

Chapter 1 : Math = Love: GUEST POST: Composition of Transformations Foldable

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The old has passed away; behold, the new has come. For this comes from the Lord who is the Spirit. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit. And everyone who thus hopes in him purifies himself as he is pure. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Try me and know my thoughts! And see if there be any grievous way in me, and lead me in the way everlasting! A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. God is not mocked, for whatever one sows, that will he also reap. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing. For you, O God, have tested us; you have tried us as silver is tried. You brought us into the net; you laid a crushing burden on our backs; you let men ride over our heads; we went through fire and through water; yet you have brought us out to a place of abundance. Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him.

Chapter 2 : Transformations of Trig Functions “ She Loves Math

~April 18th to present date~ horses helped by IGP Horses adopted into loving new homes 35 Sanctuary Horses due to special conditions.

Our first unit of the year covered the basics of functions. But, I had yet to finish or take a picture of our function transformations foldable at that time. This foldable was created after students had explored function transformations using an activity I learned about this summer called Move the Monster. But, I found an answer key to the activity online that someone else had posted if you want to see what the activity is all about. My goal was for students to discover the transformations for themselves. Then, we summarized these findings in a foldable for future reference. My Algebra 2 kiddos struggled a lot with this activity. But, I would like to think that it was a productive struggle. Since linear functions are an Algebra 1 topic, we went through this very quickly. I covered rate of change, graphing linear functions, graphing linear inequalities, and graphing systems of equations and inequalities. Due to time constraints, I only reviewed how to solve systems graphically. Time will tell if that was a smart decision or not. I used this as an opportunity to constantly review the difference between dependent and independent variables. Whenever students would struggle with interpreting the rate of change, I would direct them to this page a lot. Let me tell you, this is a hard thing to do. We will definitely see. It does make more sense to tell students that we always graph the y-intercept first when it comes first in the equation. But, my students who had me last year in Algebra 1 insisted that we HAD to watch it again. It was kinda funny. They talked up Slope Dude like crazy to their fellow students. So, I pulled up the video on YouTube. I started the video. The kids who had seen it before were cracking up. The kids who had never seen it before had a look on their faces that was priceless. It will be "Puff Puff Positive. Months later, my students still are talking about Slope Dude. Last week, our Geometry classes started reviewing linear functions. Some of my Algebra 1 students from last year came by to tell me about it. When the Geometry teacher reviewed the four types of slope, the students insisted on calling the slopes by their Slope Dude names. I hear that the Geometry teacher was not impressed. Students rearranged each equation to get y by itself and entered it in their graphing calculator. I downloaded this activity for free from TpT. The slope is just zero. But, you cannot have a zero in the denominator. And, yes, I apologize for my cursing. I should have made this into two separate foldables. The HOY section should glue on the page horizontally. The VUX section should glue on the page vertically. Graphing Linear Inequalities Many of my Algebra 2 students were very nervous about graphing linear inequalities. This was a lesson where my principal just decided to pop in for a formal observation. It ended up going well, though. I was worried at first. Once we had worked through 3 problems together, one of my students announced to me, her fellow students, and the principal that "You have shown me the light! We concluded our INB pages for Unit 2 by gluing in our two linear regression labs: Bouncing Tennis Balls and Twizzlers. I posted about these two labs here. Bouncing Tennis Balls Lab.

Chapter 3 : Parent Functions and Transformations “ She Loves Math

John Evelyn ranks with his friend Samuel Pepys as one of the best loved of English diarists. This is an absorbing new study of the most controversial episode of his life: his passionate seraphic friendship with Margaret Godolphin, a maid of honor at the Restoration court of Charles II.

