for you. Passionate about something niche?

Jesus on the Eating of Animals - Part Two And after these words they all remained silent, save one, who called out: Shall I let thy brother perish, or kill the wild beast? Shall not I thus transgress the law? Wherefore, beasts are for man and not man for beasts. For I tell you truly, man is more than the beast. But he who kills the beast without a cause, though the beast attack him not, through lust for slaughter, or for its flesh, or for its hide, or yet for its tusks, evil is the deed which he does, for he is turned into a wild beast himself. Wherefore is his end also as the end of the wild beasts. Why, therefore, do you forbid us the flesh of all beasts? Which law comes from God? That of Moses, or your law? When Moses saw this, he had compassion on his people, and would not that they perish. And then he gave them ten times ten commandments. For he whose feet are strong as the mountain of Zion, needs no crutches, than without them. And Moses said to the Lord: For they are without knowledge, and are not able to understand thy commandments. Suffer, Lord, that I give them other laws, that they may not perish. If they may not be with thee, Lord, let them not be against thee: And of these ten times ten the Scribes and Pharisees have made a hundred times ten commandments. And they laid unbearable burdens on your shoulders, that they themselves do not carry. For the more nigh are the commandments to God, the less do we need; and the farther they are from God, then the more do we need. Wherefore are the laws of the Pharisees and Scribes innumerable; the laws of the Son of Man seven; of the angels three; and of God one. Then Moses desired that at least they should not kill men, and he suffered them to kill beasts. And then the heart of your forefathers was hardened yet more, and they killed men and beasts likewise. But I do say to you: Kill neither men, nor beasts, nor yet the food which goes into your mouth. For if you eat living food, the same will quicken you, but if you kill your food, the dead food will kill you also. For life comes only from life, and from death comes always death. For everything which kills your foods, kills your bodies also. And everything which kills your bodies kills your souls also. And your bodies become what your foods are, even as your spirits, likewise, become what your thoughts are. Therefore, eat not anything which fire, or frost, or water has destroyed. For burned, frozen and rotted foods will burn, freeze and rot your body also. Be not like the foolish husbandman who sowed in his ground cooked, and frozen, and rotten seeds. And the autumn came, and his fields bore nothing. And great was his distress. But be like that husbandman who sowed in his field living seed, and whose field bore living ears of wheat, paying a hundredfold for the seeds which he planted. For I tell you truly, live only by the fire of life, and prepare not your foods with the fire of death, which kills your foods, your bodies and your souls also. With that fire of death you cook your foods in your homes and in your fields. I tell you truly, it is the same fire which destroys your foods and your bodies, even as the fire of malice, which ravages your thoughts, raves your spirits. For your body is that which you eat, and your spirit is that which you think. Eat nothing, therefore, which a stronger fire than the fire of life has killed. Wherefore, prepare and eat all the fruits of trees, and all grasses of the fields, and all milk of beasts good for eating. For all these are fed and ripened by the fire of life; all are the gift of the angels of our Earthly Mother. But eat nothing to which only the fire of death gives savour, for such is of Satan. Moisten your wheat, that the angel of water may enter it. Then set it in the air, that the angel of air also may embrace it. And leave it from morning to evening beneath the sun, that the angel of sunshine may descend upon it. And the blessing of the three angels will soon make the germ of life to sprout in your wheat. Then crush your grain, and make thin wafers, as did your forefathers when they departed out of Egypt, the house of bondage. Put them back again beneath the sun from its appearing, and when it is risen to its highest in the heavens, turn them over on the other side that they be embraced there also by the angel of sunshine, and leave them there until the sun be set. For the angels of water, of air, and of sunshine fed and ripened the wheat in the field, and they, likewise, must prepare also your bread. And the same sun which, with the fire of life, made the wheat to grow and ripen, must cook your bread with the same fire. For the fire of the sun gives life to the wheat, to the bread, and to the body. But the fire of death kills the wheat, the bread, and the body. And the living angels of

