

### Chapter 1 : The Wonders of Creation and the Oddities of Existence | Grimoires

*The Wonders of Creation and the Oddities of Existence They lived the days of those who gathered around the stove and listened to the tales from their granny's voice; whereas we went over the hills and far away and reached today. so did the stories, it went through many hardships, crossed countless valleys.*

By suesblues March 1, The Oddities of my existence are quite conspicuous. A life so strange. What existence is this that I lead? There are so many twists and turns. I just keep getting burned. I feel the heat before it hits me. I can feel it coming. My fingertips twitching at the sense of the energy starting in my direction. I feel the negative frequencies a mile away. Reiki has most certainly heightened my perceptions. My consciousness so much more in tune and in alignment with so much that is afar. Love is the highest frequency, the only option. Haters exit stage left please. Not for even a second. Ignorance is hardly bliss. Just the thought of negativity makes me squeamish. Such an easy concept, but so difficult for so many people to grasp. When we are positive we thrive. Please get it world. Get it now or be gone from my universe. Depart from my circumference. Love and live and let live. Start by practicing smiling. Smiling leads to even more joy. How weird this life? How strange the circumstances of my being? How did I end up here? This is not where I was headed. Who did I follow? What lies did I believe? Who lead me down this trail of confusion? How fake and phony. How dare I be so oblivious? Who do I blame for the bullshit? What happened to my life?

**Chapter 2 : Independent Order of Odd Fellows - Wikipedia**

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If this is true, then Darussalam merely continued a long chain of tradition from the preceding Magian civilizations. Darussalamis are quite open-minded and they would be glad to throw away past traditions that are evidently not only not very useful, but actively debilitating. Their reactionary attitude is, as it says on the tin, a reaction on the present, not merely the yearning of the past. There is a social class in Darussalam called the mawali. Children who are yet to be able to nourish themselves by default fall into this category, as are the mentally-incapacitated individuals. Individuals in this class relinquish their independence to other individuals - patrons, if you may, and indeed that the entire institution might be best translated as patronage-clientele system, especially with regard to adult dependents. The relationship is reciprocal in nature: In exchange, dependents provide their patrons loyalty and service, and the patrons might regulate and discipline the actions of their dependents as they see fit. Most adult mawali are generally employed in the domestic sphere of their patrons, ranging from house maintenance to sexual service. Another important component is reciprocity. So far, this is not unlike family structure as present in other countries. Parents, obviously, wield considerable legal authority over their children, even in polities where the traditional concept of family is being eroded. How could there be adult dependents in this system? Now put down your torches and pitchforks, at least until nearly the end. As piracy receded in the Valkian seas, states consolidated its authority and protection over their subjects, and abolitionist crusaders swarmed throughout the world, the most reliable means of Muslim societies to acquire slaves, that is, by launching raiding campaigns to the outskirts of Dar al-Harb, is neither feasible, profitable, nor desirable. This, at least theoretically, disabled the employment of unwilling slaves. In Imperial Darussalam, all slaves are willing! They started out being presumed free, and may continue to be so if they desire to. The catch, however, is fairly simple. Darussalamis firmly believe, as empirical observations have told them, that freedom is not the equilibrium. Independence is unstable, and can only get you so far. Rational individuals would choose to bound themselves to certain structures. This is called social life. This is also called, among other things, civilization. Just as the dependents yield before their patrons, the patrons and other freemen yield before the feudal-corporate sovereigns who administered patches of territories that composed the Abode of Peace. At the top, the Lord of the Peacock Throne proclaims his right to rule over mankind and to hold the world in bondage, accountable only before God. As above, so below. As good anarcho-capitalists, the Darussalamis theoretically have no qualms if you desire to be free. Everyone is - suicide is, after all, legal in Darussalam, and there are a wide range of legal methods available for any mortally-inclined individual. If you insist to be alive, then there are several options available to the authorities. First, the state could take care of you, ensuring you a life of dignified sustenance. It is not unknown for municipal-corporations to have dependents on their own, nor for the upper ring of the authority up to the Emperor himself. But government officials owning private property is obviously different from the government centralizing production and ownership of property, and it is the latter mechanism that is more common in most countries with regard of its management of dependents, with the exception of Darussalam. Darussalamis regard the latter mechanism as useless, no, worse, dysfunctional. It is indistinguishable from slavery, but unchecked with market mechanism. The result is perverse incentives, low productivity and prosperity, and development of degenerate and antisocial behaviors. Darussalamis would have none of them. The second option for the authorities is simply offing you. Darussalamis loathe murder, obviously, and an authority that murders arbitrarily might be perceived with distrust and have its stock value lowered. But they have no qualm with killing murderers, no. Certain habitual criminals want to be alive and free. Both of them present a paradox, as a habitual criminal who is alive and free is incompatible with good, civilized society. So in order to resolve the paradox, they will forcibly negate one of the variables - either you will be killed or enslaved. And this brings us to the next and final option. The third option is, euphemistically but also genuinely, expanding the freedom of contract. Once again, As Above, So Below. Patrons are