All this is anchored deep in your core now. How can you possibly erase it all at once? How could you possibly press the Delete button to make it all vanish from the face of the earth?!? He has been after you for such a long time now. He has been asking you out. You have pushed his hot buttons. You have turned his invitations down on countless occasions. Yet, he was still thereâ€ waiting. And then, one day, you have made up your mind and accepted one of his zillions of offers to go on a date with him. But he has lost the drive by then. Maybe he has been seeing someone? He may have even told you he had. He was passionate with you. Just the thought of you being around, just touching your hand, just the thought of you sitting next to him, just holding you close to his body ran shivers down his spine. You, of course, were reluctant at first. You hesitated perhaps for a while then slowly let go of the silly feeling andâ€ and enjoyed the entire experience tremendously. And nowâ€ now you yearn for him. You long for him. You want him to hold you, you want him to kiss you again, you want to feel him, you want to be around him today, and tomorrow too, if possible. Even worse, you still sense his presence. You feel he may even be experiencing the same, going through the very same feelings as you are now. There must be a deeper meaning, the explanation to it all. Because you have just made your point. You have just made up your mind. Your tears have gone dry by now. I am over you. You are over him. Time to move on. Our soul already knows. Our body already feels. Our mind tries to comprehend. Sometimes the bad things that happen in our lives put us directly on the path to the best things that will ever happen to us. And maybe, just maybe, you are being so loved right now, that you have been given another chance, another lesson to learn, another chapter of your story to read up on, another cup to drink from. And maybe, just maybe, your love is just waiting to be transformed into something higher. You can follow her on her blog and connect with her on Facebook.

Chapter 4 : Transformation of Love. | Rebelle Society

There is currently no description for this title. One will be added shortly.

Sujatha Fernandes 30 September Transformative organizing fails to address the underlying conditions through which exploitative care relationships are generated and maintained. The last decade has seen many pioneering approaches to social justice organizing that revolve around personal-political transformation. One notable example is domestic worker organizing in the United States. During several Bill of Rights campaigns across the country, coalitions of domestic worker organizations emphasized the transformative power of love and connection and the need to make employers part of the solution. It has been just over eight years since these coalitions won a New York Bill of Rights for Domestic Workers and five since the passage of a similar Bill in California. These Bill of Rights campaigns have shifted the broader public consciousness about the value of domestic work and created a greater sense of dignity for workers. The lack of affordable state-provisioned childcare for working parents often forces them into exploitative employment situations with domestic workers. However, our ability to truly transform the broader universe of caring relationships is limited under the current conditions of the global domestic work industry. Exploitation and abuse are inherent in the employer-employee relationship in contexts where cheap and vulnerable migrant labor has come to fill the gaps left by an absence of subsidized childcare services and non-flexible employment conditions for working parents. In order to end the chain of exploitative relationships produced by this situation we need to challenge the conditions that send migrant women to high-income countries for care work and force working parents into undesirable arrangements with their employees. DWU was founded in New York in as a collaboration between three organizers: Initially, the campaign sought to make a technical argument about why basic rights were necessary for domestic workers. But after becoming mired in frustrating debates with a small number of legislators, Poo felt the need to shift the debate away from legal technicalities toward fundamental human rights, and to change the perception of domestic work outside of the state capital, Albany. Poo frequently told her own story of realizing the interconnectedness of all humanity when her grandfather was paralyzed by a stroke and cared for by a home attendant. The strength of this approach was most apparent in the area of movement building. Meetings and rallies became sites for sharing stories and collective witness, which helped to inspire other domestic workers and bring them into the campaign. As domestic worker Jennifer Bernard related to me in an interview, she heard one such story that really moved her when she attended her first DWU meeting: During the New York State Senate debate on June 1, , for example, several senators testified about the histories of their own immigrant mothers and grandmothers who had worked as domestic workers. In media interviews, workers were often required to present themselves as isolated, helpless and powerless, and had to excise emotions such as anger for fear of appearing violent. The need to appeal to both Democratic and Republican lawmakers imposed restrictions on the kinds of representations domestic workers could fashion, which worked against the building of a class-based movement that could draw on existing bases of solidarity among workers and challenge the underlying system of economic exploitation. By focusing attention on interpersonal relationships, individual stories and reforming laws to the exclusion of analysing and challenging global structures, the legal advocacy approach failed to address the underlying conditions through which exploitative care relationships are generated and maintained. The final Bill that was signed into law by New York Governor David Paterson on August 31 was watered down from the original proposal and established a very low floor of protections. Some domestic workers who had been involved in the campaign were skeptical of the benefits the whittled-down bill would bring them. In the aftermath of the campaign, these domestic workers along with other allies came together to restructure DWU as a worker-led organization focused on member outreach, direct action tactics, and community resources rather than large foundation grants. In their daily organizing and storytelling events such as the PEN World Voices Festival, they have sought to engage deeply and critically with the broader structures that perpetuate the care industry. A vision of social change that transforms caring relationships is vital, but it can only be achieved by removing the power relations and vulnerabilities induced by the current regime of labor migration that uses poor women from the global south to

