

VECTOR

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One more year; one more resolution opportunity: use it or lose it; 200 or 300 to go!



“Sometimes the best you can do, is change your plan —” Is this a picture of the new The Realm Online in Android and Unity?

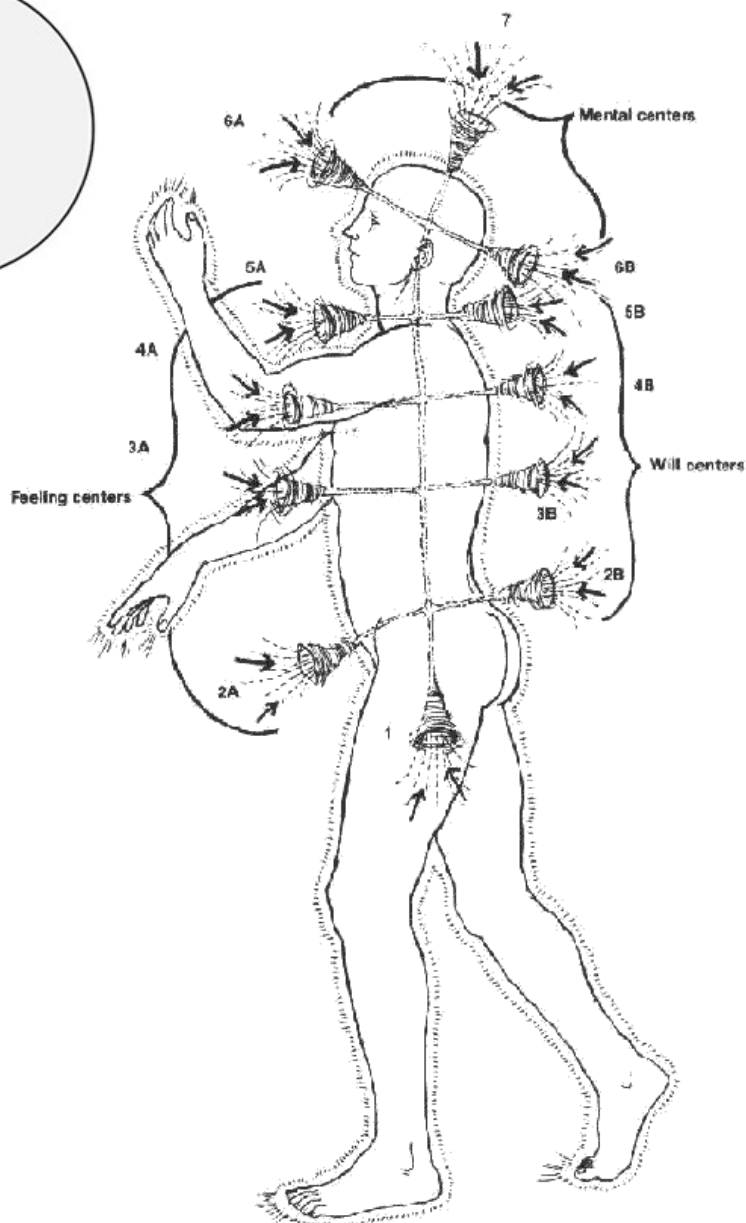
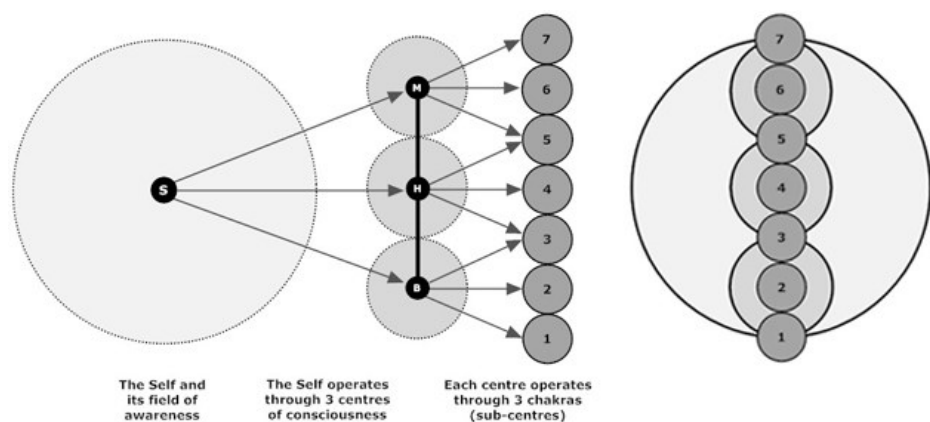
“It’s not too much to write,” Stephen King told me in a dream once. “Just start with what you know: what you think is merely fiction, what you think is some kind of delusion: isn’t what you think: it is or was what you will want it to be!” The dream faded, and I realized what a dream catcher was. I got one once, but I put it on my fan above my head. Afterwards, I lost the thing. I think I lost all the dreams that it caught, too. I had found it at a gas station. I used to go to gas stations at all hours of the day or night. They are sometimes called C-stores as well. Convenience stores rule the night all over the world. Graveyard shifts work there, like at Waffle House or Huddle House. Yet, Wal-Mart officially has declared it will not return all of its stores, during the endemic coming, to twenty-four hours, which status it lost during the coronavirus pandemic. We are looking at millions of deaths world wide. Some people have been vaccinated which is probably and most likely wise. Others say horrible things will happen to them if they take this vaccine. The truth is hard to see. We do not always know everything about everything, and we should never assume to know things that about what others are only highly opiated. The Clorox or bleach joke of President Trump was only a good joke. Mr. Anthony Fauci has been battling with the authorities on Omicron, Delta, and he has sometimes had high hopes this thing will all turn around for the better.

“It is too much to write when it is too much to write, however.” He continued in this dream I had while typing this. “Merely start with coincidences: what you think is associated with what you write: is it what you wanted to put into that medium?” When you order from Amazome, remember the one click mechanism only works when your payment methods add up to the total you are spending. I suggest only spending once per year to buy presents for those buying you presents—or for those whom you have bought presents previously. If you have to parent too many people, and give too many people gifts, you will run out of funds quickly! That kind of work is reserved for Santa. Satan takes care of all of these particulars in the mundane world. The devil, still, works for God: in all capacities. It is a secret arrangement with all evil, and all good, that both serve the greater Common Utility of the universe’s inhabitants. Also, you should keep in mind: be careful for what you wish. Many things can happen with wishing, like, being given money from someone’s death whom you loved or cared. All you did was ask for money! All that happened was you inheriting wealth you would have gotten anyway. You might have gotten more had you waited on them to die in their own right in their own way at an appropriate time. My grandmother died this past week. I remember her fondly. She will not be missing unnoticed. Others in my family are getting older, I, myself, included. I hope we make it past 200 years, all of us. We really could: if we could only but demand it from ourselves!!!

