

**Chapter 1 : how i create a sense of peace in my home - The Gardener's Cottage**

*Sense of Endless Woes and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.*

Now had they brought the work by wondrous Art Pontifical , a ridge of pendent Rock Over the vext Abyss, following the track Of Satan, to the self same place where hee [ ] First lighted from his Wing, and landed safe From out of Chaos to the out side bare Of this round World: Long hee admiring stood, till Sin, his faire Inchanting Daughter , thus the silence broke. Hell could no longer hold us in her bounds, [ ] Nor this unvoyageable Gulf obscure Detain from following thy illustrious track. Whom thus the Prince of Darkness answerd glad. Down a while He sate, and round about him saw unseen: Thrones, Dominations, Princedoms, Vertues, Powers, [ ] For in possession such, not onely of right, I call ye and declare ye now, returnd Successful beyond hope, to lead ye forth Triumphant out of this infernal Pit Abominable, accurst, the house of woe, [ ] And Dungeon of our Tyrant: A World who would not purchase with a bruise , [ ] Or much more grievous pain? What remains, ye Gods, But up and enter now into full bliss. So having said, a while he stood, expecting Thir universal shout and high applause [ ] To fill his eare, when contrary he hears On all sides, from innumerable tongues A dismal universal hiss, the sound Of public scorn; he wonderd, but not long Had leasure, wondring at himself now more; [ ] His Visage drawn he felt to sharp and spare, His Armes clung to his Ribs, his Leggs entwining Each other, till supplanted down he fell A monstrous Serpent on his Belly prone, Reluctant, but in vaine: To mee, who with eternal Famin pine, Alike is Hell, or Paradise, or Heaven, There best, where most with ravin I may meet; Which here, though plenteous, all too little seems [ ] To stuff this Maw, this vast unhide-bound Corps. Such was thir song, While the Creator calling forth by name His mightie Angels gave them several charge, [ ] As sorted best with present things. The Sun Had first his precept so to move, so shine, As might affect the Earth with cold and heat Scarce tollerable, and from the North to call Decrepit Winter, from the South to bring [ ] Solstitial summers heat. O miserable of happie! O voice once heard Now death to hear! Who of all Ages to succeed, but feeling The evil on him brought by me, will curse For this we may thank Adam; but his thanks Shall be the execration; so besides Mine own that bide upon me, all from mee Shall with a fierce reflux on mee redound, On mee as on thir natural center light [ ] Heavie, though in thir place. O fleeting joyes Of Paradise, deare bought with lasting woes! To the loss of that, Sufficient penaltie, why hast thou added The sense of endless woes? Thou didst accept them ; wilt thou enjoy the good, Then cavil the conditions? I sought it not Wouldst thou admit for his contempt of thee That proud excuse? Be it so, for I submit, his doom is fair, That dust I am, and shall to dust returne: There I should rest And sleep secure; his dreadful voice no more Would Thunder in my ears, no fear of worse [ ] To mee and to my ofspring would torment me With cruel expectation. O thought Horrid, if true! The doubt, since humane reach no further knows. For though the Lord of all be infinite, Is his wrauth also? How can he exercise Wrath without end on Man whom Death must end? Can he make deathless Death?

**Chapter 2 : Endless Woes Poem by Tiku akp - Poem Hunter**

*Paradise Lost By John Milton Book X. Summary and Analysis; dear bought with lasting woes! Did I request thee, Maker, from my clay The sense of endless woes.*

Angelic guards ascend into heaven from Paradise, wondering how Satan had gotten by them. Adam and Eve hear the Son coming, and hide themselves in the trees. The Son calls them forth, and Adam explains how they feared him and hid. The Son asks why he is feared, when he used to be revered, and asks how they know they are naked. Adam explains succinctly that she gave him the forbidden fruit and he ate it. The Son asks Adam if Eve was his God or superior, since his "perfection far excelled hers in all real dignity. Misogyny 8 Eve tells the Son that the serpent tricked her and she ate the forbidden fruit. The Son, having heard both confessions, enacts a series of punishments: The Son proceeds to clothe their naked bodies with animal skins and their inner nakedness with righteousness. Meanwhile, Sin and Death are at the gates of hell, which are wide open and pouring out flames. Sin asks Death why they are sitting there, when Satan has gotten them the happier world as promised. She and Death are building the bridge when they see Satan in the guise of an angel. Milton explains that Satan had been witnessing what was going on in Paradise until he saw the Son coming and got scared and fled. Sin knows just by looking at Satan that he prospered in his mission to earth. He tells Sin and Death to live in and rule over earth while he goes to visit Pandemonium. Everyone there rushes to greet him with joy. Expecting to hear applause, Satan instead hears a scornful hiss. Suddenly, he is transformed into a serpent. Then everyone else in hell turns into a serpent. To aggravate their cause, a fruit-laden tree like the one in Paradise springs up before them. They have an overwhelming temptation to eat the fruit, which turns out only to be bitter ashes. Feeling they are sufficiently tortured, God allows them to resume their original shape outside during certain periods. Meanwhile, Sin and Death are on earth. God explains that the Son can seal up hell forever and renew heaven and earth. God changes the universe to give earth extreme heat and cold, winds, and storms. Sin and Death make the previously peaceful animals fight each other. Animals are also made to fear men now. Adam bemoans his condition, saying that generations of men will always blame him. He asks God "Why has thou added the sense of endless woes? Inexplicable thy justice seems. Adam wonders why he is mocked with death and not killed. He pities future generations, wondering why his fault should condemn guiltless people. Eve tries to assuage Adam, but he calls her a false and hateful serpent. Misogyny 9 Eve breaks down crying at his feet and begs him not to forsake her. She says "both have sinned, but thou against God only, I against God and thee. She advocates peace between them and a mutual hatred of the serpent. All the blame should be on her, she contends. Adam loses all his anger and forgives her for being frail and infirm. In this way, the righteousness bestowed upon Adam has made him able to once again care about Eve and forgive what she has done.