fill care gaps in the north. As an anonymous domestic worker said when submitting a written testimony on behalf of fellow domestic worker Marichu Baoanan at a New York State Assembly Labor Committee hearing for the Bill of Rights campaign in We are two of the ten million Filipinos abroad who are treated as products in the global market. We not only shoulder the crisis of our homeland, but we also carry the weight of the deepening crisis in the US. Billions of dollars turn into profits as a result of our labor and at the expense of our dignity and humanity. Even if workers from the global south could receive better wages and work visas to reduce their vulnerability, the fact remains that they are often forced to leave their own homelands and families behind in order to service families in richer countries. This is what we need to challenge, and that means demanding an end to the free trade agreements and other policies that turn the global south into a source of cheap labor. Local sources of work have to be expanded so that labor migration is a choice and not a necessity, and comprehensive, government-funded childcare and elder-care in the global north is required to give people the option of subsidized home or institutional care. In all these areas campaigning is vital, but love is not enough:

Chapter 5 : The Transformations of Love | BYU Studies

Transformations of love: the friendship of John Evelyn and Margaret Godolphin. [Frances Harris] -- "John Evelyn ranks with friend Samuel Pepys as one of the best loved of English diarists. He was a virtuoso: a man of letters and of science, an intellectual who was also devoutly spiritual."

Composition of Transformations Foldable Hi all! She wants to share the very first foldable she created for her geometry students. Back in , I started blogging anonymously myself. I also still remember my first foldable fondly. I had no idea back then that it would be the first of so, so many! Greetings from the great Pacific Northwest! I come to you from the cool, green shadow of Mt. Helens to inject some new-found coolness into your math world. Gotta keep these advanced kiddos working and learning even though they think they know so so much. Sarah has so much crunchy math goodness for Algebra, but not a lot for Geometry, so I made up a foldable of my own and I hope you enjoy it and find it useful. We started the class period in small groups- each group discussing what would happen if you took a transformation like a reflection and then rotated it, or some other combination of transformations. I wrote the different combinations on index cards and gave them to the groups so they had very specific guidelines for their discussions. After we had discussed, and the vocabulary was familiar, I gave them the foldable to cut, fold, fill out, and glue down. You should know that we have 90 minutes of math class time every day. The students are used to Cornell notes in my class, so this was new and different and I think they liked it. I thought they might be confusing but because we discussed so much at first, the students were very quick to fill in the blanks with the correct terms. They also had no problem sketching the triangles as they were reflected about the parallel lines and the intersecting lines. After almost 30 years of teaching, I have found that instructions have to be very specific, spoken out loud, written down and accompanied by visual aids of the finished product. And then you still have to monitor the class and help some kids with glue sticks. Usually, about half the boys will stick their fingers to the paper or to their desk. I just want to thank our lovely guest post-er for sharing her foldable with us! If you liked what you read, please leave her an encouraging comment. It can be quite terrifying to put yourself and your teaching out there like this. Interested in writing a guest post yourself? You can find out more about this opportunity here.

Chapter 6 : Transformation (The Speed of Love) - David Sancious | Songs, Reviews, Credits | AllMusic

Love, as St. John Paul II describes, is the "fundamental and innate vocation of every human being," for the capacity to love authentically "constitutes the deepest part of a personality," for it allows man to devote himself to the "cause of man, to people, and above all, to God."