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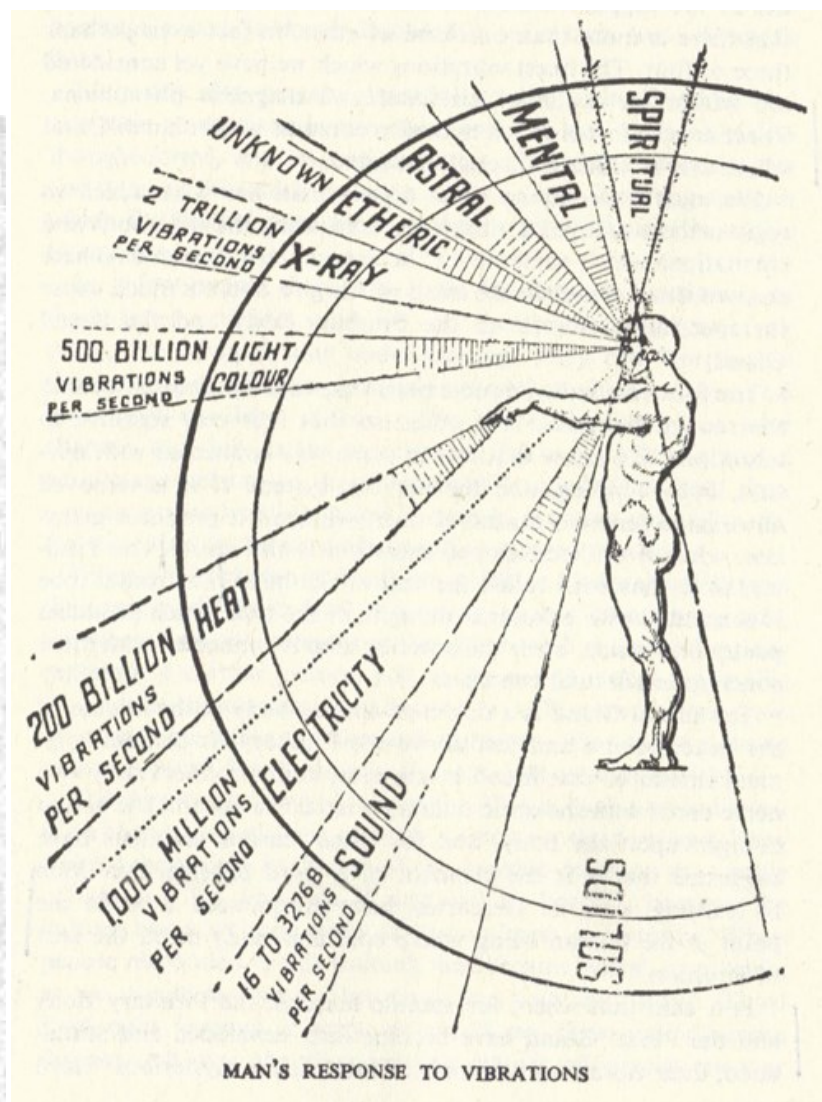
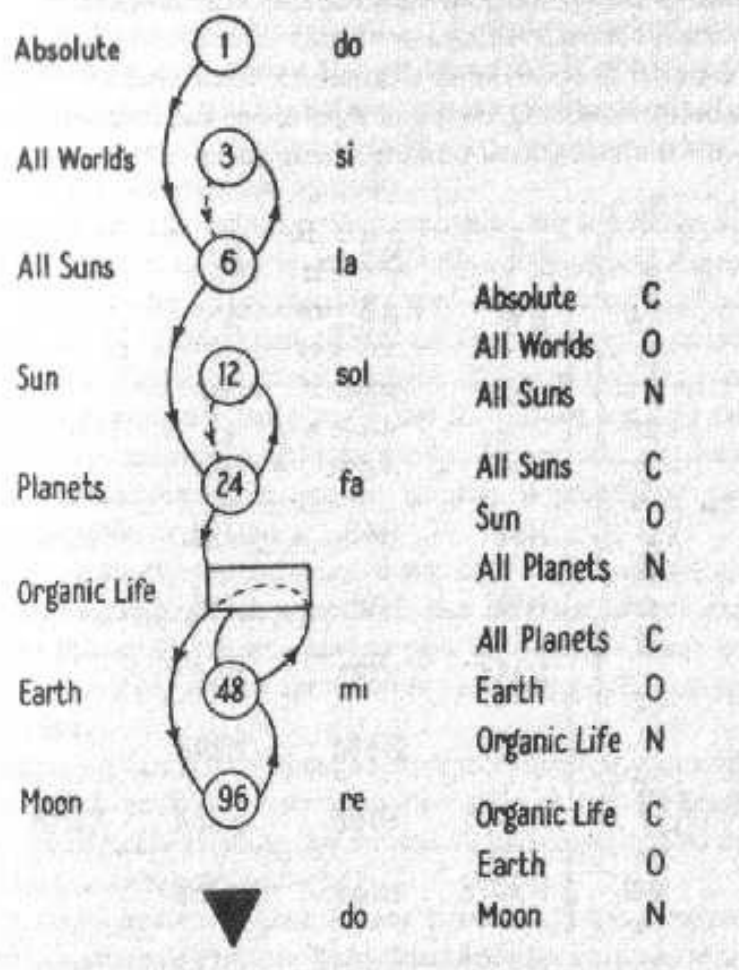
BOB FINANCES FINANCIAL FINANCING

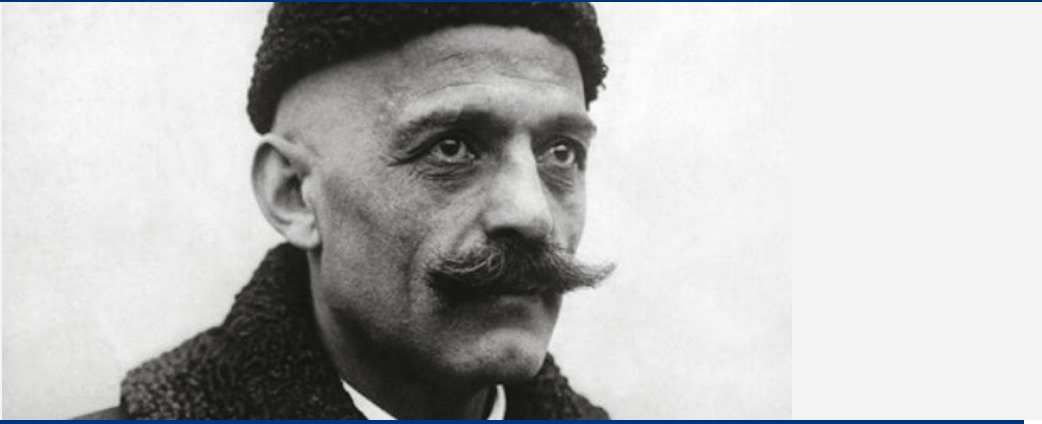




THE VEHICLES OF THE SOUL				
MENTAL PLANE	HIGHER MENTAL	CAUSAL BODY	TO EVOLVE WITH	IDEALS — ABSTRACT THOUGHTS
	LOWER MENTAL	MENTAL BODY	TO THINK WITH	IDEAS — CONCRETE THOUGHTS
ASTRAL PLANE		ASTRAL BODY	TO FEEL WITH	EMOTIONS — DESIRES
PHYSICAL PLANE		PHYSICAL BODY	TO ACT WITH	SENSORIAL REACTIONS — ACTIONS