### Chapter 3 : The Endless Summer Movie Review

*Quote 1: Satan tells Beelzebub that "the mind is its own place, and in itself can make a heav'n of hell, a hell of heav'n." Book 1, lines*  
*Quote 2: Satan tries to make the best of the situation in hell, explaining "better to reign in hell, than serve in heav'n."*

It was said in the Jewish schools that an oral Law had been given on Sinai, and that this Law, a succession of teachers, from the time of Moses, had handed down. For centuries this supplementary code was preserved by memory or in secret rolls, and doubtless was constantly receiving additions. It contained, along with many wild and improbable legendary histories, some wise teachings. This strange collection of tradition and comment was committed to writing in the second century by Rabbi Jehuda, under the general name of the Mishna, or repetition of the Law. Round this compilation a complement of discussions the Gemara was gradually formed, and was completed at Babylon somewhere about the end of the fifth century of our era. These works—the Mishna and the Gemara, together with a second Gemara, formed somewhat earlier in Palestine—are generally known as the Talmud. The influence of some of these traditions is alluded to by our Lord Matthew. Such purely fanciful meanings had been already developed by Philo, whose religious writings were becoming at this time known and popular in many of the Jewish schools. Such teaching, if allowed in the Christian churches, St. Paul saw would effectually put a stop to the growth of Gentile Christendom. It would inculcate an undue and exaggerated, and, for the ordinary Gentile convert, an impossible reverence for Jewish forms and ceremonies; it would separate the Jewish and Gentile converts into two classes—placing the favoured Jew in an altogether different position from the outcast Gentile. In the Gentile churches founded by the Apostles, for some years a life and death struggle went on between the pupils of St. Paul and his fellow Apostles and the disciples of the Rabbinical schools. In these earnest warnings of his Pastoral Epistles the great Apostle of Gentile Christianity shows us, how clearly he foresaw that if these Jewish fables and the comments of the older Jewish teachers were allowed to enter into the training of the new-formed congregations, the Church of Christ would shrink, in no long space of time, into the narrow and exclusive limits of a Jewish sect. Rather than godly edifying which is in faith. The closing words would naturally come in here: This is better and more forcible than the words supplied in the English version: That which raises questions, is not for edifying; that which gives occasion for doubtful disputes, pulls down the church rather than builds it up. Godliness of heart and life can only be kept up and increased, by the exercise of faith in the truths and promises of God, through Jesus Christ. The "fables" here referred to were probably the idle and puerile superstitions and conceits of the Jewish rabbies. Such things abounded among the Greeks as well as the Jews, but it is probable that the latter here are particularly intended. These were composed of frivolous and unfounded stories, which they regarded as of great importance, and which they seem to have desired to incorporate with the teachings of Christianity. Paul, who had been brought up amidst these superstitions, saw at once how they would tend to draw off the mind from the truth, and would corrupt the true religion. One of the most successful arts of the adversary of souls has been to mingle fable with truth; and when he cannot overthrow the truth by direct opposition, to neutralize it by mingling with it much that is false and frivolous. And endless genealogies - This also refers to Jewish teaching. The Hebrews kept careful genealogical records, for this was necessary in order that the distinction of their tribes might be kept up. Of course, in the lapse of centuries these tables would become very numerous, complicated, and extended - so that they might without much exaggeration be called "endless. As the Messiah, however, had now come - as the Jewish polity was to cease - as the separation between them and the pagan was no longer necessary, and the distinction of tribes was now useless, there was no propriety that these distinctions should be regarded by Christians. The whole system was, moreover, contrary to the genius of Christianity, for it served to keep up the pride of blood and of birth. Which minister questions - Which afford matter for troublesome and angry debates. It was often difficult to settle or understand them. They became complicated and perplexing. Nothing is more difficult than to unravel an extensive genealogical table. To do this, therefore, would often give rise to contentions, and when settled, would give rise still further to questions about rank and precedence. Rather than godly edifying which