Only one thing can bring him back, and family history may explain why he fell for the blue two-wheeler femme in the first place. It has been two weeks since the bots went back to Cybertron, and Jackson Darby, honorary Prime, was in a slump. Without Arcee the world seemed to lose its vibrance. Everything looked dimmer and less exciting without her. To ignore this hurt, Jack threw himself into his schoolwork, but that bandage seemed to decay and fall away after two weeks. Jack was trudging out of school when Sierra walked up behind him. Jack responded in his mind before he answered her. Sierra glared at him and stormed off. Jack had grown to recognize real love in his time with the Autobots and knew now what he felt for Sierra was only skin deep. Miko and Raf looked at what just happened, and Miko smirked. She thought as she walked up to Jack and put a hand on his shoulder. The others nodded, and Jack felt like he could run to Omega One. He did just that—only at about miles an hour! Miko and Raf looked at each other on shock as they watched their friend run so fast that he seemed to vanish in a trail of dust. Raf looked at Miko, did the only thing he could think of, and called Ratchet. The gruff Medic answered with a surprisingly cheerful tone. What seems to be the trouble? He just took off toward the base at miles an hour. Raf, find a secluded area and ping my comm. When Raf and Miko came to a spot far enough away from town, Ratchet picked them up with a Groundbridge as he promised. On the other side of the Bridge, Miko and Raf were surprised to see June there as well. June gave Raf a nod and a paper smile as Jack looked at the Spacebridge longingly. Dad was a racer who left to chase someone younger. Man, that bot was fast! Jack shivered as he thought about his super-speed sprint back to the base. Ratchet walked up to the boy and picked him up in a servo. Normally, it takes a vorn for a bot to mature fully, but Voceletronians mature in a quarter of that time because of their need for speed. Organics are not looked upon very highly by some, and I do not want to risk an incident. From there, he found a Triumph Daytona and drank highly concentrated Energon that was necessary for his body to build the bodysuit to the specifications of the alt mode. Unfortunately, such a task demanded that Jack go into stasis for a few days. When Jack woke up, He noticed he was taller and that the Cybertronian consoles looked normal size from his new prospective. It was really odd to have to pick her up to be eye-errâ€œoptic level with her. She laughed at that idea. He had the perfect name. On the other side, Arcee was out of sorts. Something in her Spark was misaligned and had been that way ever since she left Earth. I should have stayed with him. She thought as she rode to the only Spacebridge in the Spacebridge Nexus online at this point in time and thought about keying in the coordinates to Omega One. She walked up to the console when a red two-wheeler with fire decals on his back. When their optics met, Arcee felt a flutter of recognition in her optics. Please Read and Review The author would like to thank you for your continued support. Your review has been posted.

Chapter 7 : Function Transformations

Transformation (The Speed of Love) is Sancious' second album for Epic. It follows the ambitious Forest of Feelings, produced by Billy Cobham. As fine as that album was, effortlessly combining emotionally open approaches to jazz, rock, funk, and classical music, Transformation (The Speed of Love) is almost exponentially better in terms of composition, arrangement, and execution.

