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## The god code pdf

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Your browser does not support playing this file but you can still download MP3 files to play locally. Madhumita Murgia spoke to Kathryn Parsons about her work in promoting digital literacy through the company she co-founded. Decoded, which aims to teach people to code in a day. Transcripts for this podcast are currently unavailable, see our accessibility guide. Get a warning on Tech Tonic when a new story is published Follow the topic in this podcast Q1-here is the code for picaxe 08m2 will work or something wrong Q2-to repeat the code what value I need for coil FOR I have considered it to be 0 to 0 KOD----- &lt;4&gt; main: if pinc.4 = 1 then utama2 if pinc.0 = 1 then main3 if pinc.1 = 1 then main4 goto utama2.for b0 = 0 to 0 play 2.0 so on b0 main pause 2000 main goto3.for b0 = 0 0 0 play the next 2.1 b0 pause 2000 main goto4.for b0 = 0 to 0 play the next 2.3 b0 pause 2000 main goto This is part of a two-part series. Read part two here. I.In goethe's big poem, while Faust walks with Margaret at an eventide in the park, she asks her questions about her religion. It's long since he was crushed or attended a mass; does he, then, believe in God?—a simple question to answer with yes easily, not for the form in which it is placed. The great scholar and fine thinker, who has delved into the deepest mines of philosophy and came forward weary and heavy-laden with their boastful treasures, has devised a very different concept of God from being entertained by priests at confession or altar, and how he makes this intelligible Who will make bold , yet who bathes the feeling a man can bring himself to throw away much-needed belief for rational and healthy work of the mind? As long as the dome of heaven is calmly raised above our heads and the earth is firmly transmitted under our feet; while the stars lasted the course in their large orbit and lover of gazes with inevitable softness into the eyes of him who loved him, - for so long, faust said, must our hearts go out towards Him who is upholding and made up of it all. Name or describe as we may be world retention, the facts remain there, far above our understanding, yet most obviously and most real of all facts. To name and describe it, to bring it in a theoretical formula or belief, is but to veil its glory, when the brightness of heaven is triggered in fog and smoke. This has a pleasant sound to Margaret's ears. It reminds him of what parson sometimes says, even touched in very different phrases; yet he remained uncomfortable and unhappy. His thoughts are traced to the presence of an idea that admits to being too great for him to understand. He felt the need for some concrete symbols that could be easily understood; and he hopes that his lover has learned the bad lessons from Mephistopheles.The difficulties here of margaret baseball must be doubtful by everyone when faced with the thoughts by which the highest human mind has sought to expose the hidden life of the universe and interpret its meaning. It's a lot of difficulty, and those who overcome it a little indeed. Most people content themselves through life with a set of concrete formulas about God, and earnestly as an atheist of all concepts that compressed within the narrow limits of their beliefs. For the great mass of men the idea of God is quite overlapping and by the symbolic ceremonies and indebted doctrine that have grown up in the course of long religious historic developments. All such rites and doctrines have a one-off, beautiful and inspiring or horrible meaning and forbidding, and many of them still maintain it. But whether it doesn't mean or full of interests, men have wildly stick to them, as ship-four seamers cling to solitary drift cramps giving the promise of rescuing themselves from threatening death. These symbols of concrete have been argued and championed until they seem to be religious needs; and new months and sabbaths, council decrees and articles of faith, have stimulates the place of living God. However, in every stage of theory or discovery—however, in-depth theists in the actual imports—who have thrown credited upon those symbols were maintained as religious subversives, and their advocate was revised and persecuted. Of course, it is inevitable that this should be so. To the half-educated minds of the theory of Divine actions touched in the form of legends, in which God is described as entertaining human purposes and torn down by human passion, not only incomprehensible, but impressive. It resurrects emotions, it speaks to the liver, it threatens sinfulness with wrath to come or heal the injured spirit with a sweet consolation whistle. However the myth of the farm where it is presented, however literally falsely the statements consisting of it, seem very real and large. Only to the extent that it is raw concrete, only to the extent its term can be clearly realized by a common mind, does such the theory seem heavy and true. On the other hand, the theory of divine action that, throwing as far as possible the help of concrete symbols, attempts to include in the range of endless complex operations that forever occur throughout the length and breed of the universe that is known, - such the theory is to an incomprehensible common mind. It evokes no emotions for not being