is in faith - These inquiries do nothing to promote true religion in the soul. They settle no permanent principle of truth; they determine nothing that is really concerned in the salvation of people. They might be pursued through life, and not one soul be converted by them; they might be settled with the greatest accuracy, and yet not one heart be made better. Is not this still true of many controversies and logomachies in the church? No point of controversy is worth much trouble, which, if it were settled one way or the other, would not tend to convert the soul from sin, or to establish some important principle in promoting true religion. The meaning is, that Timothy was to remain at Ephesus, and faithfully perform the duty which he had been left there to discharge. Jamieson-Fausset-Brown Bible Commentary 4. So Tertullian [Against Valentinian, c. The Judaizers here alluded to, while maintaining the perpetual obligation of the Mosaic law, joined with it a theosophic ascetic tendency, pretending to see in it mysteries deeper than others could see. The seeds, not the full-grown Gnosticism of the post-apostolic age, then existed. This formed the transition stage between Judaism and Gnosticism. Paul opposes to their "aeons," the "King of the aeons so the Greek, 1Ti 1: He infers that the false teachers in Ephesus were presbyters, which accords with the prophecy, Ac And endless genealogies, which minister questions, rather than godly edifying; whatsoever tendeth not to build men up in godliness, which is the end of preaching. Which is in faith: So as no discourses which are not founded in a Divine revelation, and to be proved from thence, can possibly tend to any building of God, which cannot stand in the wisdom of men, but must stand in the power of God. For other discourses, men in their seasons may hear them, or let them alone, and credit or not credit them as they see reason. By reason of their captivities and dispersions, they were much at a loss to distinguish their tribes and families. Some care Ezra took of this matter, when the Jews returned from the Babylonish captivity. It is said a , that , "ten genealogies or ten sorts of persons genealogized came out of Babylon; priests, Levites, Israelites, profane or unfit for the priesthood, though they sprung from priests proselytes, freemen servants made free , bastards, Nethinim or Gibeonites, such whose father was not known, and those that were took up in the streets. These Ezra brought up to Jerusalem thus distinguished, that they might be taken care of by the sanhedrim, and kept distinct; but these would often intermix and cause disputes; and sometimes these mixtures were connived at through partiality or fear b. Jochanan, by the temple, it is in our hands, the gloss adds, to discover the illegitimate families of the land of Israel, but what shall I do? Isaac, who said, the family that is hid, let it be hid. Abai also saith, we have learned this by tradition, there was a family of the house of Tzeriphah, beyond Jordan, and a son of Zion, a famous man, a man of authority, set it at a distance, proclaimed it illegitimate, by his authority. And again, there was another, and he made it near or pronounced it right by his power. Again, there was another family, and the wise men would not discover it. By which we may see what management there was in these things, and what a foundation was laid for questions and debates. Of these public and private genealogies; see Gill on Matthew 1: Benjamin says c of some Jews in his time, who were the Rechabites, and were very numerous, and had a prince over them of the house of David; and, adds he, they have a genealogical book, , "and extracts of questions", which I should be tempted to render "clusters of questions", which are with the head of the captivity; and this comes very near to what our apostle here says. And when it is observed, that Herod, that he might hide the meanness of his descent and birth, burnt all the genealogical writings in the public archives d , it must be still more difficult to fix the true account of things; and for the loss of the genealogical book, the public one, the Jews express a very great concern: So intricate an affair, and such an endless business was this. And this affair of genealogies might be now the more the subject of inquiry among judaizing Christians, since there was, and still is, an expectation among the Jews, that in the times of the Messiah these things will be set aright. Says Maimonides f , "in the days of the King Messiah, when his kingdom shall be settled, and all Israel shall be gathered to him, , "they shall all of them be genealogized", according to his word, by the Holy Ghost, as it is said, Malachi 3: Hence you learn, that by the Holy Ghost they shall be genealogized, those that arrogate and proclaim their genealogy; and he shall not genealogize Israel but by their tribes, for he shall make known that this is of such a tribe, and this is of such a tribe; but he shall not say concerning such an one he is a bastard, and this is a servant; for so shall it be, that the family that is obscure shall be obscure. Or else the genealogical account of their traditions may be meant, which they trace from Moses to Joshua, from Joshua to the elders, from the elders to the prophets, from the prophets to the men of the great synagogue, and from one

doctor to another g , which to pursue is endless, tedious, and tiresome: Some copies read, "the dispensation of God, which is in faith"; meaning the dispensation of the mysteries of grace, which are in the doctrine of faith, which becomes a faithful steward of them, and not fables and genealogies, which issue in questions, quarrels, and contentions, a Misn. Two aspects of, or elements in, the one aberration from sound doctrine. Some light is thrown upon this clause by other passages in this group of letters 1 Timothy 1: The myths are expressly called Jewish Titus 1: Now a considerable and important part of the Mosaic legislation has relation only to Palestine and Jerusalem; it had no practical significance for the devotional life of the Jews of the Dispersion, with the exception of the community that worshipped at Hierapolis in Egypt. There is a strong temptation to mystics to justify to themselves the continued use of an antiquated sacred book by a mystical interpretation of whatever in it has ceased to apply to daily life. Thus Philo De Vit. Those with whom St. Paul deals in the Pastoral Epistles were not the old-fashioned conservative Judaisers whom we meet in the Acts and in the earlier Epistles; but rather the promoters of an eclectic synthesis of the then fashionable Gentile philosophy and of the forms of the Mosaic Law. This general interpretation, which is that of Weiss, is supported by Ignat. It was natural that they should read the N. Discussions which do not concern realities are interminable, not from their profundity, as the ocean is popularly speaking unfathomable in parts, but because they lead to no convincing end. One end or conclusion is as good as another. The choice between them is a matter of taste. Questionings to which no answer can be given, which are not worth answering. Life is a trust, a stewardship, committed to us by God. Anything that claims to belong to religion, and at the same time is prejudicial to the effectual discharge of this trust is self-condemned. This is best taken as in the faith; cf. The trust committed to us by God is exercised in the sphere of the faith. The aposiopesis at the end of 1 Timothy 1: In every other instance it means termination, result, i. The charge is referred to again in 1 Timothy 1: See also 1 Thessalonians 4: Bengel acutely observes that St. Paul does not furnish Timothy with profound arguments with which to refute the heretics, because the special duty of a church ruler is concerned with what is positively necessary. Heart, conscience, faith, mark stages in the evolution of the inner life of a man. Heart, or disposition, is earlier in development than conscience; and faith, in the case of those who have it, is later than conscience. It is evident that no stress can be laid on the choice of epithets in any particular passage. Cambridge Bible for Schools and Colleges 4. The compound noun which is the right reading implies painful, elaborate questionings, so the verb 1 Peter 1:

**Chapter 4 : How Lost Productivity is a Productive Use of Time in the Workplace | HuffPost**

*Endless missions in Warframe have become a hot topic in the months following the release of the Specters of the Rail update. One of the key features in the update was an attempt to reduce symptoms of "Void Fatigue" from repeating the same missions over and over in hopes of getting a specific reward.*