the living God serve only living men. For God is the God of the living, and not the God of the dead. For everything beyond these is of Satan bad energies , and leads by the way of sins and of diseases unto death. But the foods which you eat from the abundant table of God give strength and youth to your body, and you will never see disease. For the table of God fed Methuselah of old, and I tell you truly, if you live even as he lived, then will the God of the living give you also long life upon the earth as was his. Eat, therefore, all your life at the table of our Earthly Mother, and you will never see want. And when you eat at ther table, eat all things even as they are found on the table of the Earthly Mother. Cook not, neigher mis all things one with another, lest your bowels become as steaming bogs. For I tell you truly, this is abominable in the eyes of the Lord. And he devoured everything himself, and mixed all together in his gluttony. And seeing that, his lord was wroth with him, and drove him from the table. And when all had ended their meal, he mixed together all that remained upon the table, and called the greedy servant to him, and said:

Chapter 8 : The Science of Fire

I want to go into management and eventually retire as a fire chief. I am a seasoned firefighter, but I want to do more. I really enjoy homeland security work and I am considering the leap to a federal position-one that would allow me to venture into more exciting professional work.

I volunteer as tribute! It had not even crossed her mind, but, when her sister was picked, she volunteered to save her, in hopes that she could actually win. The impossible happened whether Prim had taken any or not. The male tribute was from the town bakery, Peeta Mellark, who had once risked a beating to save Katniss and her family from starvation by gifting them some burnt bread. Her mother tries to explain to Katniss that she was ill, but Katniss still makes her promise to take care of Prim, and she finally complies. Madge Undersee comes in to say her final goodbye to her by giving her the mockingjay pin. Gale tries to give her a final piece of advice but is dragged out before he can finish, leaving Katniss to wonder about the thing Gale wanted to say so badly. On their way, Katniss and Peeta meet their drunken mentor, Haymitch Abernathy. When Katniss arrives at the Capitol, she gets prepared for the parade through the city streets. She is fussed over by her prep team, which consists of Octavia, Flavius and Venia. She then meets her stylist, Cinna, who comes up with an idea that would amaze all of Panem and make Katniss and Peeta unforgettable. Cinna dresses her up in a black unitard to represent coal and lights her and Peeta with synthetic fire that does not burn them. After the parade, they are escorted to their residence. The next morning, Katniss goes down to the Training Center to prepare for the games. Haymitch advises her not to show her all of her skills until the private sessions with the Gamemakers. During training, Katniss and Peeta notice they are being followed by a little girl named Rue, from District 12. During the private session, Katniss shows the Gamemakers her skills with a bow and arrow. Katniss shoots at the practice dummy but misses. She is angered because the first shot went wrong as she was not accustomed to the bow she was using. The Gamemakers start ignoring her and pay more attention to a roast pig since she is from District 12, a district which is not known for producing many victors. Along with that, she was the last person who got to show their skills. However, Katniss scores an 11 for her fiery temper and attitude, and is surprised later on. Interviews While preparing for interview night, Katniss is stressed out by Haymitch and Effie trying to prepare her. Cinna dresses her in a dress covered in jewels that make her look like she is being engulfed by flames whenever she moves. He gives her advice before she does her interview, being the only one she truly likes and respects. She is interviewed by Caesar Flickerman and she talks about her stay in the Capitol. She becomes something of a celebrity in Panem and is given the advantage of sympathy after Peeta admits to all of Panem that he loves her, making Katniss blush at first, then get extremely angry and shoving Peeta before calming down and apologising. Into the arena Katniss with Caesar Flickerman. The night before the Games, she is terrified of the horrors that await her in the arena. She goes to the rooftop and talks with Peeta. Katniss is enraged and leaves when he doubts he will win. On the day of the Games, Cinna dresses Katniss in her uniform for the games. While waiting to launch, Katniss and Cinna talk to each other. Katniss finds some confidence in this and the speaker announces the tributes to launch. Cornucopia bloodbath When the Games begin, Katniss gets away from the Cornucopia quickly, trying to follow the advice of her mentor, but getting into a minor tussle with the District 9 male over an orange backpack which ends when the boy is cleaved in the back by Clove, the girl from District 2. The backpack contains a sleeping bag, a bottle of iodine along with a dropper a chemical that purifies water, a water bottle, crackers, dried beef strips, wire and a pair of night glasses that she first mistakes for sunglasses. Katniss is almost killed in the bloodbath when Clove aims a knife at her head. She blocks it with her backpack and earns a knife as a result. Clove does not pursue her, and she heads back to the Cornucopia before all the good stuff is taken. Over the next few days, Katniss moves further and further away from the Cornucopia, though she is slowed down by lack of hydration. Hunted by the Career Tributes The next morning, she is awoken by a wall forest fire created by the Gamemakers, including fireballs that are flung at her. She survives the attack but suffers minor burns and cuts on her hands and a severe burn on her calf. She goes to sleep and is woken by the sound of footsteps. Katniss is briefly chased by the Career pack, consisting of Glimmer, Marvel, Cato,