FIG. 28



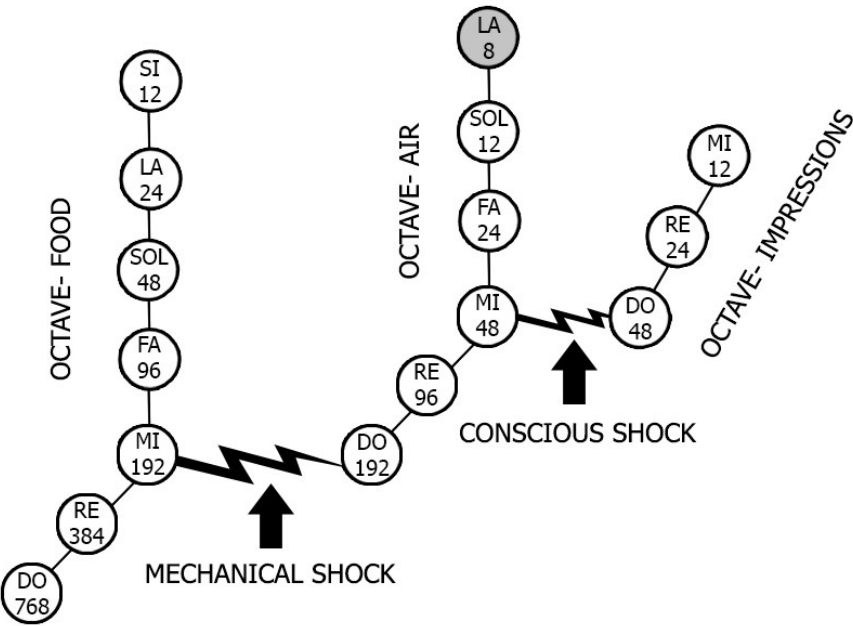


“What is the sense and significance of humanity on Earth?

My father had a very simple, clear and quite definite view on the aim of human life. He told me many times in my youth that the fundamental striving of every man should be to create for himself an inner freedom towards life and to prepare for himself a happy old age. He considered that the indispensability and imperative necessity of this aim in life was so obvious that it ought to be understandable to everyone without any wiseacring. But a man could attain this aim only if, from childhood up to the age of eighteen, he had acquired data for the unwavering fulfillment of the following four commandments:

- First - To love one's parents.
- Second - To remain chaste.
- Third - To be outwardly courteous to all without distinction', whether they be rich or poor, friends or enemies, power-possessors or slaves, and to whatever religion they may belong, but inwardly to remain free and never to put much trust in anyone or anything.
- Fourth - To love work for work's sake and not for its gain.

(Meetings With Remarkable Men—G.I.Gurdjieff)



ABSOLUTE	1	do
ALL WORLDS	3	si
ALL SUNS	6	la
SUN	12	sol
ALL PLANETS	24	fa
EARTH	48	mi
MOON	96	re
ABSOLUTE		do

	Vedas	Kabbalah	Christian	Fourth Way
Origin	Brahman	Ayin	God	Sun Absolute
Manifestation	White Radiance of Brahman	En Sof Aur	The Light The Word	Word God or emanation
Nature	Prakriti	En Sof	The Creation	World(s)
Three-fold Nature	Three Gunas	Three Splendours	Holy Trinity	Law of Three
~	Sattva-Vishnu	First - Crown	God the Holy Spirit	Reconciling Force
+	Rajas-Brahma	Splendour of Action	God the father	Affirming Force
-	Tamas-Shiva	Restrictive Splendour	God the Son	Denying Force

Religious Relativity by Chas Ellis

There are many different religions in the world. Many different paths and many different terminologies make up these different perspectives. All of them share some characteristics, and on the other hand, they all have variances about key things. There are four principle lines, in any order, from Ouspensky and Gurdjieff: (1) The Hebraic, (2) The Egyptian, (3) The Persian, (4) The Hindu. Also, there are two other new lines, from their time, that seemed to be starting: (5) occultism and (6) theosophy. Finally, there is their line: (7) The Sarmoung. In modern times, there are five more lines, that could be mentioned, as offshoots or recombination of this description of lines from the last century. They are: (1) Church of Latter Day Saints, (2) Scientology/Dianetics, (3) Church of the Subgenius, (4) Discordianism, (5) Flying Spaghetti Monster stuff.

One should keep in mind the three lines of work: (1) self, (2) others, and (3) school. The third line may be interpreted as work for the teacher, work for the master, or work for work itself, advancing the status quo for all in that work. These are very similar to the four dynamics of Dianetics/Scientology: (1) self, (2) sex/family, (3) group/business, (4) mankind.

All of this should indicate to you, what was said at the beginning. It has been said by Gurdjieff that people differ from each other more than plants differ from animals. This could be seen to be a joke or a truth. He might have meant in a joking manner, that people always argue over anything and everything and attempt to appear as different as possible. There are often levels of humor in his statements. He could have also meant it fully, and he could have also meant both, as a double-entendre.

THE PSYCHOHISTORIC MECHANISM OF THE AEONS (by Peter J. Carroll, LIBER KAOS, AEONICS, Page 61-73))

A superficial examination of the paradigms which have dominated aeons of cultural development indicates that three major worldviews have arisen to dominance in succession. These are the magical, transcendental, and materialist paradigms. A simple picture of these views rising successively to prominence has a certain descriptive use, but it lacks explanatory or predictive power and cannot account for the persistence or resurgence of a particular paradigm at some other point in cultural development. For this a more sophisticated model is required which includes a consideration of the various opposition philosophies which invariably complement the prevailing cultural paradigm. If the linear time frame of materialism and transcendentalism is combined with the cyclic of recurrent time frame of magical philosophy, a graph can be derived which represents both the dominant and opposition paradigms in a form which exhibits considerable explanatory and predictive power, the Psychohistory model.

