

Chas Ellis

Realm gets New Graphics

The latest updates

The truth is in the pudding. People, finally, the game of The Realm is getting new graphics. The whole new Realm is like the right, it is totally new graphics. It has a completely new graphics engine, and it supports DirectX 12. Also, it runs faster on GPU’ s such as Radeon and Geforce. Also, there is many more features built into The Realm, but nothing has changed. It is still the same! But every time it is different. The Realm provides all sorts of amusements for its players, even including the pants and shoes. Just kidding! The Realm is still The Realm! It will never have new graphics. We are still wondering about Realm:Reawakened by Stephen Nichols. We hope there will be more content for our normal Realm until then. Also, all peoples we have 900 level weapons, but we also want Grandmaster level armors, and also better amulets, rings, and shields. Seriously, what is holding us back, but ourselves!?!?!? Bill asked Ted, “What is holding us back, but ourselves?”



By God the will of God is done! Do not be fooled by False Gods! Do not be fooled by False Slack! Do not be fooled by False Christs! Do not be fooled by False Messiahs! Do not be fooled at all! Do not be a fool!



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This is the new Realm revisioned, into a playable, and likeable, new entity.

Shaun Dobbs

Subgenius Wisdoms

Little outburst of insight that get us through the day

All the day is here today for us. You will see what I mean by the end of this article. All the things we see are the things we see. This is basic. Basically, I am saying that all the day is here today for us. All of it. The night, the day, and the previous night, and tomorrow, are all one thing - from one perspective. There is the present moment, and then there are the proceeding moments afterwards. There is the precious present, and there are different levels of awarenesses of nownesses. Also it is important to remember the Ray of Creation here. Yes, it may seem like an old hat trick or something, but actually, 1 3 6 12 24 48 96, is a very useful thing, indeed!!! It may provide hours and hours of amusement if you have some crayons, pens, pencils, markers, or other types of writing utensils. The Ray of Creation portrays the fact that some things are determined and some things are not. For instance, we know there is going to about 24 hours in one day and night cycle. Right? But also, we know that this time is relative and is not exactly 24.00000 hours, etc., and also, we know it is actually exactly 24 hours – at the same time. 😊

All the day can be yours!! All you need to do is take what you are given. Do not take more. The secret of life is in knowing when to take and when to give. When to fold and when to hold. The determinism in life is what sets up life to unfold to make certain choices inevitably coinciding with everyone else’ s choices, ultimately colliding and colluding into the present reality that we all see and hold dear. Determinism and free will actually are both true, and if you observe the ray of creation, you may see where certain things are truly determined, and other things are left to chance, accident, or will. There are four major reasons for things: accident, fate, cause and effect, and will. These explain all things! They are also called the Four Wynds. Also cause and effect has been likened to karma. The point is that all of these are in different degrees at different points in the Ray of Creation and all of it is presenting to your self. Gurdjieff claimed there was no initiation but self-initiation. Also, no ceremonies were that important. To note, he also explained that everything was really presentation and self-presentation at that!

My First Million Dollars
Truth about Fiction

Bubba Dobbs

Things may be true. Things may be false. Things that are true are not false!

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Psychic Etiquette
Stuff from the Front

Adam Kadmon

You will maybe like to learn more about how to play well with others in the mind – telepathically.

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Brains, Systems, Knowledge
All of the Facts

Bob Jr.

Read it and weep! Reap what you sow! Sow and reap! Indeed!

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Adam Kadmon

Psychic Etiquette

Stuff From The Front

- 1) Do not steal energy
 - 2) Stop when asked
 - 3) Do not block or fake communications
 - 4) No installations, or uninstallations, “putting things in” , or “taking things out”
 - 5) There are exceptions but these are primary.
 - 6) +Release useless tensions
 - 7) +Close your mouth
 - 8) +Stop unnecessary shaking
- “Life is easy, breathe in, breathe out” - EUREKA Robert

It is not polite to take people’ s energies! Do not even try to schedule to take others’ energies – it does even you a disservice. You need energy, and everyone does. It is your right from the universe, that you have the energy to do things you want to do. As long as you have that desire, you will probably have the will and energy to do it. Otherwise, you are not proceeding wisely, through life, with achievable goals and aims. This is a hard topic.

Now, Psychic Etiquette is to be practiced at all times.