Clove, the female from District 4, and Peeta, and escapes up a tree. Cato tries to climb up after Katniss, but crashes to the ground because he is too heavy for the branches to hold. The Careers realize that they are all too heavy to climb the tree, so they decide to wait for her to come down. Alliance with Rue Suddenly, Rue appears high up in a neighboring tree and points to the tracker jacker nest above Katniss, showing her what to do with it. The next morning before Katniss does anything, she warns Rue she is about to cut the nest down. Katniss cuts it down with the knife she got from Clove and the tracker jackers attack the Careers, killing Glimmer and the girl tribute from District 4. The Careers run to the lake after being stung by the tracker jackers. Katniss is also stung, and starts to run in the other direction. Katniss remembers that Glimmer had a silver bow when the Careers attacked her the only bow in the entire arena, so she goes back for it. After she runs away, she blacks out from the tracker jacker venom. Katniss alliance with Rue. She then proposes an alliance with Rue. She says Rue reminds her of Prim, in both size and demeanor. She tries to give Rue her pin, but Rue says no, saying that that was how she came to trust Katniss in the first place, seeing the mockingjay on her pin. Rue provides a distraction while Katniss checks out the Career camp. She discovers that the food is protected by landmines with the help of Foxface, the District 5 tribute and shoots a sack that spills apples onto the ground, setting off all of the landmines. Nearly everything is destroyed and due to the explosion and her relative proximity, Katniss becomes deaf in her left ear. Death of Rue Katniss goes to the woods, listening for Rue. Her four note melody rings out through the woods from mockingjays, but she suddenly cries out for Katniss. Katniss runs through the trees to find Rue entangled in a mesh net, one arm sticking out before a spear is thrown into her abdomen by the boy from District 1, whose name is later revealed to be Marvel. Katniss giving the silent salute in the arena. Rue dies after Katniss finishes the song. Seeing Rue dead, this angers her the Capitol enjoys watching innocent children die. When she finishes, Katniss realizes how peaceful Rue looks and does the signature District 12 farewell gesture to Rue. Later, this is seen as an act that defied the Capitol. She cries out for Peeta, but then suddenly regrets it, realizing the potential danger. She seeks out Peeta and finds him hiding in the mud of a riverbank, totally camouflaged. She washes him off at the river, treats the burns and stings, but cannot do anything for his leg but stuff leaves into it, drawing out infection and pus. Katniss does everything she can to care for him, but he eventually gets blood poisoning. The Feast Katniss kisses Peeta in the cave to gain the support of sponsors. A feast is then announced by the Gamemakers near the Cornucopia, where Katniss will find the item she needs most, as do all of the other tributes as well: Katniss, knowing that going to the feast will be dangerous, insists on going, though Peeta refuses to let her. At the feast, Katniss forehead gets cut by a knife that Clove threw at her. Clove tells her that Cato let her "have Katniss," but made her promise to give the audience a "good show". Katniss is surely afraid of what Thresh will do to her, but because of her alliance with Rue, he allows her to escape. He does not want to owe Katniss anymore and states that they are now even. She flees the feast with her life, and returns to the cave to heal both Peeta and her own wounds. While they are both recovering, they see that Thresh has been presumably killed at the hands of Cato. During one night of rain, Katniss asks Peeta when he started loving her. Peeta tells her it was their first day of school when he heard Katniss sing the Valley Song. After the storm ended, the two went to hunt. When Katniss whistled for Peeta and he did not answer, she ran towards him and the two argue for a bit until a cannon fires. They see the body of the girl from District 5, whom Katniss nicknamed "Foxface", being taken away. A few days later, the river is found empty, as well as the ponds. They figure that the Gamemakers want them to go to the lake. The Death of Cato When they make it there, they wait a few hours for Cato, the only other remaining tribute, to arrive. They are almost going to give up when he runs towards them. When Katniss sees that he is running away from a pack of wolf mutations, she and Peeta immediately ran away with him toward the Cornucopia. They reach the Cornucopia and scale it, though one of the mutts manages to injure Peeta. Once at the top of the horn, Cato finally gets back to his senses and fights Katniss. He overpowers the duo, and strangles Peeta to the edge. Katniss shoots Cato on the back of his hand and he releases Peeta. Cato is later disarmed by the mutts and gnawed at, being left to suffer. After some time, Katniss decides to kill him out of pity, not vengeance. It is then announced that the rule of two tributes winning if they are from the same district has been revoked and so she and Peeta must fight to the death. Winners Katniss and Peeta watch as a hovercraft descends to pick them up.