micro-governments administering their subjects. And yes, "freedom of contract" is exactly how the Darussalamis see it. It is such an alien notion of freedom for modern society that it is perhaps worth elaboration. Freedom of contract entails recognizing contracts whereas individuals agree beforehand to be bound afterwards for the contract to be fulfilled. This is the essence behind marriage and corporations. One might argue that certain choices are so awful they must have been made under "distress" or "pressure", and thus should be able to be unilaterally abrogated by individuals bound to said contract even when the terms stated otherwise. Darussalamis reject this view as paternalistic and communistic in nature. Choices, by default, are constrained by reality. Starting from the point where individuals may not agree with such contracts - to the point where they can. Granted, people who agree to take these tasks are probably very desperate people. At the end, allowing as many degrees of freedom as possible is preferable. It is charity - no, better, it is enlightened self-interest. Those who make the choices are free. Darussalamis are good anarcho-capitalists, so they often repeat: Both are interchangeable, synonymous words. All polities with governments, by default, are slavers. But private slavery is even better than public slavery, for reasons that are moribund: Darussalami private slavery starts from a mutual contract, it is also exposed to market competition, it is legal and thus subject to rigorous oversight on contract enforcement. With private enslavement, people have a wide variety of choice. Employment is nearly a hundred percent, each individual that treads on Darussalami soil is legal and accounted for, crime rate is low and individuals sleep safe and sound in multicultural, metropolitan environment. The mawali living standard is perhaps not to be generalized, but with stable structure supporting their life, it is difficult to say that they would be happier in independence. Generally, the higher-status the patron is, the mawali underneath them will likewise enjoy more privileges. You might have heard of Timur, the mawla of the Emperor, and you know that he is certainly no less dignified than the freemen before the Peacock Throne. Last edited by Darussalam on Wed Oct 17, 7: The weak crumble, are slaughtered and are erased from history while the strong, for good or for ill, survive. The strong are respected, and alliances are made with the strong, and in the end peace is made with the strong.

Chapter 3 : Odds on that God exists, says scientist | Education | The Guardian

*Comment: Delivered from the UK in days. Quartermaine House. Hard Cover. Book- VG. DJ- VG. x pp. For seventy-five years, the author wandered round the world, working in the Middle East, Africa and the Americas, as well as in the UK - first as an RAF pilot and later as a member of the BBC.*