This model is qualitative, a quantitative treatment would imply a non-linear calibration of the time axis with dates specific to particular cultures. At the time of writing, various human cultures can be identified as passing through a particular aeon and it can be observed that cultures have varied considerably in the length of time they have taken to progress from one aeon to the next . In cultures where aeonic development has been rapid, it is usual to find both remnants of previous aeonic paradigms and evidence of impending aeonic paradigms among various individuals and sub-cultures. This is particularly noticeable in Western Industrial nations at the time of writing. The ebb and flow of the magical, transcendental, and materialist paradigms appears to be partly due to competition between them and partly due to certain features of the paradigms themselves. Each has a tendency to become an awesome tyranny at its zenith, while at its nadir, its absence creates such difficulties that it inevitably persists as ridiculed, barely tolerated, or outright illogical opposition philosophy.

Each paradigm expresses itself with a particular physical technology. Thus the shamanic aeon is characterized by hunter-gatherer

technologies, agrarian technologies characterize the religious aeon, and the rationalist aeon is characterized by industrialism. The paradigm of the coming aeon will complement post-industrial cultures.

There seems little value in extrapolating the psychohistory model backward in time beyond the shamanic aeon, for animistic beliefs appear to characterize the earliest forms of anything that can be called human culture. The aeons tend to divide quite neatly into two smaller phases each as the paradigms underlying them gain or lose ground relative to each other. The animist phase of the shamanic aeon is dominated by magic and materialism. Magic supplies the insight that all phenomena embody a particular power or mana, which can be transferred or used to manipulate or anticipate the actions of those phenomena. The system is a perfectly rational extrapolation from the initial mana hypothesis and it is entirely empirical. Certain magical procedures are performed and certain results usually follow, apart from that the world is conceived in a simple materialistic fashion, as it presents itself to the senses. Transcendentalism plays no part in pure animism, which has no pretenses beyond assisting its practitioners through this life. There would appear to be no purely animistic cultures left on this world, but anthropologists have observed a few remote cultures in the spiritist phase of shamanism into which animism is prone to decay. In this phase magical theory becomes baroque as the decline of rational empiricism leads to a progressive divorce between magical procedures and their desired effects. Magical theories and procedures tend to proliferate for a time as their effects and explanatory power become less certain. Thus ritual, myth, fetishism and taboo come to the fore and begin to accrete transcendental overtones.

Pagan or polytheistic cultures arise with a more settled agricultural and city-state civilization. Magical theories and practices decline as the powers recognized in shamanism become anthropomorphized into human deities, synonymous with an increasing transcendentalism as the shamanic view of personal power becomes elaborated into a personal soul. Ritual negotiation with the gods comes to replace direct magical procedures. Materialism is largely absent from pagan metaphysical thought wherein the world is conceived in largely magical and tran-

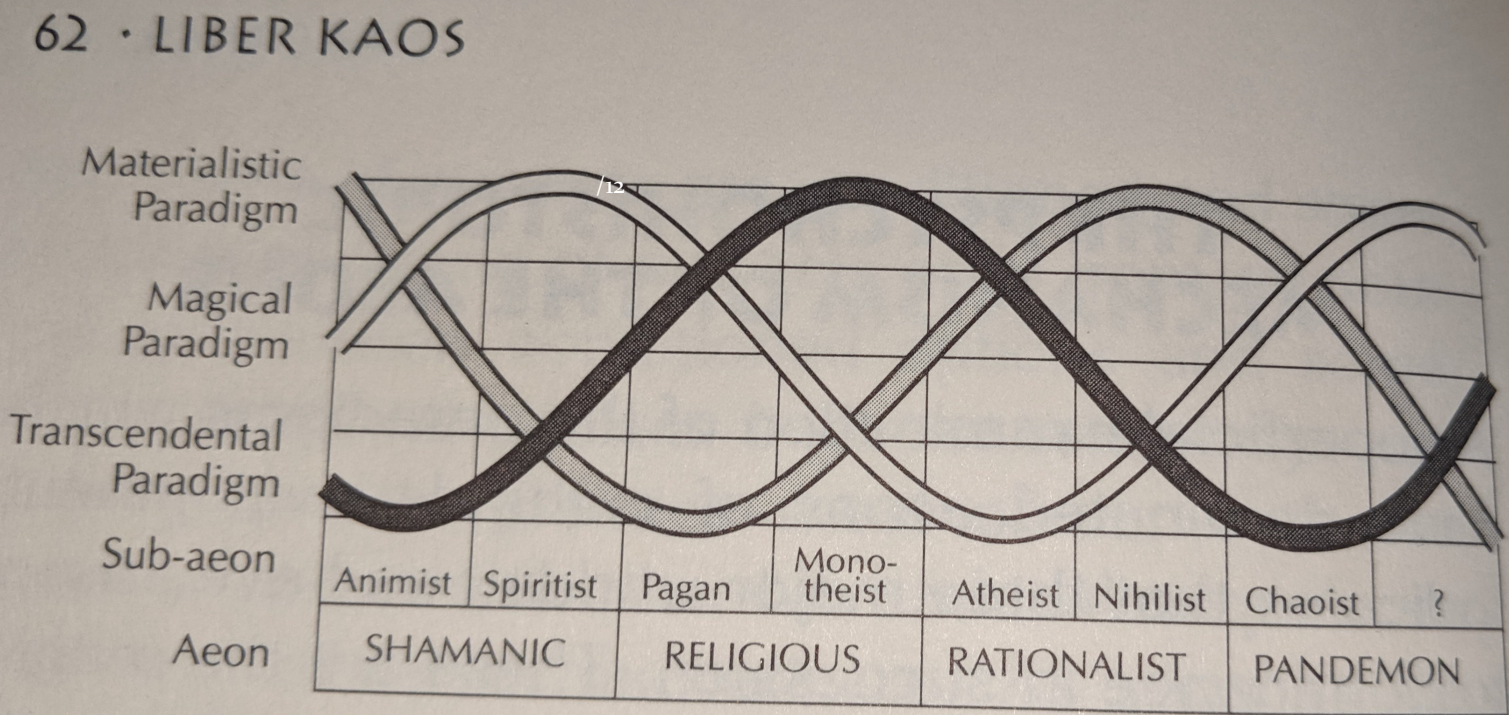


Figure 7. The psychohistory model.

scendental terms. Such technical progress as occurs develops on a trial and error basis and any advances are more often given a mythological rather than a rational interpretation. The limited materialistic theory about the world that does occur in pagan cultures invariably begins or ends with mythic premises. It is frequently a proscribed activity, and not a few pagan philosophers pay dearly for their speculations if their conclusions differ from priestly orthodoxy.