Chapter 9 : SR when not everything goes into the market : financial independence

Ensure full comprehension of everything that goes into the project Before you create any project document, make sure everyone has understood your client's requirements, the project's objectives, its limitations, what the deliverables should be, and what their quality standards are.

His native Ephesus was a prominent city of Ionia, the Greek-inhabited coast of Asia Minor, but was subject to Persian rule in his lifetime. He is generally considered to have favored aristocratic government as against democracy, based on his own political observations. His city lies close to Miletus, where the first thinkers recognized in later tradition as philosophers lived; but there is no record of his having made the acquaintance of any of the Milesian thinkers Thales, Anaximander, Anaximenes or having been taught by them, or of his ever having traveled. He is said to have written a single book papyrus roll , and deposited it in the great temple of Artemis at Ephesus. The story is plausible enough: It could have consisted of a relatively coherent and consecutive argument. On the other hand, the numerous fragments over one hundred that have come down to us do not easily connect with each other, even though they probably constitute a sizable fraction of the whole. Thus it is possible and even likely that the book was composed more of sayings and epigrams than of continuous exposition. In its form, then, it might have looked more like a collection of proverbs such as were ascribed to the seven sages than like a cosmological treatise of the Milesians. Diogenes Laertius reports that the work was divided he does not say by whom into three sections, one on cosmology, one on politics and ethics , and one on theology 9. All these topics are treated in the extant fragments of Heraclitus, though it is often difficult to see what boundaries the work might have drawn between them, since Heraclitus seems to see deep interconnections between science, human affairs, and theology. Unlike most other early philosophers, Heraclitus is usually seen as independent of the several schools and movements later students somewhat anachronistically assigned to the ancients, and he himself implies that he is self-taught B He has been variously judged by ancient and modern commentators to be a material monist or a process philosopher; a scientific cosmologist, a metaphysician, or a mainly religious thinker; an empiricist, a rationalist, or a mystic; a conventional thinker or a revolutionary; a developer of logic or one who denied the law of non-contradiction; the first genuine philosopher or an anti-intellectual obscurantist. No doubt the sage of Ephesus will continue to remain controversial and difficult to interpret, but scholars have made significant progress in understanding and appreciating his work. Method Heraclitus made every effort to break out of the mold of contemporary thought. Although he was influenced in a number of ways by the thought and language of his predecessors, including the epic poets Homer and Hesiod, the poet and philosopher Xenophanes, the historian and antiquarian Hecataeus, the religious guru Pythagoras, the sage Bias of Priene, the poet Archilochus, and the Milesian philosophers, he criticized most of them either explicitly or implicitly, and struck out on his own path. He treated the epic poets as fools and called Pythagoras a fraud. In his fragments Heraclitus does not explicitly criticize the Milesians, and it is likely that he saw them as the most progressive of previous thinkers. He does tacitly criticize Anaximander for not appreciating the role of injustice in the world B80 , while he might have expressed some admiration for Thales B His views can be seen to embody structural criticisms of Milesian principles, but even in correcting the Milesians he built on their foundations. While he continues many of the physical and cosmological theories of his predecessors, he shifts his focus from the cosmic to the human realm. We might well think of him as the first humanist, were it not for the fact that he does not seem to like humanity very well. From the outset he makes it clear that most people are too stupid to understand his theory. He may be most concerned with the human relevance of philosophic theories, but he is an elitist like Plato, who thinks that only select readers are capable of benefitting from his teachings. And perhaps for this reason he, like Plato, does not teach his philosophical principles directly, but couches them in a literary form that distances the author from the reader. In any case he seems to regard himself not as the author of a philosophy so much as the spokesman for an independent truth: Having harkened not to me but to the Word Logos it is wise to agree that all things are one. B50 Heraclitus stresses that the message is not his own invention, but a timeless truth available to any who attend to the way the world itself is. He announces it at the