understood. Although it may be the nearest estimate with the truth by which human intellect is currently capable, although the statements consisting may be strictly based on facts of nature, it will however seem clearly untrue and unattractive. The most boring farmer can understand you when you tell him that honey is sweet, while the assertion that the circumference ratio of the circles for its diameter can be expressed by the formula  $\pi = 3.14139$  will sound as a gibberish in his ear; yet the truth contained in the last statement is far more implied with every act of life if he only knows, from the truth specified in the container. So the most modest children may know enough to enjoy a Hebrew legend check burning, but only the most gruffy scholars can begin to understand the character The big problem for which Spinoza struggled when he had so much to say about the naturans and natura natura. For all these reasons all attempts to study God as revealed in the work of the visible universe, and to characterize the divine activity in terms of those obtained from the study, have met with frustration, otherwise with obloquy. In place of a less understandable formula for one that is easier to understand, they seem to fry the idea of God and reduce it to an empty abstacktion. There are further reasons for addiction to which the study is usually considered. The theories of divine actions accepted as orthodox by people of any age were bewilt to them by their fingerprints of an earlier age. They were originally framed with reference to assumed facts that continuously advance knowledge discriminate and set aside. Every step forward in physical science obliges us to contemplate the universe from a relatively changing point of view, so that the shared relationship of its parts continues to change as in the ever-shifting landscape. The notion of the world and its makers for which we started by and by proving unsatisfactory and unsatisfactory; they no longer fit the general scheme of our knowledge. Therefore men who were tested to the old impressions quickly sounded the alarm. They will fains prevent us from taking a step forward that leads us to a new point of view. Beware of science, they cry, lest with dazzling discoveries and adventurous speculation it robs us of the comfort of our soul and leaves us in an unrepentant world. Such in every age has cried a more embarrassed and stopping spirit; and fear they have found a clear confirmation in the behavior of very different thinking classes. Since there are those who live in addition remain a time when science will remove God from the world, so, on the other hand, there are those who look forward to such a period of time, and in the discomfort they continue to start and declare that in the end it has come. There are those who indeed learn lessons from Mephistopheles, a passion that forever denies. These are those who say in their hearts, No God, and congratulate themselves that they will die like beer bread. Rushing into a holiest arc of philosophy, even where angels fear the tread, they put hold every new discovery in science that changes our view of the universe, and announces it as a crown victory for materialists, - a victory that celebrates a happy day when atheism becomes all human beings. It is given that that astronomers, chemists, or anatomists, whose purpose is an impassioned examination of evidence and impassioned phenomenal studies, can pronounce prayers, God, save me from my friends! Therefore through age after it's far away with the discovery of men in science, and with their thoughts about God and the soul. It was so in the days of Galileo and Newton, and we've found it to be so in the days of Darwin and Spencer. The theology declares, if the planet is held by gravity and tangential momentum, and if the highest form of life has been developed by natural selection and direct adaptation, then the universe is coordinated by blind power, and nothing is left for God to do: how implied and horrible the thought! Even so, echoing favorite atheists, Lamettrie or Büchner, days; The universe, it seems, always gets without God, and accordingly there is: how noble and cheering thoughts! And so age after their age is wrong, with their eyes turning away from light, the world goes into greater and greater knowledge even if they are, and not losing trust, for all the darkers these lawyers can say. As in the time roaring loom web an endless weaving event, each strand should make more and more clearly visible god's lifework. \* "At any time since men have been heartbroken on earth have their impressions about the universe experiencing such a big change as in the century that we are now approaching the end. Never before has previously had knowledge increased rapidly; never before was philosophical speculation so actively carried out, or the results were so widespread. It is an organic evolutionary feature that many progressive tendencies, for a long time are incomprehensible, now and then united to bring about interesting and apparently sudden changes; or a set of forces, quietly accumulating in one direction, at length opens several new reservolls of force, and suddenly inaugurates a series of new phenomena, when the water rises in the tank until its overflow sets whiling the tooth wheel system. It may be that Nature doesn't make leaps, but in this way he is now and then makes very long