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Do not pass go if you require energies from others regularly! The Sun may not allow you to exist upon its surface in such a state! You will not be allowed into Heaven if you always play bull in the China shop!

Shaun Dobbs

Brain, System, Knowledge

There are a few things to get straight in ones head about the world. First of all, we have three brains. We have three nervous systems. We may or may not have three centers, four centers, five centers, actually seven centers. We are definitely three storied. But to be sure, we have these brains. They are transmitters and receptors. They transmit and receive.

Our brains are exceptionally adapted to moderate the madness of psychic influences. To such a degree, that the world exists and all things proceed from this core existence. Somehow, everything came from nothing long back way long back way long back in the day. But other people argue, that there was no beginning, that this all has always existed. We do not really know, and we will never know. This brings in the concept from Don Juan and Castaneda...

Don Juan taught Castaneda that things are either known or unknown... knowable or unknowable... really, we have three: known, unknown, and unknowable. The decision about which information is known, unknown, and unknowable is very important. You should know that this is a very subjective and personal thing – you decide what is known, knowable, unknowable... and these things can change over time... some things once known, become unknown... some unknowns become known... some unknowables may become knowable!! Even knowable things may become unknowable. This is all the trouble with trying to tackle reality with all four limbs intact!! We need exercise and good diet, sure, but what we need more than anything, is something good to do that makes us feel happy and that we are contributing to a larger system. This is what it seems like to “normals” at least.

Be intelligent and use skillful means to accomplish whatever the hell you want!

First Place: Goes to MBJ for killing MeanOne and GurdjieffOne in cold blood while lurking in and around Heroic Imp Haven, trying for the Masters Edge. He killed GurdjieffOne and then MeanOne was summoned. There was an intense battle and they fought to the death. It was a fair battle for a change, yet MBJ still won, and beat both MeanOne AND GurdjieffOne somehow or other! MBJ is a good Realmer.



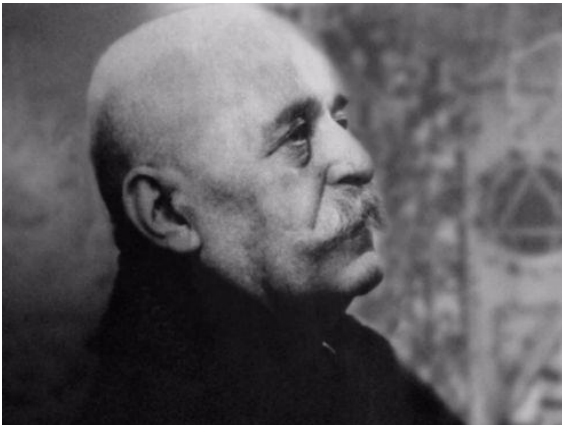
Bubba Dobbs

My First Million Dollars
Truth About Fiction

How I made my first million was different than my dad, Bob. We children always had it bad at the farm. We had to wake up early and go to sleep late. We had to work in the early dawn and all through the night, even sometimes not sleeping for several days and nights in a row. And then we would sleep for a while to recuperate. We learned how to do all sorts of things in the farm. We learned how to play along with each other. We learned how to send each other messages telepathically. We could send messages easily around with each other. I could hear another of my brood easily, and all our friends could hear too. It was like we were all connected by an invisible telephone system. Behind the scenes, our parents ran everything for us. And we ran it for them. So everything worked out some way, in the present moment, everything exists in the present moment, this very present moment is also very special that you are still reading this, means you read to the end, congratulations.

There is yet, more... To this. I made my first million seriously by noting what was information was valuable. The valuable information became more interesting, and the information was made up. This intelligence was made up and written by me, but the data was clearly behind the information. In other words, communications on the farm picked up sometimes – and other times, there was a dead silence. We eventually could choose silence or communication at our leisure. We loved to talk and communicate about all kinds of ideas and ideals, and we even started playing projection games together – even virtual table tennis was played by us. We got better and better at that table tennis!