Subscribe Free Principles of Personal Transformation

Profound personal transformation is initiated by the realization that you are capable of direct access to the Divine. This is the realization that the wisdom of the Divine can be discovered deep within you. There is a wide range of means that can facilitate self-mastery through personal transformation. Though the means may vary, the intent behind the means is quite narrowly defined as the intent to expand into a state of integration whereby all aspects of your conscious self become increasingly aligned with your divine essence. There are three particular life principles that help to align your perspective with the perspective of divine essence and thus inspire profound personal transformation. When you apply these principles, a deeper meaning will be revealed to the seemingly random events of your life experience. Seeing the Divine in All This is the principle that the Divine is present and can be seen everywhere and in all manifestations of life. It is interwoven in all things like an intricate mosaic whose pieces adhere to the same wall, and are thus unified. However, it is not the picture that unifies the mosaic, but the wall upon which its pieces adhere. Similarly, the Divine paints a picture so diverse and seemingly unrelated that there appears to be no unification. Yet it is not the outward manifestations that unify. It is the inward center of divine energy that unifies all life. Seeing the Divine in all is the principle that all manifestations of life convey an expression of All That Is. It does not matter how far the unifying energy has been distorted; the Divine can be observed. It is the action of perceiving unification even when the outward manifestations appear random, distorted, or chaotic. The principle of seeing the Divine in all is the perception that life is perfect in its expression because it flows from perfection, and that no matter how divergent its manifestations are, all life is an extension of the Divine. In light of the obvious turmoil and destruction that are apparent on Earth, this is an outlook or perception that may seem naive. How can life in all its forms and expressions be perceived as optimal or perfect? This is the great paradox of life, and it cannot be reconciled with your mental or emotional capabilities. It can only be understood in the context of the soul, which is deathless, timeless, and limitless. Calling forth the divine perceptions of the soul is actualized through looking for both the inward and outward manifestations of the Divine. It is not only that the Divine is found within you and within every individual manifestation of life; it is also in itself the wholeness of all life. Thus, this principle of transformation calls for seeing the Divine in all its diverse forms of manifestation, as well as in the wholeness of life itself. It is subjective and impressionable. Nurturance of life is the principle whereby an individual is in alignment with the natural expansion of intelligence inherent within all life. This alignment enhances the life energy that flows past the individual with the clear intent of gentle support. It is the action of opening to the highest motive in all people and in all life and supporting the flow of this highest intention towards its ultimate expression. In so doing, the action is performed without judgment, analysis, or attachment to outcome. It involves simply nurturing the highest energy that flows from all people and thus supporting the fullest expression of their deepest essence. This is a departure from the normal perception that nurturing support can only be granted when others are in alignment with your personal will and desires. When, instead, you view everything in your life as an integrated energy flowing as an expression of ever-expanding divine intelligence, all life is honored as an extension of the Divine. All people and all forms of life can be nurtured and supported to their highest expression. Energy is an element of life that is so subtly interwoven with form that it is one, in much the same manner as space and time are inextricably linked in union. Life energy is always in a state of becoming. It is never static or regressive in its natural state. You are very capable of nurturing this natural expansion of energy to forge new channels of expression and experience. There are many specific actions that can be taken to nurture life. Each soul can transform energy through a wide variety of means. Working through your body, your soul is able to collect and store energy and redirect its purpose or application. This

transformation of energy can occur on both personal and universal levels of expression. All beliefs have energy systems that act like birthing chambers for the manifestation of your perceived reality. Within these energy systems are currents that direct life experience. Your soul is aware of these currents either consciously or unconsciously and allows them to carry you into realms of experience that engage your core belief system. By consciously cultivating beliefs that expand and transform energy, you are more able to explore energy systems that are nurturing to life in all its myriad forms. When beliefs are clearly defined as intentions, your life energy engages fully in the present moment. Clarity of intention is essential to engaging the energy system of your core beliefs, and to allowing the nurturance of life to prevail in all activities. Gratitude If you are aware or at least interested in having the awareness of how perfectly the Divine supports your sovereign reality, there is a powerful and natural sense of gratitude that flows from you to the Divine. It is this wellspring of gratitude that opens the channel of support from the Divine to the individual and establishes a collaboration of purpose to transform the individual soul into a pure expression of divine essence. It is principally gratitude that opens you to connection and alignment with your divine essence. When you project gratitude, regardless of circumstance or condition, life becomes increasingly supportive. This feeling of gratitude coupled with the mental concept of appreciation is expressed like an invisible message in all directions and at all times. Gratitude is an essential facet of love that opens you to redefine your purpose as a supportive extension of the Divine, rather than the whimsical outreach of fate or the exacting reaction of a mechanical, detached universe. When you choose to align with divine essence and to live from this perspective as part of an ever-unfolding reality, you attract a natural state of harmony. This does not mean that your life is without problems or discomforts; rather it signifies a perception that there is an integral purpose in what life reveals. Life experience becomes meaningful to the extent that you choose to live in natural harmony with divine essence. When your personal reality flows in alignment with divine essence, you create lasting joy and inner peace. It is the perspective of divine essence that all life is pure love in its fullest expression, and that in this single concept, all life is conceived and forever exists. This becomes the core belief from which all other beliefs arise. And as these beliefs expand outward, this core belief system emerges with a clear intent of supporting a fundamental perspective of seeing, nurturing, and appreciating the universe as the divine cradle from which all life is created and evolves. These life principles are merely symbols represented in words and served to you as a potential recipe to stir awake the embers of light that tirelessly burn within. There are no specific techniques or rituals that are required to invoke their power. They are simply perspectives. In a real sense, they are intentions that attract experience that expands consciousness. They do not provide quick fixes or instant realizations. They are amplifiers of personal will and intention that clarify how one lives. Their profound transformative power is contained exclusively in the intent of their application. Through these principles of transformation, you can become a master of empowering your deeper self. When you apply these principles with clear intent, you have the tools to accelerate the emergence of divine essence. You can awaken the perspective, insights, and empowered abilities of your divine essence to create new realms of possibility and shape them as learning adventures that expand and transform your consciousness. This is the underlying purpose of these principles, and perhaps the best reason to explore them. Read the full seven-page text of this transformational writing Read a two-page summary of the second of this two-part essay Explore a free, inspiring online course and community based on these principles Principles of Personal Transformation - by Wingmakers Kindly donate here to support this inspiring work of love. Subscribe to one of our free email lists of inspiration and education.