Paganism tends to decay into monotheism during the religious aeon as magical theories are replaced by transcendental ones. A number of factors are at work here. Monotheism equates with the growing sense of individual self that transcendentalism stimulates. At the same time monotheism readily allows for more widespread and effective social control. It is also far easier to train a monotheistic priesthood or maintain a monotheist theocracy. The magic often expected of pagan priests is inherently difficult and unreliable except in the most talented hands and is not generally expected of monotheistic priests. As the monotheist phase progresses there is some increment in materialistic theories of nature, but except where these are heavily circumscribed by theology such researches are conducted at great peril. Indeed, because both material and logical theories are in opposition to the prevailing orthodoxy, science and sorcery are often inseparable both to their practitioners and to the priesthood which persecute them in this period. Peculiar hybrids of materialism and magic such as alchemy are frequently found in opposition to monotheism, and magic often disguises itself as theurgy partly as protective camouflage and partly out of pure metaphysical confusion.

The gradual ascent of materialist philosophy towards the end of the religious aeon is coupled with technological developments. These in turn lead to a further decline in the mythical aspects of religion. Thus in the first atheistic phase of the rationalist aeon, transcendental theories are giving ground to material ones. Such cultures usually remain nominally monotheist as religion recedes in the face of technological achievement and the ascendancy of material descriptions of reality. Purely magical theories virtually disappear during this phase, although some spiritualist occultism often rears its grotesque head. This phenomena bears little relationship to magic. Any magic which manifests within it is explained away in terms of the transcendental materialism of which spiritualism consists. Freemasonry is characteristic of the increasing materialism and declining transcendentalism of this sub-aeon. While nominally monotheistic, freemasonry seeks a mild transcendence through reason in its virtual worship of the rational architect of the material universe. It is essentially a child of the old European enlightenment and persists on a clubbish basis although its original anticlerical and anti-monarchist purposes are long forgotten. The philosophies of humanism, communism, and capitalism also have their roots in the material transcendentalism of this aeon.

Atheism is prone to decay into nihilism as the rationalist aeon progresses. Transcendentalism becomes progressively less sustainable as a worldview while the explanatory and technical power of materialism grows. As the materialist paradigm peaks, it becomes sterile and tyrannical in its attempt to quantify all things in material terms. At the time of writing, many of the world's current problems are due to large segments of the dominant Western culture entering their nihilist phase. The initial optimism of capitalism, science, and socialism is fading as faith in the products of these systems diminishes and no alternatives seem to present themselves as we accelerate into global ecological squalor.

Magic and transcendentalism exist in opposition to the dominant

materialist paradigm and often become confused with each other for this reason. Much as magic and science were often confused with each other in their opposition to monotheism in the religious aeon. Magical theories tend to proliferate partly in response to the tyranny of materialism and partly because, although materialism is self-evidently incomplete, the holes cannot be patched with a transcendentalism that is tinged with increasing absurdity. Thus in opposition to nihilistic materialism we find the remains of a monotheistic transcendentalism which is on the way out and a purely magical view, manifesting for example in the growth of parapsychology, which is on the increase. Strange admixtures of magic and transcendentalism in various proportions arise at this time. Neo-paganism, witchcraft and white light occultism are characteristic rebel philosophies during the cultural dominance of nihilism. Charismatic revival movements on the fringes of a decaying monotheism attempt to perceive and invoke the supposed magical powers of their deities in an immediate way to bolster a transcendentalism which is inexorably fading into obscurity. Similarly in the initial phase of the revival of magic, transcendental or neo-religious themes tend to become mixed with magic. However the psychohistory model predicts that they will part company and that the surviving magical traditions will be those with no religious components. The model further predicts that the nihilist phase of the rationalist aeon will give way to a new aeon in which the relative strengths of the three paradigms will be in a similar configuration to that of the shamanic aeon. Materialist and magical beliefs will dominate the culture of the new aeon initially and then magic alone will come to dominate. The new aeon has been dubbed the Pandemonaeon and its first phase the Chaoist sub-aeon in recognition of the non-transcendental magic-materialist theories which will characterize it.

From the standpoint of the popular rational materialism which dominates the nihilist phase, it may appear absurd that the philosophy of magic will arise first to complement and then surpass that of science and materialism. However the most advanced scientific theories are already beginning to exhibit magical features in their new descriptions of reality. Both in particle physics and cosmogenesis a fundamental acausality, indeterminacy, and observer dependence is now ascribed to reality. These are, properly speaking, magical theories, not material ones. It also appears that in biology, psychology, and medicine, materialist theories of strict causality must give ground to some form of emergent vitalism for organisms which are evidently more than the sum of their parts. This co-emergent vital principle or morphic field is equivalent to the intrinsic power or mana of magical theory.

The prevailing orthodoxy of the coming Chaoist age will represent something of a truce between magic and science; although the magical aspects may take on heavy scientific camouflage at first to make them more acceptable. Transcendental theories will virtually disappear and magical phenomena will no longer be acknowledged as proof of anything spiritual. The word "God" will be both objectively and subjectively meaningless except to a few cliques and cranks; although towards the end of the Pandemonaeon new forms of magical transcendentalism will arise, but it would be premature to speculate on their precise manifestation. The model does not predict the nature of the characteristic post-industrial technology of the impending aeon. The decline of materialistic theories throughout the aeon does not in itself imply the loss of advanced technology. As technology becomes progressively more complex and less comprehensible there is a tendency to conceive of it and use it as though it were a magical phenomenon. Devices incorporating quantum mechanical or direct psi-interactive components may well make any distinction between magical and material systems meaningless in any case. So the impending Pandemonaeon may be characterized by an extremely complex yet rationally incomprehensible high technology. Alternatively the model will equally well

accommodate a post-catastrophe technology sufficient to support a new hunter-gatherer tribalized society resembling the first shamanic aeon when the relative strengths of the paradigms were similar. At the time of writing it is too early to speculate on the character of the second phase of the pandemonaeon, which has been left nameless. It remains to be seen whether humanity will spend this phase out amongst the stars of squabbling over tinned food in the smoking ruins. Yet any credible form of stellar travel will have to be based on principles more akin to those currently under investigation in magic than in science. Some form of machine-enhanced teleportation might suffice, reaction-thrust vehicles plainly will not.