**Focus System The Endless Dilemma** Endless missions in Warframe have become a hot topic in the months following the release of the Specters of the Rail update. This goal was accomplished by changing the way these rewards were paid out and streamlining access to the required missions. However, the update had subsequently impacted the incentives to stay in some endless missions. This article will explore the current state of endless missions and the reasons why it become a hot topic within the community. **Endless Missions in Warframe** Endless missions can theoretically be played forever. Each endless mission features a form of enemy level scaling which spawns stronger enemies the longer you stay. Currently there are 4 options for endless mission types. In order of release: Defense, Survival, Interception, and Excavation. Each of these missions offer different objectives and rewards to encourage players to fight on as long as they can. Defense missions place players in a single tile where they must defend the objective for a series of 5 waves at a time and offers a choice to continue fighting or to extract and collect rewards. Survival missions on the other hand have players battling an endless horde of enemies while trying to obtain enough Life Support to extend the timer and offers rewards for every 5 minutes Life Support is sustained, but players must safely reach the extraction point to end the mission. The common feature between all four mission types are the way the rewards are offered at increments: Every 5 minutes of sustained Life Support. Every successful completion of a round. Round 1, Round 2, Round 3, Round 4 € Round x. Every successful completion of a Excavator. Excavator 1, Excavator 2, Excavator 3, Excavator 4 € Excavator x. Rewards from endless missions are assigned from three different pools of possible rewards: A, B, and C. Endless missions rotate the rewards offered based on the number of times you complete an objective in the pattern of AABC. For example, a Survival mission rewards an item from A at 5 minutes, A at 10 minutes, B at 15 minutes, C at 20 minutes, A at 25 minutes, A at 30 minutes, B at 35 minutes, C at 40 minutes€ and so on. The exception is when these missions are set as an Alert variant which instead creates a countdown for a singular reward at the end. Endless missions have seen quite a few changes over the course of the years which many new players might not even be aware of. For example, Void Defense missions when they still required Keys and even Void Survival missions at one point did not offer cumulative rewards. You would have to extract when the reward you wanted came up otherwise forfeit it to continue on to the next rotation. Void Tower Defense missions had once existed in a similar format to the Alert variant with a countdown of 20 Waves required to complete the mission. The eventual adoption of the AABC reward system rotation combined with cumulative rewards had created a powerful incentive for players to stay in endless missions for as long as it took to earn the reward they sought. The Specters of the Rail update had regressed endless missions associated with Prime parts into the Alert variant versions once again. The standard endless missions across the Star Chart remained unchanged and still offer the AABC reward cycles with scaling enemy levels. Some of the standard missions had even received improvements to their reward tables shortly after the update. **The Endless Dilemma** The update had not actually changed endless missions on the whole, it had only directly changed the the ones associated with acquiring Prime variant equipment. If a player is inclined to challenge themselves to a 2-hour long Void survival, they can now freely do so without the cost of a Void Key in the new Void mission hub. Some of the endless missions had been swapped or changed to different mission types such as Triton, Neptune being converted from Excavation to Rescue , but for the most part every mission hub still offers at least one of each type of endless mission. Even the Void Fissure endless missions were updated to be truly endless once again in Specters of the Rail: So why did this become such a heated topic within the community? **A Prime Example** I think that players in Warframe are very much driven by the rewards they receive from playing the game. If given the choice of two identical missions with different rewards, players will gravitate toward the mission they want the rewards from. If there are different missions with identical rewards, players will

gravitate toward the most efficient mission. Regardless of if the desired reward is Affinity, Relics, or Endo, players will always seek out the most efficient options. If given the choice of a Capture mission or Survival mission to unlock a Neo Era Relic, which would you choose? If the reward is the same across both missions, players will likely gravitate toward the faster option. Considering a Capture mission could easily be completed within 3 minutes, it becomes a clear choice when pitted against the required 10 minutes for a Survival Void Fissure when the update first launched. Both missions require the same Relic to earn a Prime item and both have the same chance of rewarding a given Prime item for a Relic. In the Prime acquisition system prior to Specters of the Rail, players were not often offered this choice. Many of the newer Prime items were introduced behind Rotation C on Defense and Survival missions which required a hefty time investment whereas only a few of the new items would be placed in non-endless missions or earlier rotations within endless missions. Players were incentivized to stay longer in a single endless mission due to the requirement of a Void Key. The cumulative rewards system allowed players to reap many more rewards for a single Void Key and only one Void Key was required for the entire squad. A non-endless mission would almost always be faster, but an endless mission offered more rewards for the same entry cost. One single endless Void Key always held more potential value than one single non-endless Void Key. Risk Versus Reward Very few missions types in Warframe include a mission failure state beyond the scope of running out of Revives to use. Of the four endless mission types, only Defense and Interception include a failure state tied to the objectives. If you run out of Life Support in a Survival mission or if the Excavator is destroyed in Excavation, you can still make your way to extraction and claim all accrued rewards after having reached the first reward rotation. By contrast, if you fail to defend the objective in Defense or if you fail to reach Capture Points before your enemies in Interception, you will lose all of your rewards gained during the mission attempt. What the four missions share in common in regards to risk is that enemies levels will steadily increase for the duration of the mission. Eventually you will reach a point where either you can not survive their assault or kill them at the required pace " Enemies over level , , " Whatever your limit is. Eventually there will be a point where a single attack from the weakest enemy can completely destroy the objective in a Defense mission. Eventually there will be a point where a single attack from even the weakest enemy can kill the player. The combination of failure states with scaling enemy levels creates a risk versus reward dynamic for continuing on in an endless mission. You may be able to complete 20 waves of Defense with relative ease, but how confident are you for going over 60 waves? It is not explicitly clear where that point is until you have reached the failure state. By contrast, Survival shares the same gradual scaling of reaching a point you can no longer sustain yourself but allows the players to actively decide when it is time to extract. It is important to note that the rewards never scale up with the difficulty. The AABC rotation allowed for the placement of valuable or rare items at the end of a full rotation and gave players a reason to stay for 20 waves in Defense or 20 minutes in Survival, but what happens if the rewards were the same for each rotation? Or if the desirable rewards were placed on earlier rotations? What is the incentive to stay past 20 minutes in Survival if you could simply extract and repeat the mission? For the AABC rotation with different reward pools, once that first Rotation C is met, there is not much of an incentive to continue on to the second set of rotations as opposed to extracting and repeating. The enemy levels would continue to scale after 20 minutes while the rewards return to Rotation A for the next cycle, so unless there is a compelling reason to stay in the mission, it would make sense to extract and repeat the mission. If the desired reward can be found on an earlier rotation A or B , it would be more efficient for time spent if the player extracts and cuts out the excess waves in between rewards. Additionally, enemies have the same chance to drop an item regardless of their level. The rewards are perhaps the most compelling reasons to stay or extract in most endless missions, so it follows that once the risk outweighs the reward players will choose to end the mission. Without a cost of entry to begin or repeat a mission, there is no need to drag out how long you stay. Affinity is perhaps the only scaling reward associated with endless missions due to a constant flow of enemies and increased Affinity yield relative to increased enemy levels and increased quantity of Eximus units. Defense has a variable duration for each wave depending on how quickly you can kill enemies. Survival has a hard-coded 5 minutes between each objective interval. Each round of Interception requires a minimum of 3 minutes to complete and each objective in Excavation requires a minimum seconds