Chapter 8 : Personal Transformation

Rebelle Society is a unique, revolutionary online magazine reporting daily acts of Creative Rebellion and celebrating the Art of Being Alive. Rebelle Society is also a virtual country for all creatively maladjusted rebels with a cause, trying to lead an extraordinary life and inspire the world with their passion.

This is how far up and down the graph goes from the middle: Drawing Transformed Graphs for Sin and Cos Here are some examples, first with the sin function, and then the cos the rest of the trig functions will be addressed later. You will probably be asked to sketch one complete cycle for each graph, label significant points, and list the Domain, Range, Period and Amplitude for each graph. We can use 5 key points for a whole period of a graph. The intermediate points will be halfway in between each 2 of the 3 points that we just found. Now we have the 5 points and we can draw the graph! Note that some teachers may have you use a method that looks at the zeros of the sin and cosine functions. Writing Equations from Transformed Graphs for Sin and Cos You may be asked to write trig function equations, given transformed graphs. Here are the steps to do this; examples will follow. Write out the generic transformed Equation for sin or cos: First find the period of the graph: When you graph, you should see the exact graph for that problem. Here are some examples; note that answers may vary: Graph Steps to Get Equation 1. See the screens on the left to see how we can check this half revolution of the graph in a graphing calculator “ looks good! Sinusoidal Applications Uh oh “ more word problems! Sometimes it helps to remember that the sin graphs start in the middle of the graph, and the cos graphs start at the top of the graph. A part of the track of a roller coaster has the shape of a sinusoidal function. The highest and lowest points on the roller coaster are feet apart horizontally and feet apart vertically. The lowest point of the roller coaster was actually built 10 feet below the ground. We could put it in a graphing calculator to check it. Note the window I used to match the graph of the roller coaster. You can use the same steps to see that when the roller coaster track is 15 feet above the ground, the roller coaster is feet from the beginning point. The weight on a long spring bounces up and down sinusoidally with time. You are looking at a second hand on a clock and notice that when the clock reads. The next low point is at 30 cm above the ground, and this occurs at 1. Since the high point is at 50 cm at. We could also just taken the average of 30 and To get the period of the graph, we know that the horizontal distance between the highest point and the lowest point is one half of a period. This value is approximately. A tsunami or tidal wave is an ocean wave caused by an earthquake. The water first goes down from its normal level and then rises an equal distance above its normal level, and so on. Assuming the depth of the water varies sinusoidally with time, find the sinusoidal function for this tsunami. We know the lowest point is at 5 minutes, and the period is 20 minutes, we can figure out that the highest point is at half the distance of the period 10 minutes from that lowest point. So we can plot the following points and draw the graph: But notice how the graph is flipped, so we will use “sin. Writing Equations from Transformed Graphs for Sec, Csc, Tan, and Cot Here are a few examples where we get the equations of trig functions other than sin and cos from graphs. Note that there may be varying answers for these equations: There is no vertical shift. Try these on the graphing calculator! Note that in order to perform the transformations accurately and quickly, you must know your 6 trig functions graphs inside out! Here are the steps for sin and cos graphs: First draw line where vertical shift is, and lines where lower and upper ranges are. Graph will be centered vertically at the vertical shift, go up to the top line, and down to the bottom line. Then start graph first point where phase shift starts and count over to right an amount that is the new period make complete revolution or cycle of the sin or cos. Draw the last point here. Draw middle point halfway between; this will be at the halfway mark of the complete cycle. Here are the steps for tan and cot graphs: Draw asymptotes first; phase shift will take care of itself. If trig function is negative, make sure you flip the graph. Here are the steps for csc and sec graphs: This should be the distance between every other asymptote. Here are some examples:

Chapter 9 : The Transformation of Love, a transformers/beast wars fanfic | FanFiction

The Transformation of Interpersonal and Group Relationships by Dane Rudhyar. If the basic problem is initially how to induce a radical transformation of the individual and of society, how can one begin?