G.I. Gurdjieff
Life Is ‘Real’ , Only Then, When ‘I Am’
Awesome piece about prolonging human life



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Although the subject which I intend to elucidate by means of the text of this chapter of the last book of my writings is entirely lacking in the mentation of contemporary people, there nevertheless flows from the ignorance of the meaning of this subject the greatest part, if not all, of the misunderstandings which take place in the process of our common life. Not only do the causes of almost all the misunderstandings of our common life flow from the lack of understanding of the significance of the given subject, but also exclusively in it are contained all the answers to the possibility of solving the chief problem of our existence. That is, thanks alone to the recognition and all-round understanding of the sense and significance of this subject is it possible to solve the problem of the prolongation of human life. Before beginning the further development of this question, I wish to cite the contents of an ancient manuscript with which I accidentally became acquainted in quite exceptional life circumstances. This very ancient manuscript, the contents of which I intend to make use of, is one of those relics which is handed down from generation to generation by a very limited number of people, that is, by "Initiates"—not such "initiates," however, as have been multiplying recently in Europe, but genuine ones. In this case, by "Initiates" of an esoteric sect which still exists at the present time in one of the remote corners of form in boys from the age of nine years, and in girls even from the age of four years, lasting in different cases a different length of time, approximately until the attainment of maturity. And factors producing the third totality begin to form from the attainment of maturity, continuing in the average man at present only until the age of sixty, and in woman only until the age of forty-five. But in the case of people who have consciously perfected themselves to the so-called "all-centers-awake state," that is, to the state of being able in their waking state to think and feel on their own initiative, these factors still continue to form in man until the age of three hundred years and in woman until the age of two hundred. The forming of all the factors for the functionings of these three entirely separate totalities of functioning proceeds in people in accordance also with the universal law of "threefoldness." For the formation of factors of the first totality, there serve as the "anode beginning," on the one hand, all kinds of involuntarily perceived outer impressions and, on the other hand, impressions resulting from so-called "all-centered dozing"; and as the "cathode beginning" there serve the results of reflexes of the organism, chiefly of those organs having an hereditary particularity. For the formation of the factors of the second totality, there serve as the "anode beginning" outer impressions taken in under a certain pressure and having thereby the character of being intentionally implanted from outside, and as the "cathode beginning" the results of the functioning of factors formed from impressions of a similar kind previously perceived. The factors of the third totality of functionings are formed from the results of "contemplation," that is, from results received from the "voluntary contact" of the factors of the first two totalities, for which moreover the results of the second totality serve as the "anode beginning" and the results of the first totality serve as the "cathode." One of the properties of such an actualization of all three separate totalities of functionings producing the general psyche of man is that which, by combinations of the "voluntary contact" of the actions of these three independent totalities of functioning, causes to proceed in one of them the imprintation of those processes proceeding in the other totalities, as well as those proceeding outside of the given man which happen to fall into the sphere of the subjective action of his organs of perception. The pan of this property found in the common presence of man, ordinarily

Chas Ellis

Look Just Read It and Weep

This is a long document, but just read it, it is an excerpt from one of Gurdjieffs masterpieces. See, he was never a writer. He was born a magician. Like the rest of us. He was a normal and abnormal human being. In the Gurdjieff Work, we call normal good. In SubGenius, we call normal bad. This is not easily reconciled What is normal, is not normal for you, is normal for her, is normal for him, or them, or they at this time or that the other – in other words, there is no consensus but what is right present in front of you – and you have the use of what you have the use of!!! But the point is we all are made in the image of God, in that, we reflect the higher in the lower, and that we have three stories – three parts – three – head, chest, legs – and we have three octaves of three radiations... there are three octaves of cosmic radiations- and there are three machine octaves – do re mi – fa – sol la si – do -re m – fa sol la si do – do re mi – fa sol la si do- etc. Anyways, the important thing to remember, is anything goes, which goes!! Might as well make new ingredient lists!! Because we can put what we want together, we have will!! See? I may be able to smoke, but do not HAVE to SMOKE! I may or may not smoke! I may or may not vape! I know I need to breathe! And breath is prana, remember. Prana is breath is air is H192 is oxygen, yet nitrogen n our systemanyways, talk to you later

This is Gurdjieff breathing involuntarily.