beginning of his book: For although all things happen according to this Word, they are like the unexperienced experiencing words and deeds such as I explain when I distinguish each thing according to its nature and show how it is. Other men are unaware of what they do when they are awake just as they are forgetful of what they do when they are asleep. B1 He begins by warning his readers that most of them will not understand his message. Yet like sleepers his readers will not understand the world around them. As this implies, in his book Heraclitus does have some things to say about the natural world, but much more to say about the human condition. The former is his ability to pack multiple meanings into a single word or phrase, the latter his ability to use one expression to evoke another. To take a simple example: Deaths that are greater greater portions gain. B25 Heraclitus uses alliteration four m-words in a row and chiasmus an ABBA pattern to link death and reward. The latter appears as a mirror image of the former, and in sound and sense they fuse together. Another fragment consists of three words in Greek: The character of man is his guardian spirit. Because of its double role, the word forms a kind of syntactic glue between the otherwise diverse subjects, joining them together in a unity. Ultimately, Heraclitus loads his words with layers of meaning and complexities that are to be discovered in insights and solved like riddles. As he implies in the second sentence of his introduction, B1, his logoi are designed to be experienced, not just understood, and only those who experience them in their richness will grasp his message. Philosophical Principles Although his words are meant to provide concrete vicarious encounters with the world, Heraclitus adheres to some abstract principles which govern the world. Already in antiquity he was famous for advocating the coincidence of opposites, the flux doctrine, and his view that fire is the source and nature of all things. In commenting on Heraclitus, Plato provided an early reading, followed tentatively by Aristotle, and popular down to the present sharpened and forcefully advocated by Barnes, ch. The coincidence of opposites, thus interpreted, entails contradictions, which Heraclitus cannot avoid. On this view Heraclitus is influenced by the prior theory of material monism and by empirical observations that tend to support flux and the coincidence of opposites. In a time before the development of logic, Barnes concludes, Heraclitus violates the principles of logic and makes knowledge impossible. Obviously this reading is not charitable to Heraclitus. There are, moreover, reasons to question it. Third, there is evidence that his view of the coincidence of opposites is weaker than that attributed to him here. Heraclitus, I believe, says that all things pass and nothing stays, and comparing existing things to the flow of a river, he says you could not step twice into the same river. On those stepping into rivers staying the same other and other waters flow. Cleanthes from Arius Didymus from Eusebius B49a. The third is patently a paraphrase by an author famous for quoting from memory rather than from books. That B12 is genuine is suggested by the features it shares with Heraclitean fragments: But it specifies the rivers as the same. The statement is, on the surface, paradoxical, but there is no reason to take it as false or contradictory. It makes perfectly good sense: There is a sense, then, in which a river is a remarkable kind of existent, one that remains what it is by changing what it contains cf. Heraclitus derives a striking insight from an everyday encounter. Further, he supplies, via the ambiguity in the first clause, another reading: With this reading