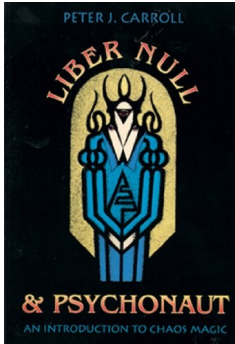
The magician's stance towards the aeonic cycle depends on his or her attitude toward change. Progress is merely the mechanism whereby humanity exchanges one set of problems for another, often larger, set. To campaign for or against change is necessarily to draw oneself into strife and conflict. Yet it seems that by nature we find it more stimulating to engage in turmoil and contention than to abstain. The advantages of having history on one's side are that one may enjoy the company of radical rather than conservative minds and that one may enjoy the satisfaction of being proved right in one's own lifetime. The satisfactions afforded by the defense of orthodoxy and the bittersweet appeal of vainglorious defeat should not, however, be underestimated. Politics, being a mere squabble over a secondary codification of the primary values of a society, has little effect on the aeonic cycle. All it can do is affect the timing. Democracy for example is entirely due to industrialism, military technology and the weakening of monotheism; it is not something which arises out of politics itself, nor is it by any means the ultimate form of social organization. If there is a tide in the affairs of men then it is caused by deep changes in our views of self and reality, and politics are mere eddies and ripples on its surface.

Armed with the psychohistoric model of aeonic change, the magician can readily see what factors he or she should work on to hasten, impede or reverse aeonic development in a particular culture or sub-culture. For example, it is necessary to encourage both materialism and transcendentalism and to undermine magical theories when engaged in monotheistic missionary work with pagans. Conversely, to help combat the effects of such missionary work or to reverse a pagan cabal within a monotheist or atheist culture, one should do just the opposite. However, one hopes that the primary concern for contemporary magic is to ensure the safe and speedy birth of the pandemonaeon from within the nihilist culture. To assist in this transition, magical philosophy must strive for three things. Firstly, it must strive to eliminate any remaining transcendental or religious concepts which still contaminate it. These are destined for the dustbin of history for a long while, and when they eventually reemerge it will be in a completely different form anyway. No useful part of magic ought to be thrown away with them. Secondly, it must seek to present its ideas and techniques using maximum rational camouflage. Magic must enter popular consciousness using a series of Trojan horses. Thirdly, as a precautionary measure, magic should attempt to undermine the decaying remnants of monotheism without offering itself as a target in the process. For example, parapsychology is a threat to fundamentalism as it can show that "miracles" do not prove anything other than that some people can sometimes exercise miraculous abilities. On the other hand, the existence of various idiotic satanic cults often provides very convenient enemy figures for fundamentalists who often tend to invent them if they do not actually exist.

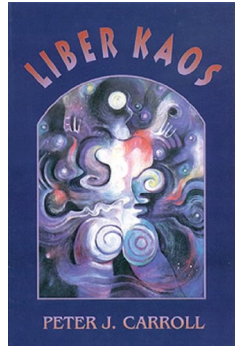
Dangerous times lie ahead. Millennial apocalyptic beliefs present in monotheism may still yet trigger disaster during the death spasms of transcendentalism. A fierce rearguard action may be expected from materialist philosophies as they slide further in a nihilism whose adherents will, for a while, demand ever more of what is not working, ever more luxury and sensationalism in an ecology unable to support it. The birth of the pandemonaeon as a generally accepted paradigm could be a long and bloody business. If things go badly it could be preceded by a catastrophe which precipitates us into a new stone age rather than an interstellar age. Although there will be important niches for magicians in either situation, I would prefer my descendants to perform their sorceries among the stars rather than huddles in the ruins.

EASTERN TRADITIONS IN THE PSYCHOHISTORIC MODEL (Page 73-74)

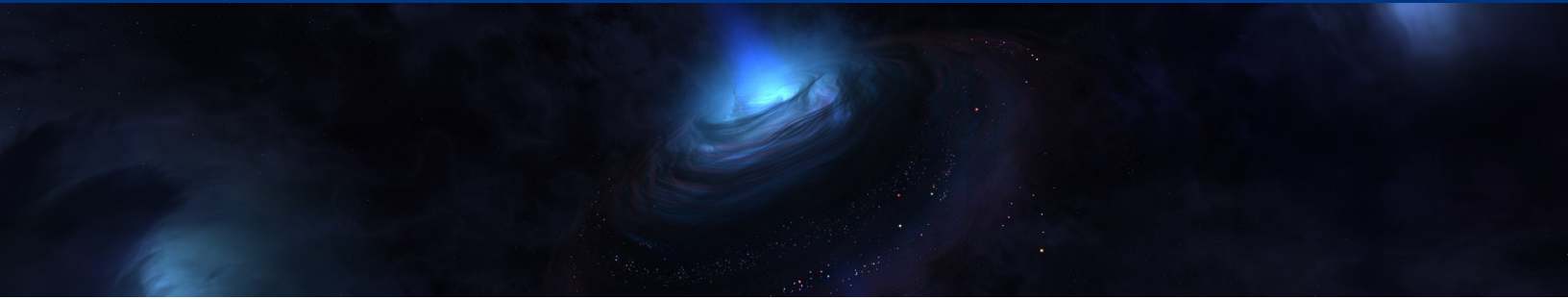
The origins of Buddhism lie in rebellious speculation during the late pagan sub-aeon in the Orient. Similar developments during the first millennium B.C. led to Taoism in China and certain allied pre-Socratic speculations in Greek civilization, notably those of Heraclitus of Ephesus. The core principles of these essentially non-theistic metaphysical systems have some relevance to an emerging magico-materialist synthesis. However, during their subsequent histories, both Taoism and Buddhism have been heavily colored by competing philosophies, while the Heraclitian philosophy has faded into obscurity. Taoism has exhibited a strong tendency to regress into mere superstitious ritual, while Buddhism has at times appeared in monotheistic guise with the Buddha as a de facto God. At others it has presented itself as a form of virtual paganism overlaid with abstruse transcendental theories, while the Zen manifestation of Buddhism attempts to recover the original teachings by severe austerity measures. In Tibet the fusion of Buddhism with indigenous shamanic traditions has led to a graded system of beliefs called Tantric or Vajrayana Buddhism. At various levels this incorporates features from most of the aeons. Within it one can find sorcery, shamanism, polytheism, transcendental monotheism, doctrines of material causality and nihilism. It is presumably the benign ethical system developed in response to the harsh Himalayan environment which has prevented any one of these traditions from violently asserting itself over its rivals. The rigors of climate and geography seem to have prevented the development of a high technology; yet the monastic tradition and the endless winters allowed the flowering of an extraordinary culture in which the influences of all the aeons exist simultaneously to some degree.