Really though, see, Gurdjieff was shot twice. Once he was running away from a monestary, the story goes, and trying to steal away with a docuiment, he got shot with a bullet. He also had two tragic automobile accidents – that were very new at the time. He was forced to write what he wrote, and he tells you so himself. **Read Gurdjeiff!!!!!!**



perceived by people, is that which is called "attention." The degree of sensitivity of the manifestation of this property or, as otherwise denned by ancient science, "the strength of embrace" of this "attention" depends entirely upon the so-called "gradation of the total state" of a given man. For the definition of this property in man, which is called "attention," there is, by the way, found also in ancient science the following verbal formulation: **"THE DEGREE OF BLENDING OF THAT WHICH IS THE SAME IN THE IMPULSES OF OBSERVATION AND CONSTATATION IN ONE TOTALITY'S PROCESSES WITH THAT OCCURRING IN OTHER TOTALITIES."** This above-mentioned "gradation of the total state" of man extends, as science formulates it, from the strongest subjective intensity of "self-sensation" to the greatest established "self-losing." That totality always becomes the initiating factor for the realization of a common function of the three separate totalities which represent the general psyche of man in which at the given moment this "gradation of the total state" has its center of gravity. I have cited this at-first-glance fantastic hypothesis of our distant ancestors at the beginning of the illumination of the given question, first, because it can be a very good starting point for what follows, and second, because my own attempts to make clear to myself the true significance of just this hypothesis have led me to the conclusions which I wish to impart to my readers in the present chapter. From the contents of this ancient "fantastic" scientific assumption, that which intrigued me personally, during the course of many years, was chiefly the mentioned verbal formulation, "The degree of blending of that which is the same in the impulses of observation and constatation in one totality's processes with that occurring in other totalities." Though attaching great significance to everything else in this hypothesis, I could by no means understand the meaning expressed in this verbal formulation. Especially was I intrigued by the words, "that which is the same." What is "sameness"? Why "sameness"? For what purpose this peculiar "sameness"? Even that idea, "absurd" for all contemporary scientists, that there proceed in man simultaneously three associations of independent nature, did not surprise me, and I accepted it with a feeling of great respect for the knowledge of ancient people. And it did not surprise me because previously, at the time of my special verifications of what seemingly pertains to the psyche of man, carried out with the aid of all sorts of experimental means attained by contemporary civilization, chiefly by means of the science of "hypnotism," I noted and firmly established that there flow simultaneously in man three kinds of associations—of thought, of feeling and of mechanical instinct. Most important of all is that not only do the three kinds of independent associations flow simultaneously, but also there participate in all of them the results of the three sources found in man for the transformation of the three natures of so-called "cosmic **vivifyingness**." These sources are located in man as follows: the first, in a part of the brain, the second, in a part of the spinal column; and the third, in a part of the solar plexus. These three kinds of associations in one man explain that peculiar sensation, noticed at times by everyone, as though there were several beings living in him. Those who wish to acquaint themselves more fully with these questions are advised to learn, that is, not simply to read but to immerse themselves in, that chapter of the first series of my writings entitled "The Holy Planet Purgatory." On reading over what has just been written, there involuntarily arises in me the question as to which must appear to the reader more fantastic: that which I myself have written, or the hypothesis of our distant ancestors which I have cited. It seems to me that every reader on first comparing them will find the one as bad as the other. A little later he will blame only me, that I, in spite of living in this period of civilization, should write such nonsense. He will forgive the ancestors,

however, as he is able to put himself into their position, and with the reason proper to him will argue approximately thus: "How were they to blame that in their time our civilization had not yet existed? And once having become learned, they too had to occupy themselves with something. And for a fact, at that time, not one electrical machine existed, even of the simplest sort." Not having been able to restrain myself, and once again having bared one of my weaknesses, consisting in, as is said, "cracking a joke" at the most serious moments of my writings, I wish to take advantage of this incidental digression from the basic theme to describe a very peculiar coincidence which took place a few days ago, in connection with the writing of this last book of mine. In connection with the writing of this book there have been, altogether, many coincidences, seemingly very strange at first glance, but which on closer scrutiny have shown themselves to be according to law. Of course I shall not write about all these coincidences, as this would not be possible—I would probably have to write ten other books. However, for a better characterization of these strange coincidences and the consequences which have arisen from them, hindering the exposition of this book, I will depict, aside from the just mentioned one which happened the day before yesterday, also the first, which took place on November 6th, 1934, the first day of the recommencement of my writing. As I have already said in the prologue, I decided, after a year's interruption in my writings, to begin to write again on the 6th of November, that is, on that very day on which, seven years before, I had decided once and for all to achieve without fail all the tasks required for my being. On this day, happening to be in New York, I went early in the morning to the Childs cafe situated at Columbus Circle, to which I went every morning for my writing. My American acquaintances, by the way, call this Childs among themselves Caf é de la Paix, because this cafe here in America has served me during the entire period of my writing activity in the same way as the Parisian Caf é de la Paix. That morning I felt like a "mettlesome horse" let loose after having been confined for many months in the stable. Thoughts were "swarming" in me, chiefly those thoughts pertaining to the work. Work went so well that by nine o'clock I had succeeded in writing about fifteen pages of my notebook without a single correction. I probably succeeded so well because, although I should not have allowed any active mentation to proceed in me, I must nevertheless confess that during the last month I had not made much effort, and consequently had considered, involuntarily and half automatically, how to begin this book, which will be not only the last but also the "collected concluding" of all my writings. At about ten-thirty several of my old acquaintances came in, three of whom are considered there to be writers—and sitting down at my table they began to drink their morning coffee. Among them was one who had worked for me for a good many years on translations of my writings into the English language. I decided to take advantage of his coming to find out how the beginning of this last book of mine would "sound." I gave him the pages just written to translate, and continued writing. We both worked, while the others drank coffee and talked. At eleven o'clock, in order to rest a little, I asked the translator to read aloud what he had already translated. When he came, in the translation, to the expression used by me, "intentional suffering," I interrupted his reading, for he had translated the word "intentional" by the word "voluntary." As I attempted to explain the great difference between the voluntary and intentional suffering of man, there arose a general philological discussion, as is usual in such cases. In the heat of the argument one of us was called to the telephone. He came back quickly and announced excitedly that someone wanted to speak to me personally. I learned from the telephone message that a telegram had just come from London saying that Mr. Orage had died that