to complete. Twenty minutes of gameplay without the ability to pause may be manageable, but many players may be hesitant to embark on a mission for over an hour to complete. Staying in the same mission can be a taxing experience for some players. That aside, there are also concerns in regards to connectivity issues and what happens if you disconnect from a mission. There are still long-standing bugs in the game which cause clients who disconnected and reconnected to receive entirely different rewards than the host as well. That aside, the time investment can be appealing for some players. Sometimes a group of players just want to team up and take on hordes of enemies for hours. For them, endless missions are the only option available to see just how far they can go against stronger and stronger enemies. From my observations, Survival seems to be the fan favorite for this type of experience thanks to the relatively low risk of mission failure. The challenge for these groups lies in the ability to coordinate and find ways to extend the number of rotations they can survive. Regardless of your method, the rewards rotate along the same path. The Specters of the Rail update introduced a new feature which had never been seen in the Prime part acquisition model: The ability to hotjoin a Public mission through the Star Chart. Prior to the update, players could only find groups searching for Prime parts by manually inviting or being invited to a group. Being able to join any Public group running a specific era of Void Fissure has streamlined the process of finding other players to begin a mission with. Though it would still be recommended to recruit for endless missions planning to go for an extended period of time, these Public groups can form up and try and figure out just how long they want to stay in a given run. For Interception and Defense, players can leave by choice at the end of any round. For Survival and Excavation, the group must extract together or at least half to trigger the countdown timer. The current extraction options are not the most ideal, but hopefully most players will continue to collaborate. The Status Quo To cut straight to the point: The only endless missions players seem to care about in the midst of the discussion are the ones associated with Prime parts. There is still a great variety of endless missions available on the Star Chart spread out across each mission hub, but those seem to rarely surface in the discussions surrounding endless missions. Prior to the Specters of the Rail update, all it took was 1 Void Key for a group of up to 4 players to play an endless missions for as long as they desired or could without failing. It also meant that you could get an endless supply of rewards from a single Void Key.

**Chapter 5 : The mind is its own place, and in it self Can make a Heaveâ€¦ | Flickr**

*Paradise Lost Book God has seen the deed from heaven, but couldn't prevent it because of man's free will. Angelic guards ascend into heaven from Paradise, wondering how Satan had gotten by them.*