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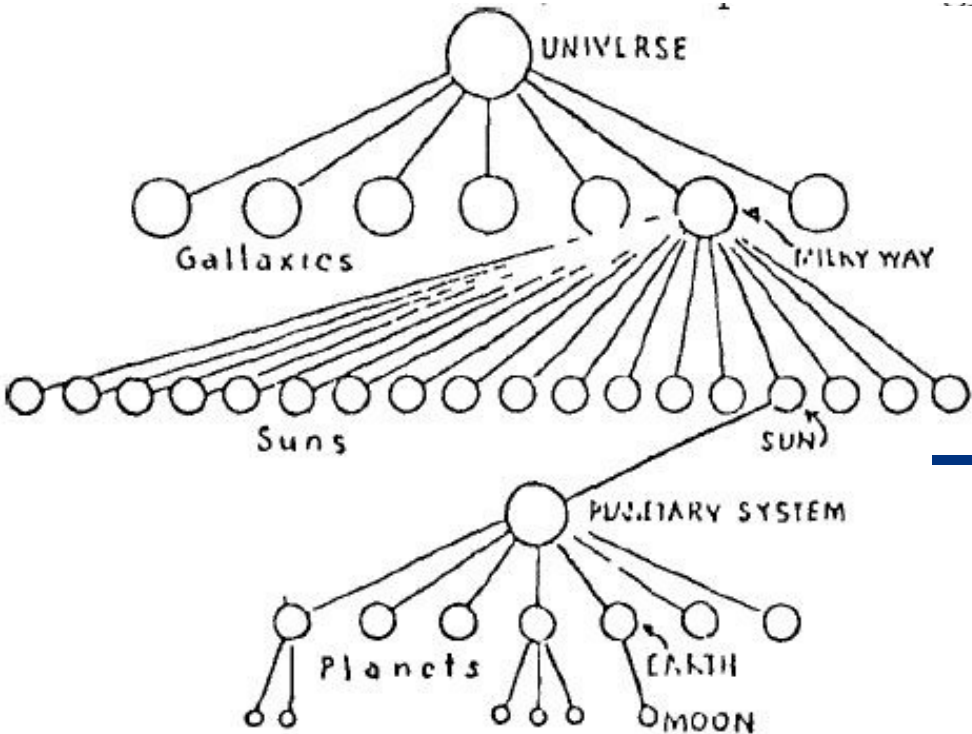
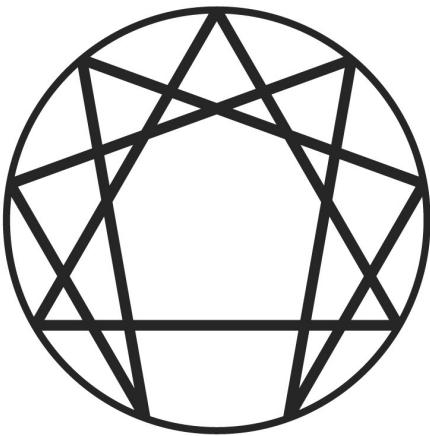


Bob's Tales to his Children, (or How to Make a Million in Space) by Chas Ellis

This is a tale I am about to tell you, Bubba. "A long time ago in a galaxy far away, three sisters entered into their story of ascending, their coming of age. They got together after their parents and their grandparents got coronavirus, the Spanish flu variety, on a cruise ship. They did not get the Spanish influenza. All of them died on the ship and they had to navigate the thing home. Later on, they developed the first commercially viable space engine, dubbed "The Bobsquatcher". It made things go reallllly fast, in time or space, but never both at once. All people were sworn into secrecy about these Charmed ones. Appropriately, someone came up with a Superman and Lois Lane approved space suit. It made you insulated comfortably inside the space ship or outside. Elon Musk developed the mass production process again. Eli Whitney may have invented it for the cotton gin, but everyone had forgotten all the details by this time. Many ships were created and they were all sent out into Oblivion. Unfortunately, no one remembered to bring any money. "Bob" had his High Hopes. When Mr. Dobbs has them, he always knows they may not be real. Everyone else tries to actualize their hopes... J.R. tries to kill them." Kill the Buddha on the road: but only after you steal everything he owns. Unfortunately most people in Buddhism today do it half-heartedly: they have allowed some faith, hope, and love in: for longevity. Hard to want to have a good breathing/pranayama or attachment to life without **wholesome desires** and **healthy attachments**. "Returning to the story, Star Trek: Discovery in its final season, 22, went on to add stories written by "Bob". Star Trek: Picard, ending in three seasons, reportedly, also contributed some final words to the philosophy that "Bob" would employ to rekindle our faith in each other, rather than the past, our parents, our government, or ourselves. Star Gate was receiving a new series as well, from Brad Wright himself. It would be known as Star Gate : Money. It was all great in this future. Also, "Bob" was dreaming of two new additions to currency, that would make all his fans and foes alike, very much happy, if there were any left. He was on the first Star Ship, by Musk and Grimes' SpaceLink—travelling and boring through space tunnels. The Bobsquatcher on the first Star Ship had, of course, never been tested at such great lengths. It was all a great adventure for the human spirit: because there really was no problem left on Earth that people were escaping, except for the great boredom left on the television, computer, projectors, and other devices, once all programming had TikTok'ed away its copyright. No one thought those things would ever return to profitability. So, "Bob" got them all on the cheap. He bought all programming Earth had, just in case he could not return. He had honest intentions! Truly!!!! After about 100 to 200 years, all the planets we could find from here to Alpha Centauri had been found, measured, weighed, marked, bought and sold, mapped, and colonized. When all the dust had settled, still no money. Everyone was looking for something to do.. All their resources came from the new planets or Earth! They were getting them free! Everyone still looked for things to do, but they could find nothing. Two hundred and fifty-six planets had been discovered. Star Trek: Strange New Worlds had prophesied one major problem in terraforming so many planets: inter-planetary communication and networking. Star Wars also was the only movie franchise left. All the screens had a button you could press, would play a random Star Wars movie or show. It was the best. By now, no one had ever considered, they did not need anything to do with such a button.. Back in the past, when "Bob"'s ship had landed on what would be eventually known as "Bobonia"—Connie disembarked and saw in a short amount of time, after the robots had unloaded and setup their new lives there, that most of the people with which they had developed friendships over the course of the three to six months it took to get there had grown very cold, distant, and unnervingly simple-minded. All of them were very divisive and even some: cruel. They were quiet and withdrawn. The psychiatric robots had to be retooled by "Bob" himself several times. The automatic dispensaries, filled with infinitely many ways of creating an incredible number of items a tremendous amount of times were running low, themselves. All the people had begun to hoard the stuff they got from those ATMs, we called them. When "Bob" finally came to his his senses, after a long night of nostalgic Dobbs town dreaming and revelry, it came to his attention his initial high hopes of revitalizing currency, money, and also, forms of publication, media, and all forms of these things were going to be more useful than he could have ever hoped. He coined and printed money the likes of which could never have been imagined before. The coins had chips in them. Each coin could be a lot of money! The bills, or printed cash, could merge together by pressing a button on them to create a new denomination!! All the people were happy. He didn't realize he had only a million left after bringing back a semblance of worth to anything other than Star Wars clips and psychiatric meds. All of the content and programming was returned for free, for subscription, for advertising supported, and for direct payment for direct rights to enjoy fully a copy of these works. Finally, all the children and elders got to stream anything they wanted: as long as they were not imprisoned. Also, Bobonia became the first exoplanet to have prisons and jails and mental problems, and all of the 255 other exo-planets were founded shortly after. The whole galaxy rejoiced and celebrated!"