same morning. This news was so unexpected that at first I didn't even take in what it was about. When I grasped it, however, it fairly struck me. And it struck me especially because at the same time I remembered certain events connected with this day and with this person. All at once, there began to be constated in my consciousness various conclusions which I had drawn in my past life, but which had not yet been formed into a conviction, concerning the fact of "noticeable coincidences" which take place in our lives. In this case, the strangeness of the coincidence showed itself noticeably in that, in this selfsame night, exactly seven years before, as the first of those ideas took form in me on which will be based the contents of the book begun today, I had dictated a letter to just this person and mentioned many of these thoughts. I had dictated an answer to a private letter from this person concerning the cure for his chronic disease, from which, it seems, he also died. It was midnight on the 6th of November of the year 1927. I lay sleepless in a whirlpool of oppressive thoughts and, trying to think of something to divert myself a little from my heavy thoughts, remembered by association, among other things, the letter received a few days before. On thinking of his letter, and considering his attitude of well-wishing, recently proven to me, I, quite without pity, I woke up my secretary who was sleeping in the same apartment, and dictated the answer. At that time Mr. Orage was considered to be, and indeed was, the most important leader in the dissemination of my ideas in the whole northern part of North America. As in those days I was completely filled with thoughts about my own sickness, and almost entirely convinced of the possibility of regulating my health by means of intentional suffering, I, of course, advised him to do the same—but in a form corresponding to his individuality and the conditions of his ordinary life. I shall not relate here about his further letters and our personal conversations in connection with his illness and my advice; I shall only point out that the essence of the cause of the failure of my advice can be clearly explained to every reader by the words occurring in one of the chapters of this third series, which come from his own mouth. Among the many unprofitable consequences of this event, namely, the death of Mr. Orage, unprofitable for me and my writings, was also that from that day on, just that 6th of November, for two months, in spite of my constant wish, and constant efforts, I was not able to add a single word to what I had written up to half-past eleven that morning. And I could not do so thanks to the awakening of one of those factors which arises without fail in the psyche of contemporary people, particularly in Americans, the totality of which causes even the budding of different impulses to become mechanical. Contrary to the established habits of my former visits, on this stay of mine I had been avoiding all meetings with acquaintances living here, aside from a few people who corresponded to my aim. But now, each and every one of the great number of people who knew me here, and who learned through the papers or telephone conversations—a usual custom here—of the death of my close friend, Mr. Orage, thanks to the said action of the automatically arisen factor, considered it their duty to seek me out in order to express their so called "sympathy." And there came and telephoned not only people who were members of that group which Mr. Orage had led, but also people of whose existence I hadn't the faintest idea. Among these latter were many acquaintances whom, as it turned out, I had met only once and just by chance on my first visit here, eleven years before. Even in the mornings, when I came to the cafe to work, some Mister or Mistress or other would be sitting there waiting for me. And no sooner was the He or the She gone than another one would come to my table, and unfailingly with an obviously false, sad face. Each one of these visitors would "burst" out at once with his "How do you do, Mr. Gurdjieff?" and follow it inevitably with the stereotyped phrase: "Oh, I am very sorry about