Interpersonal and Group Relationships by Dane Rudhyar If the basic problem is initially how to induce a radical transformation of the individual and of society, how can one begin? Theoretically this undoubtedly is true; but individual persons are born in a society and culture whose images, traditional beliefs and examples mould their psyches and minds. The society comes first; then the individual. It is possible indeed for human beings to emerge from and drop out physically or mentally from their psychically coercive or merely meaningless environment; nevertheless the pressures exerted by society are so strong or so subtle that relatively few persons can break through alone. This break-through is always made possible, in one way or another, by a catalyst, or a severe shock and crisis. It is the fact of relationship which induces deep-seated transformation in a person. Individual selfhood has inertia; it is through relationship that changes occur. The problem is therefore, if change is desired, how to bring about relationships through which a certain kind of desired change can most easily and naturally take place. The character and level of the interpersonal relationship may, of course, greatly vary. It can be an ideological or learning relationship, even one through the intermediary of a book, perhaps whose author may be dead; but, in a very real sense, it is a relationship between persons. However, a relationship can be both personal and nonexclusive; that is, it can be focused at any time i. God is the Being, the whole of whose nature and attention is focused at any moment upon any place in the whole universe. These last sentences suggest the nature of the problem of interpersonal relationship within groups, the purpose of which is to bring about in a factual and concrete manner the transfiguration of individuals, so that they in turn can act as catalysts for the transformation of wider groups and of society as a whole. This problem requires for its complete solution in the participants in the group an attitude of nonexclusivity, nonpossessiveness and, one should add, of openness to change and to the symbols of change in our present time. Also required are a capacity to let go of old attachments and old habits, physical as well as mental-emotional, and courage as well as perseverance. This implies a pervasive quality of equally shared love. There can be groups of closely related persons who come together on the basis of mental concepts, or as devoted learners of a common ideology; but because the interpenetration of minds is of itself alone rarely steady enough, because mind in itself is a centrifugal and individualizing force: When we are dealing with groups in which modern youths gather, who at least partially withdraw from the pressures of depersonalizing social patterns and of factory or office job routine, the situation is basically different. It has unclear possibilities as well as serious handicaps. It is usually chaotic or rather inchoate; that is, it is unformed, unstructured, and in many cases it expresses a negative, because mostly aimless, kind of escapism. Such communes can be, and I believe will increasingly become places where something new happens, where preparations can be made for the full development of a basic change in the quality of the interpersonal relationship uniting all the members of the group. Here again interpenetration in an atmosphere of love, sharing, and availability of each to all when need arises, is essential if the group as a whole is to become a field of transformation, and eventually a center from which new qualities of living and a new social consciousness can radiate. But what kind of interpenetration, sharing, availability? The needs of participants in such communal groups are in most instances very personal, biological wholesome food and clean air, for instance and sexual-emotional. The group must therefore satisfy these basic needs, through cooperative work and sexual relationships. What matters, however, is not the routine of working together to raise vegetables or building better shelters and the love-making in themselves; it is how they are done; it is the quality of the comradeship and the love, the elimination of ego-barriers and insecurity, the fresh and spontaneous response of one to another, the readiness to share, the availability. However, all this presents great difficulties in a relatively large commune. Therefore the general concept of commune should be complemented by that of the seed-group—a group integrating a very few individuals of both sexes who feel related by a deep-rooted love and consecration to a definite way of life expressing a common world-view. The difference between a