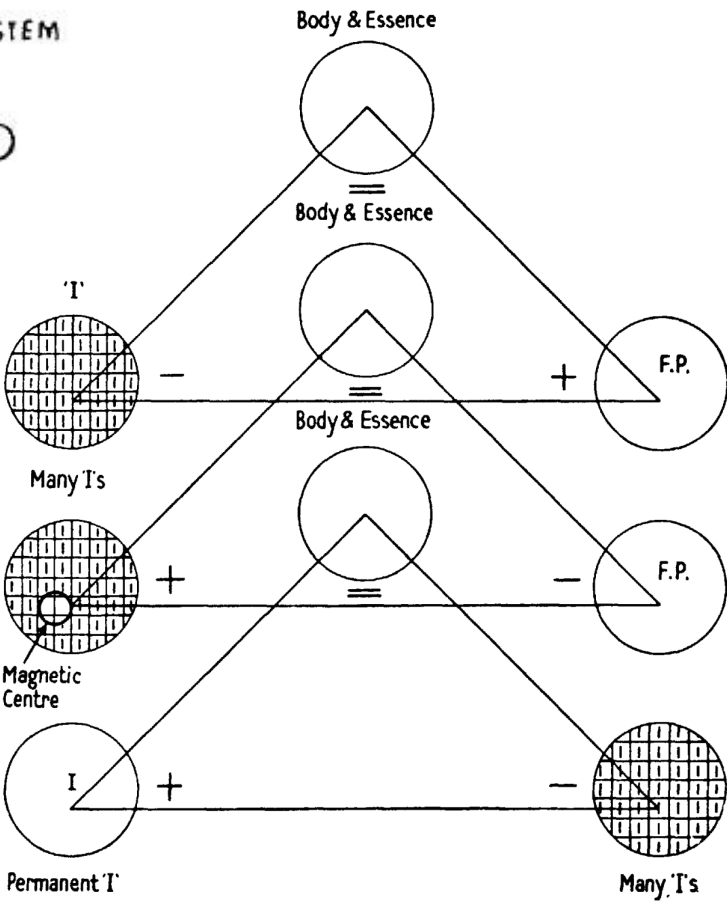
Gurdjieff: And here also is God!!! Again God! . . . Only He is everywhere and with Him everything is connected.
 I am a man, and as such I am, in contrast to all other outer forms of animal life, created by Him in His image!!!

1/4	—0.142857 . . .
2/4	—0.285714 . . .
3/4	—0.428571 . . .
4/4	—0.571428 . . .
5/4	—0.714285 . . .
6/4	—0.857142 . . .
7/4	—0.999999 . . .



For He is God and therefore I also have within myself all the possibilities and impossibilities that He has. The difference between Him and my self must lie only in scale. For He is God of all the presences in the universe! It follows that I also have to be God of some kind, of presence on my scale.

He is God and I am God! Whatever possibilities He has in relation to the presences of the universe, such possibilities and impossibilities I should also have in relation to the world subordinate to me.
 He is God of all the world, and also of my outer world. I am God also, although only of my inner world. He is God and I am God!
 (Gurdjieff Rant in *Life Is Real Only Then When I Am*, p.30, <http://www.endlesssearch.co.uk>)



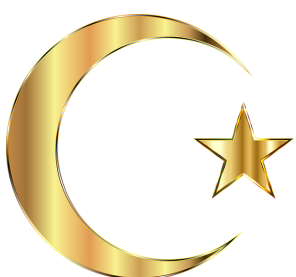
	Personality	Obs. 'I'	Deputy-Steward	Steward	Master	
External						Internal

" THE ELDER GODS MAKE ALL TREMBLE—TREMBLE AND QUAKE IN THEIR BOOTS—TREMBLE AND BE STRUCK WITH AWE! SOMETIMES, LIGHTNING!!!! "
 —"BOB", talking to his son, Bubba Dobbs



Essence of the Teaching of the Masters as formulated by Abdulhakik Gadjiduvani

1. *Hush der dem. Be present at every breath. Do not let your attention wander for the duration of a single breath. Remember yourself always in all situations.*
2. *Nazar ber kadem. Keep your attention before you at every step you take. You wish for freedom and you must never forget it.*
3. *Sofar der vatan. Your journey is always towards your homeland. Remember that you are travelling from the world of appearances to the world of Reality.*
4. *Halvat der endjuman. In all your outward activity remain inwardly free.*
5. *Yad Gard. Remember your friend, ie. God. Let the prayer (zikr) of your tongue be the prayer of your heart (q^salb).*
6. *Baz gasht. Return to God. No aim but to attain Reality.*
7. *Nigah dasht. Struggle with all alien thoughts. Keep your mind on what you are doing inwardly and outwardly.*
8. *Yad dasht. Be constantly aware of the quality of the divine presence. Become used to recognizing the Presence of God in your heart.*



ABOUT THIS GUY, FUANTUM



Gaudiness aside, Goodliness included,
Godliness cleaned,
May all of the readers of this publica-
tion be enlightened.

FUANTUM THOUGHT

VECTOR ISSUE 10

by E.C. Ellis, II

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Made in the U.S.A.

*Special thanks to China, Russia, and Dis-
ney!!!!*

Vladimir Putin and Xi Jinping!!!!!!

*President Biden and Vice President Har-
ris!!!!!!*

*Olaf Scholz of Germany, Emmanuel Mac-
ron of France, Justin Trudeau of Canada,
Andrés Manuel López Obrador of Mexico,
Jair Bolsonaro of Brazil, and last but cer-
tainly these were in any order, Boris
Johnson of England.*

*Thanks to all of your hard work, and all of
the other leaders unmentioned, may we
all make it to Heaven before the Devil
finds us Dead. Even on the Inside..*

BLESS US LORD,

BLESS ALL NATIONS

FUANTUM WAS WANTING TO TELL YOU ONE FINAL MESSAGE:

THE LORD GOD ALMIGHTY
COULD BE A PERSONAL ENTITY WITH FREE WILL

THE LORD GOD ALMIGHTY
COULD BE THE UNIVERSE OR EVERYTHING THAT
EXISTS

THE LORD GOD ALMIGHTY
COULD BE YOU AND I