Ancient Greeks[ edit ] In Philosophy in the Tragic Age of the Greeks , Friedrich Nietzsche argued that the pre-Socratic philosophers such as Anaximander , Heraclitus called "the Weeping Philosopher" and Parmenides represented a classical form of pessimism. Heraclitus denied the duality of totally diverse worldsâ€”a position which Anaximander had been compelled to assume. He no longer distinguished a physical world from a metaphysical one, a realm of definite qualities from an undefinable "indefinite. For this one world which he retained [ Louder than Anaximander, Heraclitus proclaimed: It is the fault of your short-sightedness, not of the essence of things, if you believe you see land somewhere in the ocean of becoming and passing-away. You use names for things as though they rigidly, persistently endured; yet even the stream into which you step a second time is not the one you stepped into before. Like later pessimists, Hegesias argued that lasting happiness is impossible to achieve and that all we can do is to try to avoid pain as much as possible. Complete happiness cannot possibly exist; for that the body is full of many sensations, and that the mind sympathizes with the body, and is troubled when that is troubled, and also that fortune prevents many things which we cherished in anticipation; so that for all these reasons, perfect happiness eludes our grasp. The Critic paints a bleak and desolate picture of the human condition. His Pocket Oracle was a book of aphorisms on how to live in what he saw as a world filled with deception, duplicity and disillusionment. Though himself a Deist , Voltaire argued against the existence of a compassionate personal God through his interpretation of the problem of evil. Jean-Jacques Rousseau[ edit ] The major themes of philosophical pessimism were first presented by Rousseau and he has been called "the patriarch of pessimism". The wholesome qualities of man in his natural state, a non-destructive love of self and compassion are gradually replaced by amour propre, a self-love driven by pride and jealousy of his fellow man. Because of this, modern man lives "always outside himself", concerned with other men, the future and external objects. Thus The Social Contract opens with the famous phrase "Man is born free, and everywhere he is in chains. Giacomo Leopardi[ edit ] Though a lesser known figure outside Italy, Giacomo Leopardi was highly influential in the 19th century, especially for Schopenhauer and Nietzsche. According to Leopardi, because of our conscious sense of time and our endless search for truth, the human desire for happiness can never be truly satiated and joy cannot last. Leopardi claims that "Therefore they greatly deceive themselves, [those] who declare and preach that the perfection of man consists in knowledge of the truth and that all his woes proceed from false opinions and ignorance, and that the human race will at last be happy, when all or most people come to know the truth, and solely on the grounds of that arrange and govern their lives. This uncertainty makes life valuable and exciting but does not free us from suffering, it is rather an abandonment of the futile pursuit of happiness. He uses the example of Christopher Columbus who went on a dangerous and uncertain voyage and because of this grew to appreciate life more fully. The Will is the ultimate metaphysical animating noumenon and it is futile, illogical and directionless striving. Schopenhauer sees reason as weak and insignificant compared to Will; in one metaphor , Schopenhauer compares the human intellect to a lame man who can see, but who rides on the shoulder of the blind giant of Will. He pointed to motivators such as hunger, thirst and sexuality as the fundamental features of the Will in action, which are always by nature unsatisfactory. All satisfaction, or what is commonly called happiness, is really and essentially always negative only, and never positive. It is not a gratification which comes to us originally and of itself, but it must always be the satisfaction of a wish. For desire, that is to say, want [or will], is the precedent condition of every pleasure; but with the satisfaction, the desire and therefore the pleasure cease; and so the satisfaction or gratification can never be more than deliverance from a pain, from a want. Even the moments of satisfaction, when repeated often enough, only lead to boredom and thus human existence is constantly swinging "like a pendulum to and fro between pain and boredom, and these two are in fact its ultimate constituents". There is also the constant dread of death on the horizon to consider, which makes human life worse than animals. He believed that through "losing yourself" in art one could

sublimate the Will. However, he believed that only a resignation from the pointless striving of the will to life through a form of asceticism as those practiced by eastern monastics and by "saintly persons" could free oneself from the Will altogether. In an age of upcoming revolutions and exciting new discoveries in science, the resigned and a-progressive nature of the typical pessimist was seen as detriment to social development. To respond to this growing criticism, a group of philosophers greatly influenced by Schopenhauer indeed, some even being his personal acquaintances developed their own brand of pessimism, each in their own unique way. Beiser calls transcendental realism. The certainty of pessimism being, that non-existence is preferable to existence. After this common starting point, each philosopher developed his own negative view of being in their respective philosophies. For Nietzsche this was a "pessimism of the future", a "Dionysian pessimism. In contrast to this Nietzsche saw Socratic philosophy as an optimistic refuge of those who could not bear the tragic any longer. Since Socrates posited that wisdom could lead to happiness, Nietzsche saw this as "morally speaking, a sort of cowardice. In a article, Albert Camus wrote "the idea that a pessimistic philosophy is necessarily one of discouragement is a puerile idea. Like previous philosophical pessimists, Camus sees human consciousness and reason as that which "sets me in opposition to all creation". For Camus, the only choice was to rebelliously accept and live with the absurd, for "there is no fate that cannot be surmounted by scorn. Camus imagines Sisyphus while pushing the rock, realizing the futility of his task, but doing it anyway out of rebellion: These ideas are generally related to nihilism, philosophical skepticism and relativism. Richard Rorty, Michel Foucault, and Ludwig Wittgenstein questioned whether our particular concepts could relate to the world in any absolute way and whether we can justify our ways of describing the world as compared with other ways. In general, these philosophers argue that truth was not about getting it right or representing reality, but was part of subjective social relations of power, or language-games that served our purposes in a particular time. Political and cultural[ edit ] Main article: Cultural pessimism Philosophical pessimism stands opposed to the optimism or even utopianism of Hegelian philosophies. Emil Cioran claimed "Hegel is chiefly responsible for modern optimism. How could he have failed to see that consciousness changes only its forms and modalities, but never progresses? As Cioran states, "every step forward is followed by a step back: This does not mean however, that the pessimist cannot be politically involved, as Camus argued in *The Rebel*. Spengler promoted a cyclic model of history similar to the theories of Giambattista Vico. Spenglerian theory was immensely influential in interwar Europe, especially in Weimar Germany. Similarly, traditionalist Julius Evola thought that the world was in the Kali Yuga, a dark age of moral decline. Intellectuals like Oliver James correlate economic progress with economic inequality, the stimulation of artificial needs, and affluenza. Anti-consumerists identify rising trends of conspicuous consumption and self-interested, image-conscious behavior in culture. Post-modernists like Jean Baudrillard have even argued that culture and therefore our lives now has no basis in reality whatsoever. Many economic conservatives and libertarians believe that the expansion of the state and the role of government in society is inevitable, and they are at best fighting a holding action against it. Technological pessimism can be said to have originated during the industrial revolution with the Luddite movement. Luddites blamed the rise of industrial mills and advanced factory machinery for the loss of their jobs and set out to destroy them. The Romantic movement was also pessimistic towards the rise of technology and longed for simpler and more natural times. Poets like William Wordsworth and William Blake believed that industrialization was polluting the purity of nature. They warn that unless something is done to slow this, climate change will worsen eventually leading to some form of social and ecological collapse. The presence of 7 billion people aiming for first-world comforts is clearly incompatible with the homeostasis of climate but also with chemistry, biological diversity and the economy of the system. A more radical form of environmental pessimism is anarcho-primitivism which faults the agricultural revolution with giving rise to social stratification, coercion, and alienation. Some anarcho-primitivists promote deindustrialization, abandonment of modern technology and rewilding. An infamous anarcho-primitivist is Theodore Kaczynski, also known as the Unabomber who engaged in a nationwide mail bombing campaign. In his manifesto, *Industrial Society and Its Future* he called attention to the erosion of human freedom by the rise of the modern "industrial-technological system". The Industrial Revolution and its consequences have been a disaster for the human race. The continued development of