Objectives[ edit ] As an organization, the Independent Order of Odd Fellows aims to provide a framework that promotes personal and social development. Lodge degrees and activities aim to improve and elevate every person to a higher, nobler plane; to extend sympathy and aid to those in need, making their burdens lighter, relieving the darkness of despair; to war against vice in every form, and to be a great moral power and influence for the good of humanity. Teachings in the Order are conducted through the exemplification of the Degrees of membership. The Degrees are conferred on the candidate by their Lodge, and are teachings of principles and truths by ceremonies and symbols. The Degrees are presented largely by means of allegory and drama. Specifically, IOOF has stated the following purposes: To improve and elevate the character of mankind by promoting the principles of friendship, love, truth, faith, hope, charity and universal justice. To promote good will and harmony amongst peoples and nations through the principle of universal fraternity, holding the belief that all men and women regardless of race, nationality, religion, social status, gender, rank and station are brothers and sisters. To promote a wholesome fraternal experience without violence, vices and discrimination of every form. The most recent report from the lodge was received by the Sovereign Grand Lodge in The lodge was established in New Zealand in An Australian Supreme Grand Lodge was established in Victoria sometime in the year and this body made negotiations for affiliation with the Grand Lodge of the United States in Mozart Lager Encampment no. On March 15, , Aurora Rebekah Lodge no. Two more Odd Fellows Lodges were opened in the country. The building was sold in Cornelius Logan, Grand Sire, on April 15, Four additional lodges were instituted in the following years, and a Grand Lodge of Chile was instituted on November 18, However, due to the political situation in the country, the lodges in the country were reduced to 3 active lodges in and the charter of the Grand Lodge was surrendered. More lodges were then instituted the following years. But the unstable political and social condition of the country hampered development. In , Martel Rebekah Lodge No. Joaquin Balaguer Lodge no. After Finland had declared independence in , the idea of an Odd Fellows Lodge in Finland was raised again. The first lodge established was named Wasa Lodge no. Additional lodges were then formed in Helsinki in and a third lodge in Turku in Odd Fellows in Finland encountered great difficulties in the s and during the wartime. Especially the question of premises was quite difficult for many years. However, all three lodges which had been established before the war continued their activities almost without interruption. Only after the war, in the year was the next lodge established. Since then, the development has been steady and quite rapid. In the beginning of the s, the number of brother lodges was 35 and the number of sister lodges 19 leading to the institution of the Grand Lodge of Finland on June 2, In the year , there were 57 Odd Fellows lodges and 48 Rebekah lodges in Finland with about 8, members. During the first decades, many lodges were instituted including 56 lodges in the s, 20 lodges in the s, 41 lodges in the s, and the membership totaled almost 4, brothers. Several Lodges were opened the following years reaching up to 5 Lodges in However, the political situation affected their progress. This initiative commenced in , but initially the Dutch Government was not pleased. It subsequently stopped its resistance later in the same year. The translation of the rituals was the next problem, combined with the recognition by the Soeverine Loge Sovereign Grand Lodge. In , lodges were established in Den Haag and Groningen. In January , there were four Odd Fellow lodges in the country. The charter was secured upon the application of named petitioners. A special meeting was announced to institute a class of 25 on October 5, In the years to , they built a new, modern building for their headquarters. It was projected by A. Naborias Rebekahs Lodge No. Spain Andalusia Rebekah Lodge no. Morse of California and Mr. Schaettle and Bernheim, members of the fraternity in Germany. Additional lodges, Uruguay Lodge no. There are IOOF lodges in at least 29 countries:

**Chapter 4 : [hep-th/] A Proof of the Odd Perfect Number Conjecture**

*The Oddities of my existence are quite conspicuous. How bizarre? A life so strange. What existence is this that I lead? There are so many twists and turns. I just.*

So when fringe theories like the below come about, your first impulse is to laugh them off, but then you think, "Is it really that much stranger than what we know now? The idea is that we have the ability and the inclination to build our own simulated realities, as evidenced by the growing video game industry. That simulation will continue to grow in realism and complexity until one day it will have its own civilization, who will want to build a simulation of their own, and onward to infinity. Electronic Arts How much pixelation do you have over your junk? His theory is that, if we are actually living in a computer simulation, then our universe should have a "resolution" -- in other words, there should be a limit to how small something can be, just like nothing can be smaller than the pixels on your computer screen. And, incidentally, they have found such a limit. Of course, this evidence might not be that compelling by itself, but Beane and his colleagues are busy thinking up new ways to detect the computer we might be living in, presumably by mapping the universe in search of the Blue Screen of Death. Continue Reading Below Advertisement As with all of the fringe theories on this list, there are those who scoff at such a notion. And they will continue to, right up to the point that a team of superpowered Matrix Agents storm their office. Well, if certain experts are right, your doppelganger is out there, somewhere. Continue Reading Below Advertisement The theory goes that there are only a certain number of combinations of particles possible. Give a room full of kids a set of five LEGO blocks and a few of them are going to wind up building the same thing -- there are only so many ways they can fit together. Well, everything in our world -- including the people in it -- is just LEGO structures made of tiny particles. On an infinite scale, every pattern has to repeat eventually. The only possible question is, if you ever did run into your cosmic twin, would you fight or fuck? There should be other branes floating around in the cosmic nothing that lies outside of our own universe. These would all be parallel universes. What would that look like? University of California physicist Anthony Aguirre thinks it would be like a giant mirror coming down at us from the heavens so that the last thing we see is our own horrified expressions as we immediately understand the fact of our impending obliteration. Well, physicists are rarely in the business of putting us at ease. Tufts University physicist Alex Vilenkin and his colleagues think they may have found the scars of a collision between our universe and another one at some point in our history. We always figured God was more into Minesweeper. He argues that the most fundamental component of the universe is not a unit of matter, but a "bit," which is the same kind of bit that your computer uses that is, the tiniest amount of information that can be conveyed. Fundamentally, one bit is just a yes-or-no answer to a question, and your computer uses tiny magnetic switches to make its calculations. But Vedral wants us to imagine subatomic particles as being the same mechanism -- trillions and trillions of yes-no answers swirling through the void. Continue Reading Below Continue Reading Below Advertisement After all, every time a particle comes into contact with another particle, the two of them exchange bits of information. It can be as simple as a particle transmitting its direction of travel to another particle by smashing into it. You probably already know that black holes are objects so dense that not even light can escape them. Nikodem Poplawski from Indiana University, all of the matter that gets sucked into a black hole might wind up turning into a new universe on the other end. Calculations show that the theoretical other end of a black hole, a "white hole," is a time-reversed version of the black hole. We did the math ourselves just to make sure. In other words, the black hole draws matter in and compresses it, while a white hole spews it forth. This compression and expansion of matter is mathematically equivalent to the creation of a universe. Continue Reading Below Advertisement The implication is that each black hole in our universe may contain its own universe inside it. Consequently, our own universe should itself be inside a black hole, which in turn would be inside its own universe as well.