seed-group and the traditional family group with its tribal and procreative background is essentially that the family is rooted in the genetic past, i. The seed-group on the other hand is a gathering of individual persons who deliberately have chosen to commune in a life dedicated to a common purpose, thus future-ward. Family attachment is a product of biological sameness reinforced by ancestral traditions, and by the long habit of being together from childhood through personal growth and its many crises. How this love of the companions expresses itself through days and months of cooperative togetherness should not be an essential issue; but it obviously should demonstrate a type of psychic interpenetration similar to that found in harmonious marriages. It demands the availability of each to all, a deep openness and sincerity, understanding and patience in intimate relationships—whatever form these relationships actually take. Our modern society is haunted by sex problems exacerbated for commercial purposes by the media and the nefarious and totally indecent power of publicity and advertising. Sex is everywhere an issue, if not a hallucination and a tragedy—or a farce. It need not be so in a future harmonic society; for the constant crises, the fears and jealousies of insecure and proud individuals which so often find their cathartic release in sex should not remain as harassing symptoms of the vast shadow cast by the evolutionary movement toward individualized consciousness and freedom from unconscious biological compulsions. We can indeed slowly move to a new and generalized understanding of the meaning of sex, now that the long era of differentiation and of focusing upon the need for greater productivity and fertility is coming to an end—however distant still this end may be. This is the beginning of an age of interdependence and synthesis—an age of interpenetration. Any limit to the process of group interpenetration—whether at the physical, psychic or mental level—is for the individual person to establish according to his or her capacity for response to other individuals and to particular life-situations. Can there be real love that is not free? It is to be able to share without rigid boundaries, to be available without fear, yet with discrimination; for discrimination is always necessary, not only in terms of what a close relationship can do to oneself but also to the other participant or participants. The modern nuclear family is a new departure, hardly a century old. The old-type family, linking several generations and many relatives in a broadened kind of tribal togetherness vitalized by a particular family-ideal, constituted a necessary and very meaningful foundation in the pre-industrial and especially pre-automobile and pre-electronic society. It is now almost a relic of the past. The modern American family cannot be a solid foundation for harmonious social processes, especially not for the education of the children; for in the present state of its individual components—parents and children—it constitutes a field of such acute and mostly unresolvable tensions that it almost inevitably leads to traumatic experiences, psychological complexes and basic insecurity. Above all perhaps, the fundamental value and meaning of the family has always been in the past determined by a biological-cultural need to preserve a definite and particular racial type, religious faith and collective way of life. Sex in such a setup was in principle, if not exclusively, a procreative function, at least far more so than the interplay of personalized feelings or psychological needs; its psychic overtones were likewise meant to reinforce the collective sense that one belonged to a particular family, class and culture. The moment sexual acts relate human beings of very disparate racial and cultural backgrounds, and they become specifically personalized and for the purpose of bringing a strictly individual kind of fulfillment to the partners, the traditional concept of family begins to break down. The implicit purpose of the relationship is to transform the partners—at least to change their psychological feelings, to broaden their tense ego patterns and to give them what they did not have before as lonely, alienated teen-age individuals—or I should say, pseudo-individuals. A more or less frightened and confused reliance upon tradition and psychological insecurity may keep the family relationship superficially intact; but the deeper psychic substance of the relationship has gone. It is like a Hollywood movie set—all surface, a mere showcase. Within it, disparate egos are struggling, playing an incessant game of one-up-manship. What is needed now, or at least as long as mankind is in this state of crisis, transition and catharsis, is a new type of group relationship in which the individual ego-patterns, and the conjugal tensions can be absorbed, smoothed out and harmonized by a sense of common dedication to a vital social-cultural and spiritual purpose—a transforming purpose. What is needed is a group of a few adults, perhaps from four to ten, which can provide a varied and loving, but not possessive and complex-ridden environment in which children may grow up in multiple interplay. It is to such crucial and today acute needs that the ideal of the

seed-group comes as a potential answer. That such an answer involves a constant awareness of what is at stake and the solving of various problems of relationship is obvious. It is the love of the companions, for whom life is a song of work beautifully and selflessly performed in a community of understanding and devotion to every task. And in its most inclusive aspect it is Christ-love, the Bodhisattva love that encompasses not only all human beings but the whole Earth. For more info, visit the Dane Rudyar website at [http:](http://) He was a futurist, philosopher, writer, painter, musician and astrologer who lived according to his ideals.