technology will worsen the situation. One of the most radical pessimist organizations is the voluntary human extinction movement which argues for the extinction of the human race through antinatalism.

**Chapter 6 : Paradise Lost: Book 10**

*Rowson's feminism does not consist of an open rejection of any established order or sentiment; instead, she vividly describes a world of endless woes faced by women: deceitful friends, false advisers, faithless lovers, disastrous pregnancies, and fatal childbirths.*

All kinds, and for destruction to mature Sooner or later; which the Almighty seeing, From his transcendent seat the Saints among, To those bright Orders uttered thus his voice. Then Heaven and Earth renewed shall be made pure To sanctity, that shall receive no stain: Till then, the curse pronounced on both precedes. He ended, and the heavenly audience loud Sung Halleluiah, as the sound of seas, Through multitude that sung: Just are thy ways, Righteous are thy decrees on all thy works; Who can extenuate thee? To the blanc moon Her office they prescribed; to the other five Their planetary motions, and aspects, In sextile, square, and trine, and opposite, Of noxious efficacy, and when to join In synod unbenign; and taught the fixed Their influence malignant when to shower, Which of them rising with the sun, or falling, Should prove tempestuous: To the winds they set Their corners, when with bluster to confound Sea, air, and shore; the thunder when to roll With terrour through the dark aerial hall. At that tasted fruit The sun, as from Thyestean banquet, turned His course intended; else, how had the world Inhabited, though sinless, more than now, Avoided pinching cold and scorching heat? These changes in the Heavens, though slow, produced Like change on sea and land; sidereal blast, Vapour, and mist, and exhalation hot, Corrupt and pestilent: Now from the north Of Norumbega, and the Samoed shore, Bursting their brazen dungeon, armed with ice, And snow, and hail, and stormy gust and flaw, Boreas, and Caecias, and Argestes loud, And Thrascias, rend the woods, and seas upturn; With adverse blast upturns them from the south Notus, and Afer black with thunderous clouds From Serrationa; thwart of these, as fierce, Forth rush the Levant and the Ponent winds, Eurus and Zephyr, with their lateral noise, Sirocco and Libecchio. Thus began Outrage from lifeless things; but Discord first, Daughter of Sin, among the irrational Death introduced, through fierce antipathy: These were from without The growing miseries, which Adam saw Already in part, though hid in gloomiest shade, To sorrow abandoned, but worse felt within; And, in a troubled sea of passion tost, Thus to disburden sought with sad complaint. O miserable of happy! Is this the end Of this new glorious world, and me so late The glory of that glory, who now become Accursed, of blessed? All that I eat or drink, or shall beget, Is propagated curse. O voice, once heard Delightfully, Encrease and multiply; Now death to hear! Who of all ages to succeed, but, feeling The evil on him brought by me, will curse My head? Ill fare our ancestor impure, For this we may thank Adam! O fleeting joys Of Paradise, dear bought with lasting woes! Did I request thee, Maker, from my clay To mould me Man? As my will Concurred not to my being, it were but right And equal to reduce me to my dust; Desirous to resign and render back All I received; unable to perform Thy terms too hard, by which I was to hold The good I sought not. To the loss of that, Sufficient penalty, why hast thou added The sense of endless woes? Inexplicable Thy justice seems; yet to say truth, too late I thus contest; then should have been refused Those terms whatever, when they were proposed: Thou didst accept them; wilt thou enjoy the good, Then cavil the conditions? And, though God Made thee without thy leave, what if thy son Prove disobedient, and reproved, retort, "Wherefore didst thou beget me? I sought it not!"

**Chapter 7 : Woe | Definition of Woe by Merriam-Webster**

*I spent the better part of the day in the Endless Halls. Got the first 3 orbs returned in about 15 minutes then I found the Yellow platform and.*