it is people who remain the same in contrast to changing waters, as if the encounter with a flowing environment helped to constitute the perceiving subject as the same. B49a, by contrast, contradicts the claim that one can step into the same rivers and also asserts that claim, and B91[a], like Plato in the Cratylus, denies that one can step in twice. Yet if the rivers remain the same, one surely can step in twice—“not into the same waters, to be sure, but into the same rivers. Thus the other alleged fragments are incompatible with the one certifiably genuine fragment. In fact, Marcovich has succeeded in showing how a misreading of B12 could lead to an interpretation such as that embodied in A6 and B91[a]. It is possible to see Cratylus, a late follower of Heraclitus, supplying the wayward reading, and then adding his famous rejoinder that one cannot step into the same river even once although the reading may go back earlier to Hippias: If this interpretation is right, the message of the one river fragment, B12, is not that all things are changing so that we cannot encounter them twice, but something much more subtle and profound. It is that some things stay the same only by changing. One kind of long-lasting material reality exists by virtue of constant turnover in its constituent matter. Here constancy and change are not opposed but inextricably connected. A human body could be understood in precisely the same way, as living and continuing by virtue of constant metabolism—as Aristotle for instance later understood it. On this

reading, Heraclitus believes in flux, but not as destructive of constancy; rather it is, paradoxically, a necessary condition of constancy, at least in some cases and arguably in all. In general, at least in some exemplary cases, high-level structures supervene on low-level material flux. The Platonic reading still has advocates. He depicts two key opposites that are interconnected, but not identical. Heraclitus sometimes explains how things have opposite qualities: Sea is the purest and most polluted water: B61 Barnes thinks Heraclitus gets his doctrine of the universal coinstantiation of contraries through fallaciously dropping qualifiers such as: But B61 shows he is perfectly aware of them, and we might rather say that he understands them tacitly even when he does not utter them. When he says, Collections: There are perfectly good contexts in which everything he says is true. One can divide a collection into its parts or join the parts into a unified whole. Most tellingly, Heraclitus explains just how contraries are connected: As the same thing in us are living and dead, waking and sleeping, young and old. For these things having changed around are those, and those in turn having changed around are these. We are asleep and we wake up; we are awake and we go to sleep. Thus sleep and waking are both found in us, but not at the same time or in the same respect. Indeed, if sleeping and waking were identical, there would be no change as required by the second sentence. Contraries are the same by virtue of constituting a system of connections: Subjects do not possess incompatible properties at the same time, but at different times. In general, what we see in Heraclitus is not a conflation of opposites into an identity, but a series of subtle analyses revealing the interconnectedness of contrary states in life and in the world. There is no need to impute to him a logical fallacy. Opposites are a reality, and their interconnections are real, but the correlative opposites are not identical to each other. According to Aristotle the Milesians in general were material monists who advocated other kinds of ultimate matter: Thales water, Anaximander the boundless, Anaximenes air *Metaphysics* b6a8.