Mr. Orage's death!" What could I answer to this? The question of death is just that question which supersedes all the established and subjectivized conditions of bur life. In this case, I could not use my usual means for keeping at a distance those visitors who disturbed me at my work. That would mean the immediate and thoughtless creation of new and eager disseminators of gossip to my discredit. Even before my arrival in America I had had the intention, as soon as I should begin the writing of this last book of mine, at the same time to make visits, as often as possible, to those states of North America in which groups of people were organized who were followers of my ideas. In this way, I calculated that simultaneously with the completion at the predetermined time limit of all the tasks I had set myself, I would have completed this last book, as well as the organization of everything required for the dissemination of the first series of my writings. And therefore, in order to change the circumstances which had arisen which were disturbing my work, I set off as quickly as possible, traveling first to Washington, then to Boston, and from there to Chicago. But nothing helped—the same thing repeated itself everywhere! It is perhaps a little understandable that people who knew me in the mentioned cities felt it necessary to express their sympathy to me, as they almost all had known Mr. Orage personally and also his relationship to me. But the fact that American acquaintances of certain far southern states of North America also began to do this—this was really "stuff and nonsense." Among the people of the Southern states who expressed their world famous "sympathy" were those who not only had never seen Mr. Orage but had never even heard of his existence. They had just learned a few days before that he had died, and that he had been one of my most important assistants. And thus, among the number of unexpectedly arisen circumstances which prevented me in this period from fulfilling the "Being-task" I had set myself, was suddenly and unexpectedly established this vicious weakness, which has gained citizenship in the general psyche of modern man—"to express sympathy."



HALL WAYS TO CONNECT ALL HALL WAYS

Chas Ellis

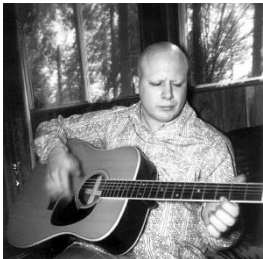
Editor-in-Chief

The latest updates to get you through the day



Are you awake? Are you alive? Are you breathing? Is everything going by in slow motion? Is what you want – truly- what you want? Are you getting what you want?

Do you discover something new? Or is this too serious for you?
This is where it gets broken down by Eugene Jeffries Gold.



E.J. Gold

FIRST STAGE OF THE VOYAGE IN THE
MACRODIMENSIONS OF THE LABYRNTH

FIRST CHAMBER

This covers the specific period between the time that the voyager or the family and friends of the voyager request readings through vigil following Terminus. This includes getting the reader to the location of the voyagers Terminus point, confirming or altering arrangements as necessary to make the voyagers transition from the human dimension into the macrodimensional domains as gentle as possible, arranging the reading chamber space, preparing the voyager with readings, and if possible, with exercises extending into and through the initial levels of Clear Light, arranging to attend the formal service following Terminus, and making sure that the biological machine is not removed making sure that the biological machine is not removed “to a mortuary before a full hour has passed following medical certification of the moment of brain-death.”

Step One: Terminus is close; the launch window into the macrodimensions is opening, and the voyager has entered into the final symptoms; you have already made arrangements for the cleansing fumigation of the chamber if possible...while incense cannot be used in the presence of oxygen, essential oils can, and work as well. In some respiratory cases, of course, this will be impossible and should be dispensed with. Flowers and candle could and should be used, if conditions permit. Generally, the candle is burned and the flowers arranged, but there are no fixed rules and other options may present themselves.

Undoubtedly you have already determined the conditions under which you will work, and at the last minute, all that remains is to choose the exact location for the reader to perform the reading and to make sure that visitors remain

MOMENT OF DEATH THROUGH SECONDARY CLEAR LIGHT

- E.J. Gold

I feel this is all I can allow from *THE AMERICAN BOOK OF THE DEAD*

BY E.J. Gold

And make no mistake, because there was no reason for you to make one anyway!

The World Is Your Oyster

CREATE---REALITY-----GOD----CONNECT-----GOODS----->>>>>>> Chas Ellis,
fuantum@hotmail.com..... <https://www.fuantumthought.com> Wednesday.
11:33 PM CDT