Mammon advocates living to themselves in hell, "free, and to none accountable, preferring hard liberty before the easy yoke of servile pomp. He advocates a new course of action: Book 2, lines Quote 5: God explains that he created man "sufficient to have stood, but free to fall. God describes the time of the Last Judgement, when the world will burn and "God shall be all in all. Uriel relates how, with God, "order from disorder sprung. He notices that they are "both not equal, as their sex not equal seemed. He hears Adam tell Eve that they must not eat of the Tree of Knowledge, calling it "the only sign of our obedience left," or else God will kill them. Book 4, line Quote Before they fall asleep, Eve adds "God is thy law, thou mine: Abdiel encounters Satan once again, this time telling him "I alone seemed in thy world erroneous to dissent from all: He tells Adam "warn thy weaker" i. Milton makes his third invocation, this time to Urania, asking the goddess what caused Adam and Eve to "transgress, and slight that sole command, so easily obeyed amid the choice of all tastes else to please their appetite. After the people in this new world spend enough time being obedient, heaven and earth will become "one kingdom, joy and union without end" Book 7, line Quote This divine figure calls himself the "author of all this thou seest above, or round thee or beneath. Milton starts this book on a melancholy note, informing the reader that he must "change these notes to tragic; foul distrust, and breach disloyal on the part of man, revolt and disobedience. He explains "only in destroying I find ease to my restless thoughts. Adam replies that God made them "not to irksome toil, but to delight. Adam says, "solitude sometimes is best society, and short retirement urges sweet return. Oblivious Eve is thrilled to have received knowledge, and wonders whether she should let Adam partake in it or not tell him and keep it to her advantage so to "render [herself] more equal. The Son asks Adam if Eve was his God or superior, since his "perfection far excelled hers in all real dignity. Finally, man gets his punishment: He asks God "Why has thou added the sense of endless woes? Inexplicable thy justice seems. She says "both have sinned, but thou against God only, I against God and thee. Michael tells Adam, "you have seen one world begin and end and man as from a second stock proceed. A teary Adam and Eve await their future:

**Chapter 8 : Quotes from Paradise Lost**

*To the loss of that, Sufficient penaltie, why hast thou added The sense of endless woes? inexplicable Thy Justice seems; yet to say truth, too late, I thus contest; then should have been refusd Those terms whatever, when they were propos'd: Thou didst accept them; wilt thou enjoy the good, Then cavil the conditions? and though God Made thee.*

Susanna Haswell was born in Portsmouth, England, in 1714. Her father, Lieutenant William Haswell, left Susanna in the care of relatives and went to Massachusetts. Late in 1720, he brought his daughter, then almost five years old, through a perilous sea voyage to the colonies. Haswell had remarried, and soon young Susanna had two half-brothers. They were first detained by an American guard and later conveyed by prisoner exchange to London. In England, Susanna Haswell worked as a governess and wrote poetry, short stories, and novels. In 1749, under the patronage of the Duchess of Devonshire, she published *Victoria*, a sentimental novel in the style popularized by Samuel Richardson. She continued to write prolifically in the following years, and her reputation and readership grew on both sides of the Atlantic Ocean. In 1754, she married William Rowson, a hardware merchant. When the hardware business failed, the Rowsons decided to go on the stage. In the company went to the United States, where Susanna Rowson not only acted but was also a playwright and lyricist. When the American edition of *Charlotte Temple* appeared in 1792, it quickly sold out, and Carey had it reprinted at least once and possibly twice in the same year. It has been estimated that the book went through over 20 editions and was read by as many as a half-million people. Its subtitle may in part account for its immense popularity in a growing nation with a puritanical past. *Charlotte* unwisely elopes to America with a man who falsely promises to marry her, is eventually forsaken by him, suffers both physical and mental anguish, and dies after bearing his child. Rowson eventually gave up the stage and, in 1796, established a very successful school, *Mrs. Rowson's School*. When she died, she was one of the most celebrated women in America. Though *Charlotte Temple* enjoyed enormous popularity throughout the nineteenth century, its literary merit was questioned. Other critics defended the novel, citing its psychological power and insight, as well as its important portrayal of standards of morality prevalent in eighteenth-century America. Literary scholars have also disagreed on the extent to which Rowson was a feminist. Yet there is in her depiction of the subjected and precarious situation of women an incipient protest against it.

**Chapter 9 : The Endless Dilemma - Tenno Clock News**

*"They like to have a sense of worth, and that sense usually comes from the belief that they are contributing to society." During my interviews with young bankers, I heard a lot of them express.*

After all, a productive employee is a happy employee, right? The Gallup State of the American Workforce report -- surveying more than 100,000 employees across the U.S. The report surveyed U.S. Employers must embrace the need for shared interest events, team-building exercises, and taking breaks to avoid the doldrum. Ultimately, this recharge is a productive use of time. Overwhelmed employees take more time off work. They get sick or require mental health days. Not to mention, bad attitudes are infectious. Stress comes from outside-of-work sources family or personal problems, financial woes, but also heavy workloads. Conflicts are more likely to arise with other stressed employees -- breaking down the company culture. How Lost Productivity is Productive Thankfully, positive attitudes are equally contagious. One such event was the August total solar eclipse, which united people across the country. Instead, the eclipse proved to be a large-scale team-building opportunity, as well as a rare experience that was shared with people across the country. Shared experience events are built-in team building opportunities. Team building creates connections, which increases productivity and also builds trust, morale, and mutual respect. In addition, this type of event lends to increased collaboration and ultimately contributes to commitment and a sense of belonging. Company leaders say this scheduled monthly break from day-to-day activities has increased productivity. Happy workers are loyal and focused on high-performance. Yellow stars are added for each additional year with the company. It also creates a goal for other workers. Reaching Peak Performance Through On-the-Clock Outreach Outreach activities also have a positive impact on the public view of the company. People connect on social media if activities align with their beliefs and interests. For example, prescription eyewear company Warby Parker posts daily activities -- from crafts to community events. This encourages sharing and discussion. When employees and the public realize a company is focused on more than just the bottom line, they become engaged in the greater business ideals. Demonstrating offline involvement is also essential to a positive public image. This is also a chance to partner with clients and companies who share the outreach vision. Employees crave opportunities to balance the demands of endless projects and task lists. What are you doing to increase productivity at your organization? Let us know in the comments! This post was published on the now-closed HuffPost Contributor platform. Contributors control their own work and posted freely to our site. If you need to flag this entry as abusive, send us an email.