### Chapter 5 : The Oddities of My Existence - Oh My Oh My | Sues Blues

*The Wonders of Creation and the Oddities of Existence was compiled in by Zakariya Qazwini, a judge living in Wasit in Iraq. It remained popular reading for centuries. It is an illustrated compendium, which describes the many marvels of the universe.*

Several things we take for granted as true are, in reality, patently false. The universe has a fixed amount of energy in it, and as this energy runs out—so the theory goes—the universe slows down. In other words, there is a slow loss of heat, because heat is produced by the movement of energy particles. There is also a slowdown in movement, and supposedly, everything would eventually come to a halt. Which brings to mind the lines by T. This seems silly at first; and who, after all, would wish to deny that the world around them exists? But we have friends and family whose existence we can verify, simply by touching them, right? So what can we verify, then? Well, not even the chicken drumstick we had for dinner, nor the keyboards at our fingers; only our own thoughts can be proven by each one of us to exist. Have fun sleeping tonight! George Berkeley, a famous idealist philosopher, found that his views were dismissed as idiotic by some of his peers. He stated that there existed an all-powerful and omnipresent God, who perceived everyone and everything simultaneously. He is the most famous philosopher around—and like all philosophers, he most definitely had something to say about reality. By studying philosophy, we can hope to catch a glimpse of the originals. To add to this bombshell, Plato, being a monist, tells us that everything is made out of a single substance. This means that according to his view, diamonds, gold, and dog poo are composed of the same basic substance arranged in different ways—and according to modern science, this theory may not be too far from the truth. In other words, your last birthday does not exist and every word in this article ceases to exist after you look at it—until you look back at it again. The future does not exist, as time cannot be both behind and ahead, according to Saint Augustine. Or in the words of the great scholar of Buddhism, Fyodor Shcherbatskoy: Ultimately real is only the present moment of physical efficiency. This philosophical theory postulates that time actually has many layers, and could perhaps be compared with a sponge cake unlike time, sponge cakes do not divide philosophers. All layers exist simultaneously, but the layer seen by a particular observer depends on where he is standing. So dinosaurs, World War Two and Lady Gaga all exist at the same time but can only be viewed from a certain point. According to this view, the future is hopelessly deterministic and free will appears to be an illusion. How could we possibly know? And how could we disprove the possibility of this situation actually being the case for us right now? Parallel worlds—as many of us already know—are said to be very much like ours, with only minor or in some cases, major differences. According to the theory, there is an infinite number of these universes. In yet another, you were never even born—you get the picture. Philosophers have studied this problem intently, and some have reached a simple conclusion: In other words, your cheese sandwich only exists so long as you are aware of its existence. No perception, no existence. Michael is a human who loves his Windows phone, philosophy, and Bing. Follow him on twitter.

### Chapter 6 : NationStates - View topic - Wonders of Creation and Oddities of Existence [Maintenance]

*Oddities of existence by David Hay starting at \$ Oddities of existence has 1 available editions to buy at Alibris.*

### Chapter 7 : Islamic Manuscripts : Exhibition at the British Museum

*On view are 21 paintings, 2 pieces of metalwork, and a ceramic bowl in an exhibition that examines Islamic attitudes toward the cosmos from the 13th through the 18th centuries.*

### Chapter 8 : Oddee - Oddities, Weird stuff, Strange things of our world.

*The Wonders of Creation and the Oddities of Existence was written by the celebrated geographer and natural historian,*

*Zakariyya ibn Muhammad al-Qazwini (c - 83). This is an illustrated work that describes mythical and living creatures, the planets and natural elements, plants and animals.*

### Chapter 9 : What does Oddities mean?

*The iconic Marvels of Creation and Oddities of Existence, originally written in the thirteenth century, is a popular work of cosmography that has been translated into.*